THE WORLD'S CRISIS.

[Of]fice of Publication, (Courier Building,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

No. 27 Central Street (Up Stairs.)

JONAS MERRIAM, EDITOR. LOWELL, MASSACHUSETTS, SATURDAY, JANUARY 5, 1856. VOLUME 2.—NUMBER 21.

THE WORLD'S CRISIS,

Published by Believers in the Speedy Coming of Jesus Christ.

J. Varney, Printer, . . 27 Central St.

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For The Crisis.

Notes on a Sermon preached in Templeton, Oct. 21, 1855, by Eld. Plummer.

Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." 1 *John* 4: 1.

The Apostle John was called the loving disciple; and he manifests, in his writings, great love to his brethren, the church, whom he calls, "beloved" He would, if possible, so instruct them into the knowledge of truth, that they might be guarded against impositions, deceptions, false prophets and false spirits. He says, therefore, believe not every spirit; but try the spirits, whether they are of God. A very important injunction in every age of the Church, but perhaps never more so than at present. While he advises the Church to try the spirits, we might inquire, by what *rule* are they to be tried? If we look about ourselves for a rule to do it, we can find none but the Bible. The Scriptures are an unerring, infallible rule; on them we can depend, and by them we can try the spirits. It is given to us as a *rule*. That is the object of its presentation to the Church and world; and I am bold to say, there is no other rule; no other guide to which we may adhere. It is the word of God.

We have a standard of weights and measures, and it is necessary that it should be so, that all weights and measures may be brought and sealed, being required by law, that they may be just weights and measures. We have a standard for coins, that the true, may be known from the counterfeit. If it is important to have these things so; how much more important it is, to have a standard to try the spirits. God has given it; it is his *word*. It is to tell what is *true*, from the counterfeit. We cannot think too much of the Bible; it is the *word of God*.

Says one, we do not know about that. You may not know; but I think I *know*—for myself, to my own satisfaction, that that book, (holding up the Bible) is *the word of God*. I know that a sweet fountain sends forth sweet water; a good tree bears good fruit. We know the Bible to be good, because it inculcates those principles which are correct, and applicable to mankind in every situation in life. There is not a thing forbidden in that book, which would benefit us to possess. There are statements contained in it, which I have proved. "God hath exalted Jesus with His right hand, to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." Again, the Son of man hath power on earth to forgive sins. I know that is true; for I have proved it. I was once in sin, deeply guilty, miserable, poor, blind and naked. I came according to the directions given in the book, and sought pardon, and God for Christ's sake, forgave my sins.

Says one, That is your experience, it is good for you, but it is nothing to me. You may come in the same way, and find the same, and I trust many of you have.

The Bible never grows old. It gives life and understanding, and the man who reads it most, loves it the best. The man who gives himself to the study of the Scriptures, will never tire of it. Take all the books in the world, and you cannot make them thus interesting. You read them once, and throw them aside. But why is it so? what makes it so different from other books? The reason is, because it reveals to us things in the future, of the world to come.

This book is the *standard*, and every prophet who speaks, we may bring to the word, and see whether his words be true or false. "If they speak not according to this word, it is because there is no light in them." We are exposed to deception on every hand; but there is no necessity for being deceived. There are false prophets in the world, but there is no necessity of being deceived; and if a man looks out for himself as in worldly matters, he will be saved. Many people place too much dependence upon the ministers to do their preaching and praying for them.—That will not answer. You cannot go to heaven by proxy. If we ever go to heaven, it is only by faith in the Son of God The Book says, "Be not deceived."—Hence, it is important that we heed the injunction.

This Book is an *unerring guide*. Says one, "I go for the *Spirit*. But what kind of a Spirit do you go for? The man who follows the Spirit without the Word, will most surely be led wrong. But why do you go for the Spirit? "Because it makes me feel well." There are a great many good feelings in the world. A man may feel well under any exhilerating influence. It will not answer for us to rest upon our feelings; the true Spirit is just according to the Bible in its teachings.—This Book was given by inspiration of God. Those men who wrote it were inspired by God. Holy men of God spake as they were moved by the Holy Ghost. If you and I have the Spirit of God, it will agree with that word. "My words, (says Christ,) they are spirit, and they are life." We cannot think too much of the Bible. Take down that good old Book from your dusty shelves; make yourselves conversant with its teachings; turn it over; examine it for yourselves, prayerfully and carefully; it will guide you in the path of duty; guide you to heaven and glory. No man who will thus do, but will find the kingdom of God in the end. Need then any man mistake his way while he can have the Bible in his hands? God has made the price of them very cheap, so none need be destitute of one. For 62 1 2 cents, we can purchase a good book, with large print, to read when old; and smaller ones at a much less cost.

A brother of mine, after his conversion to God, loved the Bible very much. He obtained a small one, for which he made a cover, and carried it in his pocket to his daily labor. He made it his constant study for many years, and made some proficiency in knowledge; yet at the close of his life, regretted that he had read and studied it so little.

Try the spirits; that which agrees with the word, receive; but whatever does not, cast it from you.

We propose to mention a few of the false spirits which are in the world.

First. There is in the world, a spirit of slumber, which amounts to a carelessness, thoughtlessness and indifference to the things which make for our own good and peace.

The world as a world, may be said to be asleep. There is an indifference among the people of the world, that, so far as their souls are concerned, are asleep to their interests; and the Church is approximating to the same state. Slumber is not sleep. E. g. A woman may have been kept from sleep in taking care of her sick child; while the child sleeps, she slumbers, but the first moan of the child will cause her to awake. There is a manifest spirit of indifference in the churches of all denominations, a disposition to slumber. We have reason to fear that God will send upon us the spirit of slumber, so that we shall fall asleep, and be in a state of danger, and not know it. This is a *bad* spirit. Our souls and the interests of God's cause demand our close attention. We should be wide awake to the interests pertaining to [illegible] does not become us to [illegible] we profess better things; we should make the greater effort, when we feel this spirit creeping upon us, like the man who has a great day's work to do, but does not feel like doing it. He will drive it from him by entering into his labor with determination. So should we; and should apply ourselves to the Lord, that our spirits may be stirred within us.

This spirit is not only in the Church at large, but to a great extent, among the people who believe the end is nigh. They believe the things are so; but *do not feel* their weight. How little influence the coming of that awful day has upon our lives! Why is it? Because the spirit of slumber is upon us. It is a bad spirit, and there is danger of loosing our souls by yielding to its influence. Bring the thing to the test, and it will be easily proved.

Secondly. There is a spirit called a haughty spirit, in the world, which pervades society both political and religious.

The Gospel will produce in a man's mind, a feeling to have a strict regard for the least of God's creatures.

We are all alike *dependant* in the world. The rich man is as much dependant upon God, as myself, being a poor man. The man that looks down upon you or me, with a haughty spirit, has not the spirit of the Bible. It is a wicked, corrupt spirit, and will bring destruction upon him that possesses it. God beholds the proud afar off. The day is coming "that shall burn as an oven; and all the *proud*; yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." That is truth; and this destruction will come. Look over among the Churches of our day, where the rich congregate. There are many whom they do not know, only at the communion table. They meet them in the streets, but do not see them. "This is for a lamentation, and shall be for a lamentation."—

Why is it they will thus pass through the streets, and not know their poor brethren? It will do for them to come to the same table, and partake the same bread, but it will not do to recognize them in the streets. The reason is, they are possessed of this haughty spirit. It is not right to hold the Lord's poor at a distance.—This spirit is increasing in the Church. Their pride is seen in their dress, in their gait, and oh how lofty their eyes! You can see them everywhere; but it is not the Spirit of God. "Pride, goeth before destruction, and a haughty spirit before a fall." You see a man lifted up with pride, destruction is before him. It is a dangerous position, to be possessed of this haughty spirit, this pride which is said to be the first-born child of the Devil. Do not be *proud*. You have nothing to be proud of. You cannot name the first thing of which you should be proud. If you look well, you ought not to be proud of it; for your countenance may soon be changed, and you laid away. We do not like to have the dead in our sight.—Said Abraham to the children of Heth, "Give me a possession of a burying place, that I may bury my dead out of my sight." There are diseases which will produce death in six hours, and the flesh of the victims will drop from their bones.

Shall a man thus mortal, be *proud*? God forbid! It does not become us to be proud. The Bible therefore is true; and if its truth get hold of a man, it will bring him down into the dust.

The king or queen of England, if they would possess the spirit of God, must come down into the dust, and associate with you and me, if we possess the same spirit.

The book that breathes such a spirit, must be a very good book. All the requisitions of the Gospel consist in submission: It is submission to God, to His truth, to all that is reasonable and right.—If we can overcome this haughty spirit, and every other false spirit, then the Lord God will walk and dwell in us, and be the spring of every motive.

Thirdly. Another spirit in the world is the spirit of *party*. It is an *evil* spirit.—It manifests itself in political matters, and is increasing upon us We have four or five candidates for Governor at the present time. A few designing men take it upon themselves to take the lead. They have the spirit of slumber, and want to lord it over their fellows; if they cannot be leaders in one party, they will get up another; and in consequence nothing can be attended to as it should be. When one party gets into office, the great object with them seems to be, to carry their party points. The main part of legislation is to accomplish these designs. The precious people, they will talk about, but when they get into office, what do they care for them? This spirit is in the Church too, which accounts for the variety of denominations in the land. They have a zeal for God, but not according to knowledge. Such zeal is not for the glory of God, or the good of man. Those actuated by it, only desire to bring about their own selfish ends. There is the Methodist Zion, the Baptist Zion, the Presbyterian Zion, and so on; while God has but one Zion, the Holy Hill. Some people say and think that these denominational differences are for the best good of the whole; but I do not believe in it. A man may as well be without conversion, as to be converted to a *party*. But get a man converted to God, and it is worth the while, for good will be accomplished.—There is a great deal of zeal which proves to be, not for God but for party. I have seen the evil of this for a great while, and have endeavored to do what I could to remove it. I do not know that I have any sect to which I wish to bring you; I profess to be on the old ground, the Bible; the good old way, the way the fathers trod; the way of peace, of life and salvation. I do not want you to be converted to *me*, you would look too much like me; but I want you to be converted to the word of God, the Bible, it will do you good. I do not want you to believe anything because I say it, but because it is *truth*. I make no claim upon any man otherwise than the Gospel makes its claims; and if I am a preacher of the Gospel, and make the demand in the name of the Lord, then if you hear it, it is well; but if you reject it, beware!—You ought to know whether I preach the truth or not.

This party spirit is very rife, in the world. Divisions are being multiplied without number. In a little village, where all the people might go to one meeting they go to two or three.

A man passing through a small village, sees three meeting-houses, and says to a boy he saw there, "These people are very *religious* here; as they have so many places of worship" Says the boy, "that is no reason at all."

If I go for my party, I shall be popular with them, and can live as I please. Did the Savior do so? Did he teach His disciples to inquire, what will the people like? What will please them? How different His teachings. He says, "If they call the Master of the house, Beelzebub, how much more, his household."

If a man preaches for *party*, he is out of his place. The true minister of the Gospel, will preach it for God's sake, and for the good of the souls of men, and not for money. God never designed men to preach the Gospel for a livelihood.

Almost all ministers will go where they have the loudest call. They never leave 500 dollars salary for 300. The preaching of the Gospel is not to be made a trade of; but the true minister of Christ, will preach it, whether men hear or forbear. The *woe* is upon him, and he preaches, not expecting his reward here. But the Church has a duty to perform; for the word teaches that they that preach the Gospel, shall live of the Gospel. This party spirit, therefore, engenders a great many evils. If all were on the old platform of *Christianity*, then these evils and this disposition to speculate upon the Gospel, would be cast aside to a great extent. We will deplore that this spirit of party is so much in the world; and it remains for us to see that it does not fall upon ourselves.

4th. There is another spirit in the world; it is a *worldly* spirit. This spirit seems to prevail everywhere. A love of this present evil world; a love of the fashions, maxims, riches, honors and pleasures of the world. Jesus taught us differently from this. This spirit must be guarded against, or it will drown our souls in destruction. Hearken! Says Jesus, "Love not the world, neither the things that are in the world; for if (it comes close,) if *any man* (no matter who he may be,) *love the world*, the love of the Father is not in him." Again; Jesus said, "Ye cannot serve God and mammon;" "for where your treasure is, there will your heart be also." If your treasure is here, your heart will be here; but if you have laid up your treasure in heaven, your heart will be there. We should therefore understand this. No man can justify himself in loving the world in any sense. If he labors, the object should not be to get rich; but he should labor to have to give to them that need, and not to leave for his posterity who will spend it in half the time it took to accumulate it. Solomon says he knows not whether it shall be for a wise man or a fool.

Men who have been of any use in society have made themselves. Love not the world, nor set your hearts upon its interests; for the fashion of the world passeth away. We are not to love the things that are in the world, that are given us for our comfort, and satisfy us for a time.—This spirit pervades society. How few there are that can give their attention to the things of God, because the things of the world demand so much of their attention. I hope we shall all be saved from this evil spirit, for the world passeth away.

5th. The Bible mentions a spirit of divination, of necromancy, pretending to have communication with the dead.—This spirit has always been in the world, is now, and will increase. It is one of the signs of the last days. It is a spirit of evil. It is a thing that God has forbidden in His word, and woe to the man that is carried away under the influence of a spirit that God has forbidden. Says one, "where are these things forbidden in the Bible?" Deut. 18: 10-12. "There shall not be found among you any that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a *consulter with familiar spirits*, or a wizard, or a necromancer. For all these things are an abomination to the Lord; and because of these abominations, the Lord thy God doth drive out the Canaanites from before thee." It was the prevalence of this spirit among them that caused their overthrow. You cannot fix an epithet upon this spirit, that is bad enough.—It is dark as darkness itself; and black as hell; it is evil, and only evil, and that continually; and whoever is carried away by it, is on the way to hell. It carries people away from the word of God; makes them think that the word of God is good for nothing; that they have got something beyond it. Many of these spirits do not tell the truth. Now, my hearers, I do not desire to say much upon this subject, and it does not require much. God has given us enough in His word, to give us a knowledge of what is in the future, without consulting with familiar spirits; and for myself I would give more for five words in this book, than for all that the spirits of demons have spoken since the first man died.

Says one, They do wonderful things! Yes, and the magicians of Egypt did.—They could do almost every thing that Aaron and Moses could do. There was one thing they could not do; they could not create lice; they were out-done.—How they performed those things, I could not say; but it was by the help of some false spirit. There is a false power in the world, a false spirit; the Devil, who deceived Adam and Eve in the garden. It behooves you and me to be looking out for ourselves. It is the work of darkness, and almost all they do, is done in the night. But we want to see for ourselves. If there is a circle near, we must go and see how it is done. Be careful! It is witchcraft. Keep out of the way of temptation. It would be presumption for me to pray God to keep me from temptation, and then go in the way of it. He has promised to keep the man who keeps His commandments; but if he goes in this way, he goes from the influence of God. Trust in the Lord, and He will keep you in the right way, and be your strength and support. He will and must do it, because He has promised; He cannot deny himself; He is bound by His promise.

The man who complies with the conditions of His promises, can boldly come to the Lord, and claim the blessings promised.

We come now to consider 6th, The *Spirit of God*; the spirit of life, of submission, of holiness; the *good* spirit. "If any man have not the Spirit of God, he is none of his." The Spirit of God, we must have. Do you think that God will divide the house with evil spirits?—As Bunyan describes it in his "Holy war," when the house was in possession of Diabolus, Immanuel took his departure, but when Diabolus left, Immanuel took possession. We must be *decided* in this matter, we must not be like the sailor, who when in a storm which was likely to be their ruin, went on one side of the ship, and prayed to God, and then went to the other, and prayed to the Devil. When asked, why he did so? he answered, "because he did not know into whose hands he should fall." The word says, My son give me thine heart; and the heart must be given up without reserve.

The Spirit of Christ is breathed forth in the Gospel. Sinners, believe, and find of a truth, that it has the effect to purify your hearts and make them ready for the possession of the King, who will come in and dwell there. O may we know the delight of having the Spirit of God in us; that He dwells in us, and is the spring of every motion. How blessed, to know that the Spirit of God, witnesseth with our spirit that we are children of God.

It is good for a man, to know his own spirit; to know that he loves the truth, the Church, the duties of religion; longs to possess the Spirit of the living God.—This will make a man humble, and devoted to the service of God, and ready to do sinners good. He will have the spirit our Lord manifested when on earth. He was holy, harmless, undefiled, and separate from sinners. If we have the Spirit of God, it will lead us to be thus. A man with this spirit, cannot associate with liars, thieves and drunkards, nor with party influences; but he will be purely for God. I will not say more, otherwise than to urge these considerations upon your hearts. There are thousands of spirits in the world, but they will all come under these general heads.

I want to urge upon you the necessity of having the Spirit of God; the *good* spirit. If we are not members of the true Church of Christ, what Church do we belong to? If we are not in the way to heaven, what way are we in? We must judge of these matters for ourselves. We are not to be selfish, but it is the duty of every man to save his own soul, as every man must stand for himself, at the bar of God.

A man's character is not always according to the profession he makes. You may judge me to be a good man, and you may judge wrong; I may be a hypocrite. A man's character, is determined by his *acts*; and God knows the whole matter, and is Judge himself. Since the Bible gives us so many admonitions, we should *be careful*.

Some of us are growing old; our time must soon end; it becomes you and me to know that we are in possession of the *good* spirit. But because we are old, we are not the only ones exposed to death.—Middle-aged men die; young men and children die. We are constantly exposed to death. In our place a few days ago, a man was binding a load of boards, and while fastening the chain under the cart, the cattle started, the load went over him, and destroyed his life.

A woman was killed by falling down stairs; her scalp being taken off.

A fire was in the place [illegible] burnt to death. The cars [illegible] throwing the cars off the [illegible]

press man was crushed to death in an awful manner; another was still more dreadfully mangled; while another lived till night, then died. Who knows what a day may bring forth? We need constantly to know *where* we are, *whose* we are, and *what* our prospects for eternity. We need a religion that will support us when we come to stop in a moment. We may die immediately, or in a more lingering manner; but the last day will come.—And then will come the day of God, the day of retribution, the day of Christ, the day of rewards and punishment, when every man shall receive the due reward for his deeds, whether they be good or bad. Get ready for every thing, know that you have the abiding Spirit of God, and are safe. God is your keeper, and if you walk in the spirit, and trust in Him, you are safe.

May God help us all to live and walk in the practical spirit of the Gospel, and be saved in the day of Jesus Christ.—Amen.

The World's Crisis.

LOWELL, JAN. 3, 1856.

Question.

Br. Merriam, will you inform your readers whether the last verse of Job 14th ought not to be placed before v. 21? I do not see how his flesh upon him can have pain and his soul mourn after his countenance is changed and he sent to the grave. A few words on this last verse in connection with the previous vs. might be of servise to your readers.

Reply.

This chapter of Job expresses, in the most absolute and emphatic manner conceivable, the perfect nonentity of man subsequently to his decease. He even draws the contrast between man and a fallen tree, showing that the condition of man after death was far less favorable to a continued existence than that of a tree after it was felled to the earth; for it might possibly be that the roots of the tree would germinate, and thus its existence be perpetuated. But for man there was no such hope of surviving the shock that would prostrate him to the earth.—"But man dieth, and wasteth away, yea, man giveth up the ghost, and where is he?" This significant interrogation which implies most emphatically that he is not to be found, Job answers in the following manner: "As the waters fail from the sea, and the flood decayeth and drieth up; So man lieth down, and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep."

The comparison here presented is most striking and expressive. As the waters of a flood are evaporated and not to be found, "so man lieth down, (not the body or cage, or covering of the man proper,) but MAN in all the departments of his being—*the man proper*—" lieth down, and riseth not; till the heavens be no more they shall not awake nor be raised out of their sleep."

He then proceeds thus: "O that thou woudst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee thou wilt have a desire to the work of thy hands."

Again: "Thou destroyest the hope of man. Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them. But his flesh upon him shall mourn." Vs. 19–22.—The sentiment expressed in v. 21, "His sons come to honor, &c., is so diametrically opposite to the commonly received opinions of our day, that it is indeed wonderful how any person can profess to take the Scripture for his guide, and then believe in ghosts or apparitions of departed men, appearing to give directions in regard to their estates, or any thing else concerning their posterity, of whose condition the Bible positively declares them to be utterly ignorant.

The last v. of this chapter, whatever it may have reference to, or wherever it should have been placed, it is certain can have no allusion to man in a disembodied state, for it says: "this FLESH UPOU HIM shall have pain," therefore it was man in his physical frame of which he speaks.

If any furthur proof be needed that the theology of our day is at varience with Scripture in reference to this chapter, it will be found in the following remarks and admissions of Albert Barnes, one of the most able and popular Commentators of our age. He remarks on the 7th v. thus:

"The feeling of Job here is, that when man was removed from the earth, he was removed finally; that there was no hope of his revisiting it again, and that he could not be employed in the dark abode of departed spirits in the cheerful and happy manner in which he might be in this world of light. This idea is expressed, also, in a most tender manner by the Psalmist:

Wilt thou show wonders to the dead?
Shall the dead arise and praise thee?
Shall thy loving-kindness be declared in the grave?
Or thy faithfulness in destruction?
Shall thy wonders be known in the dark?
And thy righteousness in the land of forgetfulness? Ps. 88: 9–11.

And the same feelings were evinced by Hezekiah, the pious king of Israel:

For Sheol cannot praise thee?
Death cannot celebrate thee;
They that go down into the pit cannot hope for thy truth.
The living, the living, he shall praise thee, as I do this day;
The father to the children shall make known thy faithfulness.
Isa. 38: 18–19.

All these gloomy and desponding views arose from the imperfect conception which they had of the future world. It was to them a world of dense and gloomy shades—a world of night—of conscious existence indeed—but still far away from light, and from the comforts which men enjoyed on the earth. We are to remember that the revelations then made were very few and obscure; and we should deem it a matter of inestimable favor that *we* have a better hope, and have far more just and clear views of the employments of the future world. Yet probably our views of that world, with all the light which we have, are much farther from the reality than the views of the patriarchs were from those which we are permitted to cherish. Such as they are, however, they are fitted to elevate and cheer the soul. We shall not, indeed, live again on the earth, but we shall enter a world of light and glory, compared with which all that is glorious here shall fade away. Not far distant is that blessed world; and in *our* trials we may look to it not with dread, as Job did to the land of shades, but with triumph and joy."

On the 22nd, v. he says:

"The soul that is within him shall be sad; that is, in the land of shades. So Virgil, speaking of the death of Lausus, says:

'*Tum vita per auras*
Concessit mœsta ad manes, corpusque reliquit *

The idea of Job is, that it would leave all the comforts of this life; it would be separate from family and friends; it would go lonely and sad to the land of shades and of night. Job dreaded it. He loved life; and in the future world, as it was presented to his view, there was nothing to charm and attract. There he expected to wander in darkness and sadness; and from that gloomy world he expected to return no more forever. Eichorn, however, has rendered this verse so as to give a different signification which may perhaps be the true one.

'*Nur uber sich ist er betrubt*
Nur sich betrauert er.

'His troubles pertain only, to himself; his grief relates to himself alone.

According to this, the idea is that he must bear all his sorrows alone, and for himself. He is cut off from the living, and is not permitted to share in the joys and sorrows of his posterity, nor they in his. He has no knowledge of any thing that pertains to them, nor do they participate in his griefs. What a flood of light and joy would have been poured on his soul by the Christian hope, and by the revelation of the truth that there is a world of perfect light and joy for the righteous—in heaven! And what thanks do we owe to the Great Author of our religion—to him who is "the Resurrection and the Life"—that we are permitted to look upon the grave with hearts full of peace and joy."

It is indeed surprising that this learned Commentator, with all the candor and excellent traits of his character, should refer to the heathen philosophy of Virgil to illustrate the subject, and present the ideas of Job in striking contrast with the theology of the present day. The teaching of Scripture then, according to this Commentary, is far behind the teachings of modern theologians. It is certainly quite an admission that while Job, and David, and Hezekiah represent the dead as in a *dark, gloomy, comfortless abode*, the writers of our age represent them as in a *place of light, joy and glory*. The Bible presents it as a region of *night*, while modern theology presents it as a realm *of everlasting day*. A more striking contrast could not be drawn. Thus this Commentator assumes the responsibility of teaching that the word of God is "imperfect," and not only *fallible, but absolutely* FALSE; yea, EXCEEDINGLY ERRONEOUS in its instruction. And all this from one who holds to plenary inspiration—all this from one who believes the Bible to be the word of God.

It is admitted that the truths of God's economy were not, all at once, developed; there was a gradual unfolding of the plan of Infinite grace; but these developments would all harmonize, and *never conflict* with each other. But when, on the other hand, expositors of Scripture take the ground that the first instructions given in the word of God were imperfect, and that the waters of this fountain-head were diluted with an abundance of error, it annuls the very idea of inspiration, and reduces the sacred word of God to a level with fallible men; nay, far below the teaching of modern theological writers.—Nothing can present to my mind more clearly the false position of the great mass of the Church in respect to these things, than this candid admission of so prominent and estimable an Author as Albert Barnes, that the theology of the 19th century stands out *in bold contrast*—in DIRECT OPPOSITION even, to the theology of Scripture. "Either make the tree good, and its fruit good; or else make the tree corrupt, and its fruit corrupt." Either let us make the Bible our standard, and discard human theology; or else make human theology the standard, and discard the Scripture as a rule of faith.

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For The Crisis.

My Ride and Reverie.

By W. S Campbell.

I had just arisen from reading the dreamy lucubrations of Prof. Hare—in that lecture reported in the New York Tribune. It is a matter of astonishment that Prof. H. whose conversion has made so much excitement among the *necromancers* has nothing more important and direct to present in attestation of the truth of Spiritualism, than his plodding journey after this "will of the wisp." The Tribune called its most brilliant extracts from the Professor's book "rose water sentimentalism," adding, "if such namby pamby views are to be taken of the future, it would prefer the old Hebrew doctrine of good in this life." We might inform even the Tribune in its eminence, that the Hebrews believed in good in the future—a life by the resurrection of the dead.

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A conversion, indeed, the case of the Professor! who, it appears, denied a future life before he was made to "seek unto familiar spirits,"—swallowed up in divination—a mire deeper than the previous mud—a change from the blackness of darkness to the darkness of blackness. Yet there is some honor for out-spoken infidelity that Rapology cannot claim.

The steam formed a pure, snowy cloud above the sombre and the bright, in that splendid machine—like truth and love leaving a beclouded world. It rolls up its aerial pathway—the short cry "aboard"—to my brother I mechanically accent farewell—we are started. I gather up the thought-reins for a bit of gloomy revery, as we roll slowly on from the "Garden City"—its broad prairie ending—streets less distinct in the dim distance—we are soon upon the dead-level prairie, and away—away over its smooth face like the lightnings running. To the marsh we roll in raging haste—how wide and well adapted to the iron track work the West demanded! Into our panorama, then rushes the lake; whose waters of green, deep, deep green, present so striking a picture—bounded by a beach of its own creation—its long line of breakers mischievously sporting till some woe-work comes to hand. The wind mourning over the surface of its current for good or evil—and for evil and death, how folly! Alas! troubled water, to how many poor victims of the storm-blast hast thou given a silent, cold, dark, grave-berth!—Cold is now thy aspect, heavy lowers thy frown. The black cloud from the far-off city hangs a fitting garment upon thy dark bosom. A few only of the white-winged barks of summer are there, for the hoarse breath of winter—the tumultuous wrath of sky and water have driven those into a safe haven, which have not been overwhelmed in the war of elements, and buried under the surges of ruin and woe—thou rollest onward in thy fury.

The future arose; which, impenetrable to human wisdom, offers to men its dubious and mysterious fields of exploration—appalling the senses—bewildering the emotions under a heavy cloud of darkness. An untracked, pathless desert is before him. Yet dark as it appears, light is there!—Barren as it may be, still pregnant with events. Blind as man is, he has an eye. The light prophetic shines over the dismal regions of time; and the history of this ambitious and mutable world is, in clear drawn lines, depicted in the inspired sketch-book. We have visions too. It is the faith-sight. Man does not wander in darkness, and grope his way on, like the infidel; who denies inspiration—whose soul-light is the dim and misty exhalations of his own brain—whose future is a blank land, draped in the dark and terrible conception of non-existence. Nay! A vision, the inner heart enjoys, of things divine for the world-to come life. Destiny in her grandest truths is brought home, is embraced, in the ample trust.

A long time, I looked again, upon the mocking Lake—beautiful, but imperious; cold, yet bland—delightful and deceitful—inviting to life, still fraught with death.—Came afterward to a broken tract of sand, *sand*, knoll and ridge—hummack and hollow—covered with oak, ashamed of its acorn-bed. Still on we sped. Came then, a relief to my vexed and languid spirit—pines and ponds—and line of sand hills, on the Lake side—wide marshes on the other—the swamp, the deep, darksome forest—immense trees of many years growth. I began to commune with those old familiar *friends*, I enjoyed it, but the whistle sounded—the cry, N. A. and S. crossing, started me up, and out into the thick woods.

In a dark place, gleaming—the lights as if an angelic torch-bearer had flung the glare of a new-born dispensation, o'er the retiring grief-scenes of earth; the light that the passing by of the present, is determined—and the inauguration of a future being, a divine truth. Here springs the hope of immortality. Here arises on the Christian's chart the lands of a recovered continent—its head-lands and hill-tops, all smiling invitation to the sea-tossed mariner. Its shores and vales all redolent with unsullied, undying life. Life in pureness—in its goodness, its greatness, its heaven. That future too, is unto believing hope a world of gorgeous being. In the world ye shall have tribulation—There are "those who have come up, out of great tribulation and made them white in the blood of the Lamb." "And white robes were given them, and they had palms in their hands. And they are like unto the angels of God."

O Pilgrim! the blisful future is just before—in all its light and love!

Who will doubt? Along the river brink—only, the cloud obscures the land—beyond, reign ever—shining suns. The toilsome journey will soon close, and the travel-wear will be over. The down-trodden still groan—the despot-ruled nations struggle on in vain. The war clarion sounds—ths battle hosts gather—glory-crowned exploits, and gloom-covered actions of desperation, call our attention; mingle in light and dark shades. The present closes in all the horrors of political ruin, announced and appropriate—rolled on itself in blackness. The future comes—a world of life—the kingdom of God—a flood of truth, light, glory.

For the Crisis.

Fulfilment of Prophecy.

By H. Pratt.

No. 4.

Having shown that salvation through *faith* to all men was the fulfilling of the promise to Abraham, ("In thy seed shall all the families of the earth be blessed,") we now proceed to notice the promise of the *ensign* recorded in Isa. 11: 10.

Now an ensign, as an *object*, is the flag or standard of a regiment; as a *person*, it is the name given to the one who bears the flag. When this standard is raised, it virtually offers protection to all who will rally around it, all who will seek unto it. Hence all who join the Allies—all who will come to their standard, secure their protection, and are thus saved from their enemies. Now the Lord has promised an *ensign* for us, and when this ensign shall be lifted up according to this prophecy in the 11th of Isa., it is for Jew and Gentile too. It is a "new way" by which we can insure ourselves from the enemy of all righteousness.

The promise reads thus: "And in that day there shall be a root of Jesse which shall stand for an *ensign of the people*, to it shall the Gentiles SEEK, and His rest shall be glorious." That this refers to Christ all will admit. Now has He stood for "an ensign to the people?" Is there an opportunity for us Gentiles to seek unto this ensign (the Lord) and find protection? If so this prophecy has been fulfilled. If not, and Christ is *this ensign*, then there is no opportunity for us Gentiles to *seek* out Christ, and consequently we are without hope and without God in the world.

But that this is not the fact, and that we have such an ensign to seek unto and find protection and eternal salvation beneath His banner, Paul in his letter to the Romans declares, and the fact that Gentiles and Jews are, and have been for eighteen hundred years, seeking Christ, rallying around this standard, clearly proves.

Here then I will introduce Paul's testimony to settle this most important subject in connection with the prophecy, which, may the Lord grant, we may comprehend and understand, and thus be the means of benefiting others.

Isa. 11: 10. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

Rom. 15: 8 12. "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for His mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people.—*And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.*"

May the Lord help us to seek out this ensign now, and in that "glorious" rest share with the redeemed ones forever, Amen.

Yours, H. Pratt.

For The Crisis.

Letter from Br. W. J. Hale.

Collingsville, Ct.
Dec. 23d, 1855.

1st Pet 5: 14. "*Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus, Amen.*"

The writer of this book was by occupation a fisherman; but was early called by our Savior, who, forseeing the fortitude he would exercise in preaching the Gospel, honored him with the name of Peter, which signifies a *rock or stone*. In proportion as the Christians of the first age multiplied, their sufferings became more general and severe, in consequence of which the Apostles considered themselves as especially called upon to comfort and encourage them. With this view, it seems Peter wrote this first Epistle to the Christians in Pontus and the neighboring provinces in Asia, in which he shows it is the duty of Christians to be willing to suffer for their religion, and suggests a variety of motives to induce them to suffer cheerfully. He also urges them to conduct themselves in a harmless manner, and be exemplary in every virtue; and that they may know how to conduct themselves on every occasion, he gave them specific directions relative to the most important duties both in civil and social life, and closes the Epistle as we have quoted above.

We find that all the apostles are constantly guarding the Church against jealousies, contentions, disputations, or strife of any kind, and are always urging professors to put on the whole array of Christian graces. And Paul in the 13th chap. of his first Epistle to the Corinthians points to charity as the foundation of the whole beautiful, sublime and majestic structure. Verse 2d, he says: "And though I have the gift of prophecy; and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Through all the teachings of this great Apostle he is constantly holding up to our view the necessity of this crowning virtue. We are not all constituted alike, cannot all see alike; therefore we may glorify God by a diversity of operations, and yet all be actuated by the same spirit.

Brn. and Srs., although we are differently constituted, and are not all calculated to labor in the same part of the service of our Lord and Master, yet let us all be doing our Master's business. "For by one spirit we are all baptized into one body, whether we be Jews or Gentiles; whether we be bond or free; and have been all made to drink into one spirit:" therefore let us be careful to guard against our own besetting sins, and put on charity.

Let us also have faith, hope and a perfect knowledge of the truth, as it is in Christ Jesus.

It seems there was always a want of charity in the Christian Church, else why did the sacred writers urge it so strongly; and if there was a necessity of urging it so strongly in the days of the Apostles, it seems to me there is tenfold more necessity of it now when all the elements of war, and all the spirits of darkness are let louse and seem to be trying their utmost endeavors, knowing that their time is short. And if Peter found it necessary to urge on the primitive Christians, that they should greet one another with a kiss of charity, if it was necessary that the early Christians should be thus careful to preserve the unity and Christian fellowship, is it any less so now, when sin and all its accompanying train of evil have almost universal sway. Elect, be not deceived, for soon your Savior will call you home. But the day of ruin; yes, the day of irrecoverable ruin to the ungodly, draws near.

Wm J. Hale.

For The Crisis.

Letter from Br. John Gibson.

Houghtonville, Vt.,
Dec. 25th, 1855.

Dear Br. Merriam:—I do feel exceeding glad of the blessed privilege of reading the World's Crisis from week to week, for it is truly cheering in these perilous times to read the comforting epistles of the Brn. and Srs. of like precious faith. Many think it strange that Advent believers will still hold on after they have been disappointed so many times, and ask, why will you not give it up, and come back? My answer is, I can see nothing but infidelity in that direction, but the crown is ahead; yes—glory be to God—by the eye of faith, I see, a little from this that glorious kingdom of God which will be under the whole heaven, and given to the saints of the Most High, who are to "possess it forever, even forever and ever."

It was a great disappointment to me to pass by the time when I supposed the 1335 days, or years would end, and to see good old Daniel in his lot; but this is no barrier in the way, to going forward while I see in every direction the signs of the coming of the Lord, that are given by the Prophets, Jesus Christ, and the Apostles.

I will refer to some of them. Dan. 2: 44; Jer. 25: 30–38. I would ask those who will take the trouble to read that chapter, and then contemplate on the present state of all the nations of the earth, if he does not see some signs of their taking a hearty draught of that "cup of God's fury?" Does it not appear that the Lord has "a controversy with the nations?" Again: read Joel 3: 9, and onward. Is not this, too, now having a complete fulfilment? Jesus Christ says, recorded in Luke 21: 25–28; "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things that are coming upon the earth, for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory" Are not all these signs in the past, except those that are in process of fulfiment?

Paul tells us of quite a number of events that would transpire in the last days.—Read the 3d ch. of 2d Tim, and then see if all these traits of character are not now taking place before our eyes. Also, 1 Tim. 4: 1. He says, "some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Oh! how lamentable it is, to see those who were once good Bible Christians, depart from the Bible faith, and associate with those seducing spirits, which are the working of Satan, with power and signs and lying wonders; but so it is. And as Jesus says, "because iniquity abounds, the love of many shall wax cold; but those that endure to the end shall be saved."

O Brn. and Srs., how many of us will endure to the end? When the Lord comes will He find faith on the earth? I never felt more like persevering than now.

John Gibson.

For the Crisis.

Letter from Br. J. T. Ongley.

Syracuse, Dec. 26th, 1855.

Dear Br. Merriam:—I have felt desirous for some time to write a few lines to you, and for the encouragement of the scattered flock. I would say, fear not though trials severe thicken on every hand, Your God will surely come, even God with a recompence; he will come and save us, if we trust in Him.

"Hope deferred maketh the heart sick; But when the desire cometh, it is a tree of Life." O joyful hope! Long-looked-for, by the good of all ages. Soon the last child of God by faith, will be numbered, and the manifestation of the sons of God will appear, although some of the lively stones designed for that spiritual Temple have proved themselves worthy, and therefore are laid by until the last stone is squared.

Glory to God—the resurrection of them will soon take place, and then all creation

pres man was crushed to death in an awful manner; another was still more dreadfully mangled; while another lived till night, then died. Who knows what a day may bring forth? We need constantly to know *where* we are, *whose* we are, and *what* our prospects for eternity. We need a religion that will support us when we come to stop in a moment. We may die immediately, or in a more lingering manner; but the last day will come.—And then will come the day of God, the day of retribution, the day of Christ, the day of rewards and punishment, when every man shall receive the due reward for his deeds, whether they be good or bad. Get ready for every thing, know that you have the abiding Spirit of God, and are safe. God is your keeper, and if you walk in the spirit, and trust in Him, you are safe.

May God help us all to live and walk in the practical spirit of the Gospel, and be saved in the day of Jesus Christ.—Amen.

The World's Crisis.

LOWELL, JAN. 3, 1856.

Question.

Br. Merriam, will you inform your readers whether the last verse of Job 14th ought not to be placed before v. 21? I do not see how his flesh upon him can have pain and his soul mourn after his countenance is changed and he sent to the grave. A few words on this last verse in connection with the previous vs. might be of servise to your readers.

Reply.

This chapter of Job expresses, in the most absolute and emphatic manner conceivable, the perfect nonentity of man subsequently to his decease. He even draws the contrast between man and a fallen tree, showing that the condition of man after death was far less favorable to a continued existence than that of a tree after it was felled to the earth; for it might possibly be that the roots of the tree would germinate, and thus its existence be perpetuated. But for man there was no such hope of surviving the shock that would prostrate him to the earth.—"But man dieth, and wasteth away, yea, man giveth up the ghost, and where is he?" This significant interrogation which implies most emphatically that he is not to be found, Job answers in the following manner: "As the waters fail from the sea, and the flood decayeth and drieth up; So man lieth down, and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep."

The comparison here presented is most striking and expressive. As the waters of a flood are evaporated and not to be found, "so man lieth down, (not the body or cage, or covering of the man proper,) but MAN in all the departments of his being—*the man proper*—"lieth down, and riseth not; till the heavens be no more they shall not awake nor be raised out of their sleep."

He then proceeds thus: "O that thou woudst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee thou wilt have a desire to the work of thy hands."

Again: "Thou destroyest the hope of man. Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them. But his flesh upon him shall mourn." Vs. 19–22.—The sentiment expressed in v. 21, "His sons come to honor, &c., is so diametrically opposite to the commonly received opinions of our day, that it is indeed wonderful how any person can profess to take the Scripture for his guide, and then believe in ghosts or apparitions of departed men, appearing to give directions in regard to their estates, or any thing else concerning their posterity, of whose condition the Bible positively declares them to be utterly ignorant.

The last v. of this chapter, whatever it may have reference to, or wherever it should have been placed, it is certain can have no allusion to man in a disembodied state for it says "this FLESH UPOU HIM shall have pain," therefore it was man in his physical frame of which he speaks.

If any further proof be needed that the theology of our day is at varience with Scripture in reference to this chapter, it will be found in the following remarks and admissions of Albert Barnes, one of the most able and popular Commentators of our age. He remarks on the 7th v. thus:

"The feeling of Job here is, that when man was removed from the earth, he was removed finally; that there was no hope of his revisiting it again, and that he could not be employed in the dark abode of departed spirits in the cheerful and happy manner in which he might be in this world of light. This idea is expressed, also, in a most tender manner by the Psalmist:

Wilt thou show wonders to the dead?
Shall the dead arise and praise thee?
Shall thy loving-kindness be declared in the grave?
Or thy faithfulness in destruction?
Shall thy wonders be known in the dark?
And thy righteousness in the land of forgetfulness? Ps. 88: 9–11.

And the same feelings were evinced by Hezekiah, the pious king of Israel:

For Sheol cannot praise thee?
Death cannot celebrate thee;
They that go down into the pit cannot hope for thy truth.
The living, the living, he shall praise thee, as I do this day;
The father to the children shall make known thy faithfulness.
Isa. 38: 18–19.

All these gloomy and desponding views arose from the imperfect conception which they had of the future world. It was to them a world of dense and gloomy shades—a world of night—of conscious existence indeed—but still far away from light, and from the comforts which men enjoyed on the earth. We are to remember that the revelations then made were very few and obscure; and we should deem it a matter of inestimable favor that *we* have a better hope, and have far more just and clear views of the employments of the future world. Yet probably our views of that world, with all the light which we have, are much farther from the reality than the views of the patriarchs were from those which we are permitted to cherish. Such as they are, however, they are fitted to elevate and cheer the soul. We shall not, indeed, live again on the earth, but we shall enter a world of light and glory, compared with which all that is glorious here shall fade away. Not far distant is that blessed world; and in *our* trials we may look to it not with dread, as Job did to the land of shades, but with triumph and joy."

On the 22nd, v. he says:

"The soul that is within him shall be sad; that is, in the land of shades. So Virgil, speaking of the death of Lausus, says:

'*Tum vita per auras*
Concessit mæsta ad manes, corpusque reliquit *

The idea of Job is, that it would leave all the comforts of this life; it would be separate from family and friends; it would go lonely and sad to the land of shades and of night Job dreaded it. He loved life; and in the future world, as it was presented to his view, there was nothing to charm and attract. There he expected to wander in darkness and sadness; and from that gloomy world he expected to return no more forever. Eichorn, however, has rendered this verse so as to give a different signification which may perhaps be the true one.

'*Nur uber sich ist er betrubt*
Nur sich betrauert er.

'His troubles pertain only, to himself; his grief relates to himself alone.

According to this, the idea is that he must bear all his sorrows alone, and for himself He is cut off from the living, and is not permitted to share in the joys and sorrows of his posterity, nor they in his He has no knowledge of any thing that pertains to them, nor do they participate in his griefs. What a flood of light and joy would have been poured on his soul by the Christian hope, and by the revelation of the truth that there is a world of perfect light and joy for the righteous—in heaven! And what thanks do we owe to the Great Author of our religion—to him who is "the Resurrection and the Life"—that we are permitted to look upon the grave with hearts full of peace and joy."

It is indeed surprising that this learned Commentator, with all the candor and excellent traits of his character, should refer to the heathen philosophy of Virgil to illustrate the subject, and present the ideas of Job in striking contrast with the theology of the present day. The teaching of Scripture then, according to this Commentary, is far behind the teachings of modern theologians. It is certainly quite an admission that while Job, and David, and Hezekiah represent the dead as in a *dark, gloomy, comfortless abode*, the writers of our age represent them as in a *place of light, joy and glory*. The Bible presents it as a region of *night*, while modern theology presents it as a realm *of everlasting day*. A more striking contrast could not be drawn. Thus this Commentator assumes the responsibility of teaching that the word of God is "imperfect," and not only *fallible, but absolutely* FALSE; yea, EXCEEDINGLY ERRONEOUS in its instruction. And all this from one who holds to plenary inspiration—all this from one who believes the Bible to be the word of God.

It is admitted that the truths of God's economy were not, all at once, developed; there was a gradual unfolding of the plan of Infinite grace; but these developments would all harmonize, and *never conflict* with each other. But when, on the other hand, expositors of Scripture take the ground that the first instructions given in the word of God were imperfect, and that the waters of this fountain-head were diluted with an abundance of error, it annuls the very idea of inspiration, and reduces the sacred word of God to a level with fallible men; nay, far below the teaching of modern theological writers.—Nothing can present to my mind more clearly the false position of the great mass of the Church in respect to these things, than this candid admission of so prominent and estimable an Author as Albert Barnes, that the theology of the 19th century stands out *in bold contrast*—in DIRECT OPPOSITION even, to the theology of Scripture. "Either make the tree good, and its fruit good; or else make the tree corrupt, and its fruit corrupt." Either let us make the Bible our standard, and discard human theology; or else make human theology the standard, and discard the Scripture as a rule of faith.

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The lecture failed to show that the table tippings result from any other cause than electricity, or that communications are given by any other agent than clairvoyance. Indeed, some of his own assertions proved directly the reverse of his position. The French Mesmerizers go beyond him by a long distance, and his Spiritiscope to boot.

A conversion, indeed, the case of the Professor! who, it appears, denied a future life before he was made to "seek unto familiar spirits,"—swallowed up in divination—a mire deeper than the previous mud—a change from the blackness of darkness to the darkness of blackness. Yet there is some honor for out-spoken infidelity that Rapology cannot claim.

The steam formed a pure, snowy cloud above the sombre and the bright, in that splendid machine—like truth and love leaving a beclouded world. It rolls up its aerial pathway—the short cry "aboard"—to my brother I mechanically accent farewell—we are started. I gather up the thought-reins for a bit of gloomy revery, as we roll slowly on from the "Garden City"—its broad prairie ending—streets less distinct in the dim distance—we are soon upon the dead-level prairie, and away—away over its smooth face like the lightnings running. To the marsh we roll in raging haste—how wide and well adapted to the iron track work the West demanded! Into our panorama, then rushes the lake; whose waters of green, deep, deep green, present so striking a picture—bounded by a beach of its own creation—its long line of breakers mischievously sporting till some woework comes to hand. The wind mourning over the surface of its current for good or evil—and for evil and death, how folly! Alas! troubled water, to how many poor victims of the storm-blast hast thou given a silent, cold, dark, grave-berth!—Cold is now thy aspect, heavy lowers thy frown. The black cloud from the far-off city hangs a fitting garment upon thy dark bosom. A few only of the white-winged barks of summer are there, for the hoarse breath of winter—the tumultuous wrath of sky and water have driven those into a safe haven, which have not been overwhelmed in the war of elements, and buried under the surges of ruin and woe—thou rollest onward in thy fury.

The future arose; which, impenetrable to human wisdom, offers to men its dubious and mysterious fields of exploration—appalling the senses—bewildering the emotions under a heavy cloud of darkness. An untracked, pathless desert is before him. Yet dark as it appears, light is there!—Barren as it may be, still pregnant with events. Blind as man is, he has an eye. The light prophetic shines over the dismal regions of time; and the history of this ambitious and mutable world is, in clear drawn lines, depicted in the inspired sketch-book. We have visions too. It is the faith-sight. Man does not wander in darkness, and grope his way on, like the infidel; who denies inspiration—whose soul-light is the dim and misty exhalations of his own brain—whose future is a blank land, draped in the dark and terrible conception of non-existence. Nay! A vision, the inner heart enjoys, of things divine for the world-to come life. Destiny in her grandest truths is brought home, is embraced, in the ample trust.

A long time, I looked again, upon the mocking Lake—beautiful, but imperious; cold, yet bland—delightful and deceitful—inviting to life, still fraught with death.—Came afterward to a broken tract of sand, *sand*, knoll and ridge—hummack and hollow—covered with oak, ashamed of its acorn-bed. Still on we sped. Came then, a relief to my vexed and languid spirit—pines and ponds—and line of sand hills, on the Lake side—wide marshes on the other—the swamp, the deep, darksome forest—immense trees of many years growth. I began to commune with those old familiar *friends*, I enjoyed it, but the whistle sounded—the cry, N. A. and S. crossing, started me up, and out into the thick woods.

In a dark place, gleaming—the lights as if an angelic torch-bearer had flung the glare of a new-born dispensation, o'er the retiring grief-scenes of earth; the light that the passing by of the present, is determined—and the inauguration of a future being, a divine truth. Here springs the hope of immortality. Here arises on the Christian's chart the lands of a recovered continent—its head-lands and hill-tops, all smiling invitation to the sea-tossed mariner. Its shores and vales all redolent with unsullied, undying life. Life in pureness—in its goodness, its greatness, its heaven. That future too, is unto believing hope a world of gorgeous being. In the world ye shall have tribulation—There are "those who have come up, out of great tribulation and made them white in the blood of the Lamb." "And white robes were given them, and they had palms in their hands. And they are like unto the angels of God."

O Pilgrim! the blisful future is just before—in all its light and love!

Who will doubt? Along the river brink—only, the cloud obscures the land—beyond, reign ever—shining suns. The toilsome journey will soon close, and the travel-wear will be over. The down-trodden still groan—the despot-ruled nations struggle on in vain. The war clarion sounds—the battle hosts gather—glory-crowned exploits, and gloom-covered actions of desperation, call our attention; mingle in light and dark shades. The present closes in all the horrors of political ruin, announced and appropriate—rolled on itself in blackness. The future comes—a world of life—the kingdom of God—a flood of truth, light, glory.

For the Crisis.

Fulfilment of Prophecy.

By H. Pratt.

No. 4.

Having shown that salvation through *faith* to all men was the fulfilling of the promise to Abraham, ("In thy seed shall all the families of the earth be blessed,") we now proceed to notice the promise of the *ensign* recorded in Isa. 11: 10.

Now an ensign, as an *object*, is the flag or standard of a regiment; as a *person*, it is the name given to the one who bears the flag. When this standard is raised, it virtually offers protection to all who will rally around it, all who will seek unto it. Hence all who join the Allies—all who will come to their standard, secure their protection, and are thus saved from their enemies. Now the Lord has promised an *ensign* for us, and when this ensign shall be lifted up according to this prophecy in the 11th of Isa., it is for Jew and Gentile too. It is a "new way" by which we can insure ourselves from the enemy of all righteousness.

The promise reads thus: "And in that day there shall be a root of Jesse which shall stand for an *ensign of the people*, to it shall the Gentiles SEEK, and His rest shall be glorious." That this refers to Christ all will admit. Now has He stood for "an ensign to the people?" Is there an opportunity for us Gentiles to seek unto this ensign (the Lord) and find protection? If so this prophecy has been fulfilled. If not, and Christ is *this ensign*, then there is no opportunity for us Gentiles to *seek* out Christ, and consequently we are without hope and without God in the world.

But that this is not the fact, and that we have such an ensign to seek unto and find protection and eternal salvation beneath His banner, Paul in his letter to the Romans declares, and the fact that Gentiles and Jews are, and have been for eighteen hundred years, seeking Christ, rallying around this standard, clearly proves.

Here then I will introduce Paul's testimony to settle this most important subject in connection with the prophecy, which, may the Lord grant, we may comprehend and understand, and thus be the means of benefiting others.

Isa. 11: 10. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

Rom. 15: 8 12. "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for His mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people.—*And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.*"

May the Lord help us to seek out this ensign now, and in that "glorious" rest share with the redeemed ones forever, Amen.

Yours, H. Pratt.

For The Crisis.

Letter from Br. W. J. Hale.

Collingsville, Ct.
Dec. 23d, 1855.

1st Pet 5: 14. "*Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus, Amen.*"

The writer of this book was by occupation a fisherman; but was early called by our Savior, who, forseeing the fortitude he would exercise in preaching the Gospel, honored him with the name of Peter, which signifies a *rock or stone*. In proportion as the Christians of the first age multiplied, their sufferings became more general and severe, in consequence of which the Apostles considered themselves as especially called upon to comfort and encourage them. With this view, it seems Peter wrote this first Epistle to the Christians in Pontus and the neighboring provinces in Asia, in which he shows it is the duty of Christians to be willing to suffer for their religion, and suggests a variety of motives to induce them to suffer cheerfully. He also urges them to conduct themselves in a harmless manner, and be exemplary in every virtue; and that they may know how to conduct themselves on every occasion, he gave them specific directions relative to the most important duties both in civil and social life, and closes the Epistle as we have quoted above.

We find that all the apostles are constantly guarding the Church against jealousies, contentions, disputations, or strife of any kind, and are always urging professors to put on the whole array of Christian graces. And Paul in the 13th chap. of his first Epistle to the Corinthians points to charity as the foundation of the whole beautiful, sublime and majestic structure. Verse 2d, he says: "And though I have the gift of prophecy; and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Through all the teachings of this great Apostle he is constantly holding up to our view the necessity of this crowning virtue. We are not all constituted alike, cannot all see alike; therefore we may glorify God by a diversity of operations, and yet all be actuated by the same spirit.

Brn. and Srs., although we are differently constituted, and are not all calculated to labor in the same part of the service of our Lord and Master, yet let us all be doing our Master's business. "For by one spirit we are all baptized into one body, whether we be Jews or Gentiles; whether we be bond or free; and have been all made to drink into one spirit:" therefore let us be careful to guard against our own besetting sins, and put on charity.

Let us also have faith, hope and a perfect knowledge of the truth, as it is in Christ Jesus.

It seems there was always a want of charity in the Christian Church, else why did the sacred writers urge it so strongly; and if there was a necessity of urging it so strongly in the days of the Apostles, it seems to me there is tenfold more necessity of it now when all the elements of war, and all the spirits of darkness are let loose and seem to be trying their utmost endeavors, knowing that their time is short. And if Peter found it necessary to urge on the primitive Christians, that they should greet one another with a kiss of charity, if it was necessary that the early Christians should be thus careful to preserve unity and Christian fellowship, is it any less so now, when sin and all its accompanying train of evil have almost universal sway. Elect, be not deceived, for soon your Savior will call you home. But the day of ruin; yes, the day of irrecoverable ruin to the ungodly, draws near.

Wm J. Hale.

For The Crisis.

Letter from Br. John Gibson.

Houghtonville, Vt.,
Dec. 25th, 1855.

Dear Br. Merriam:—I do feel exceeding glad of the blessed privilege of reading the World's Crisis from week to week, for it is truly cheering in these perilous times to read the comforting epistles of the Brn. and Srs. of like precious faith. Many think it strange that Advent believers will still hold on after they have been disappointed so many times, and ask, why will you not give it up, and come back? My answer is, I can see nothing but infidelity in that direction, but the crown is ahead; yes—glory be to God—by the eye of faith, I see, a little from this that glorious kingdom of God which will be under the whole heaven, and given to the saints of the Most High, who are to "possess it forever, even forever and ever."

It was a great disappointment to me to pass by the time when I supposed the 1335 days, or years would end, and to see good old Daniel in his lot; but this is no barrier in the way, to going forward while I see in every direction the signs of the coming of the Lord, that are given by the Prophets, Jesus Christ, and His Apostles.

I will refer to some of them. Dan. 2: 44; Jer. 25: 30–38. I would ask those who will take the trouble to read the chapter, and then contemplate on the present state of all the nations of the earth, if he does not see some signs of their taking a hearty draught of that "cup of God's fury?" Does it not appear that the Lord has "a controversy with the nations?" Again: read Joel 3: 9, and onward. Is not this, too, now having a complete fulfilment? Jesus Christ says, recorded in Luke 21: 25–28; "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things that are coming upon the earth, for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory" Are not all these signs in the past, except those that are in process of fulfiment?

Paul tells us of quite a number of events that would transpire in the last days.—Read the 3d ch. of 2d Tim, and then see if all these traits of character are not now taking place before our eyes. Also, 1 Tim. 4: 1. He says, "some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Oh! how lamentable it is, to see those who were once good Bible Christians, depart from the Bible faith, and associate with those seducing spirits, which are the working of Satan, with power and signs and lying wonders; but so it is. And as Jesus says, "because iniquity abounds, the love of many shall wax cold; but those that endure to the end shall be saved."

O Brn. and Srs., how many of us will endure to the end? When the Lord comes will He find faith on the earth? I never felt more like persevering than now.

John Gibson.

For the Crisis.

Letter from Br. J. T. Ongley.

Syracuse, Dec. 26th, 1855.

Dear Br. Merriam:—I have felt desirous for some time to write a few lines to you, and for the encouragement of the scattered flock. I would say, fear not though trials severe thicken on every hand. Your God will surely come, even God with a recompence; he will come and save us, if we trust in Him.

"Hope deferred maketh the heart sick; But when the desire cometh, it is a tree of Life." O joyful hope! Long-looked-for, by the good of all ages. Soon the last child of God by faith, will be numbered, and the manifestation of the sons of God will appear, although some of the lively stones designed for that spiritual Temple have proved themselves worthy, and therefore are laid by until the last stone is squared.

Glory to God—the resurrection of them will soon take place, and then all creation

will rejoice together. "Amen, even so come, Lord Jesus," is the cry of the writer of this, as well as of the beloved Apostle. The promise still holds good. "If the vision tarry, wait for it; for it will surely come." With the Poet I can say,

"By foes I'm despised, and by friends am forsaken;
My hope is deferred and sick is my heart,
Though oft disappointed and sometimes mistaken,
Yet from my dear Jesus I near will depart."

Hold on a little longer, dear Brn. and Srs., "If we suffer with him, we shall also reign with him." Again; "To him that overcometh will I grant to sit on my Throne, even as I have overcome and am set down with my Father on his Throne." Remember what He suffered to gain the right to reign over the kingdom under the whole heaven. He became poor for our sakes, that we may become rich. See what men of this world will do to gain its empty honors! what a difference in the Glory, Honor, &c., promised to the child of God by faith, (viz.) by a patient continuance in well doing, we gain the same, and immortality, eternal life and an eternal dwelling place, in a Kingdom where the saints will no more say they are sick. Cheer up; the signs thicken on every hand, soon the Beast and his army will fall, the rightful Heir to the throne will take the Kingdom and reign in Righteousness.— Shall we be there? Brn., this is the oft repeated cry of your Br.

There are a few in this place that are determined to go through, by the assistance of the Grace of God. Our meetings are rather on the increase. We are poor as to this world's goods, but strong in faith, and we have quite a number that are anxious to see the Crisis, at its weekly visits, though I have not been able to take it for the last part of the last quarter.

Let us do what we can to help scatter the truth, and finally may we meet in the Kingdom of God.

Yours in hope, JOHN T. ONGLEY.

For The Crisis.

Letter from Br. W. Sheldon.

SPRINGFIELD, Dec. 1855.

Dear Br. Merriam:—We are still in a world of tribulation, and like Paul, we are "still in peril among *false brethren*!"— But wolves in sheep's clothing, who would be lords over God's heritage, cannot always hide their malice against the "little ones," behind a curtain of sanctimony.— The Judge standeth at the door, and will soon cut off those who "grudge one against another," and seek the ruin of the flock for self gratification. God knows that I am heart sick of *papacy* among Adventists. "Let brotherly love continue," and brotherly kindness elate our hearts, "esteeming others better than ourselves," rather than be filled with a mulish spirit.

I am still striving for the kingdom of God. Love to the saints scattered abroad.

Yours truly, W. SHELDON.

For the Crisis.

Taken from the Portland Eastern Argus, Dec. 24th, 1855.

Cling to the Mighty One.

Cling to the Mighty One,	Ps. 89 : 19
Cling in thy grief;	Heb. 12 : 11.
Cling to the Holy One,	Heb. 1 : 12.
He gives relief;	Ps. 116 : 9.
Cling to the Gracious One,	Ps. 116 : 5.
Cling in thy pain;	Ps. 55 : 4.
Cling to the Faithful One,	1 Thess. 5 : 24.
He will sustain.	Ps. 28 : 8
Cling to the Living One,	Heb. 7 : 25.
Cling in thy woe;	Ps. 86 : 7.
Cling to the Loving One,	1 John 4 : 16.
Through all below;	Rom. 8 : 38, 39
Cling to the Pardoning One,	Isa. 4 : 7.
He speaketh peace;	John 14 : 27.
Cling to the Healing One,	Exod. 15 : 26.
Anguish shall cease.	Ps. 147 : 3.
Cling to the Bleeding One,	1 John 1 : 7.
Cling to His side;	John 20 : 27.
Cling to the Risen One,	Rom. 6 : 9.
In Him abide;	John 15 : 4.
Cling to the Coming One,	Rev. 22 : 20.
Hope shall arise;	Titus 2 : 13.
Cling to the Reigning One,	Ps. 97 : 1.
Joy lights thine eyes.	Ps. 16 : 11.

Exciting News from Kansas—More Outrages by the Missouri Ruffians. St Louis, Dec. 28. The Lexington (Missouri) Herald of the 22d says: On the 15th, the Free State Constitution of the Topeka Convention, was voted for, when a collision occurred at Leavenworth between the pro and anti-slavery parties. The ballot boxes were destroyed by the mob, voting stopped, and an anti-slavery man's house burned. A person charged with the last outrage was arrested and lodged in jail; his friends broke open the jail, rescued the prisoner, and then burnt down the building. Great excitement existed and both sides had sent for assistance.

Chicago, Dec. 31 A letter from Westport, dated the 18th, states that on election day the border Missourians mobbed various voting places on the Missouri river, and at several points would not allow the polls to be opened. A large mob destroyed the ballot box at Leavenworth, and maltreated the judges of election.

From China. Dates from Hong Kong are to Sept. 15.

An army of Imperialists 40,000 strong was defeated by the rebels near Canton, on the 28th of August Subsequently another army of Imperialists 10,000 strong, was defeated by the rebel chief with an army of 3000 women.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE PACIFIC.

The steamship Pacific, Capt. Nye, from Liverpool, 15th ult., arrived at New York Dec. 28.

Respecting the prospects of peace, there is a mass of crude and contradictory statements, but made on such feeble grounds that they have ceased to influence even the Bourse. Meanwhile, preparations for a continuation of the war do not at all appear to slacken.

The English parliament opens on the 31st of January.

Considerable misunderstanding is said to exist between Lord Palmerston and his colleagues. Lords Palmerston and Panmure continue to urge the war, while the remainder of the cabinet are desirous of embracing the present opportunity of concluding a peace, and to their peace views the Emperor Napoleon is said to incline. Lord Palmerston is said to hold the threat of a dissolution of Parliament over the heads of his colleagues.

The city of Kars has at length fallen into the hands of the Russians. The particulars are not yet received, but it is believed that the garrison were compelled to surrender through famine; their numbers did not exceed 8,000 men, and they were so much reduced in strength as to be incapable of cutting their way through the enemy's ranks.

Omar Pacha was near Kutais which the Russians held with considerable force.

In the Crimea, the Russians had attacked the extremity of the French lines with about 3000, but after an hour's sharp fighting withdrew.

The Russian government has opened a new loan of fifty millions of roubles, 5 per cent. at Berlin, Hamburg and Holland.

The prospects for the speedy establishment of peaceful relations with Russia appear to be rather more doubtful; no progress being apparent in the negotiations at present.

Correspondence from the seat of war states that the Russians on the Northern side of Sebastopol continue to pour a very heavy fire of artillery against the southern side.

The allies replying but little. Their engineers continuing their work within the town.

The British army is said to be over supplied with equipments now.

English writers admit that the Russian army is well supplied for winter, having large supplies at Simpheropol and Davenkoi.

Eleven Russian Infantry Divisions are now in the Crimea, two having gone north. Prince Gortschakoff has extensively fortified the Tchougar road by batteries.

The Russians were concentrating their forces at Batchi Serai and Simpheropol.

The allies had fortified Kinburn, and consider it equal to any attack that can possibly be made.

The French lines at Kamiesch were nearly completed on a magnificent scale.

St. Petersburg advices say that a vast train of sleighs had entered the Crimea by the Perekop road with provisions, stores, &c. Also that the allies have 26 batteries ready to attack the northern forts, and 360 guns in position on Tchernaya.

Most of the allied fleet had passed Elsinore, homeward bound.

Russia has negotiated a new loan of fifty millions roubles at 82, with 5 per cent. interest, one third to be issued at Hamburg, another in Berlin and another at Amsterdam.

The whole of the Baltic fleet has now returned home.

The following is the latest news from the East:

Marseilles, Dec. 12. The Ganges steam packet is just arrived, with dates from Constantinople of the 3d. The English squadron had arrived at Constantinople. The English cavalry, and that of the Anglo-Ottoman contingent, had also arrived, and were to winter in the neighborhood of the Turkish capital.

The accounts from the Crimea are to the 30th ult. All military operations were suspended. The troops are still engaged in demolishing Sebastopol, and in constructing shelter for themselves out of the ruins.

The Russians were removing from their lines of defense, and concentrating their troops at Bakshi-Serai and at Simpheropol. The corps of the Belbec had also been reduced.

The accounts from Kertch, Eupatoria, and from Kinburn, contain nothing new. The Russians as well as the Allies were preparing their winter quarters.

A money panic is announced to have commenced in Russia. At Moscow and other places the bank notes are refused.

It is stated to be the intention of the Russian Government to effect the immediate emancipation of the serfs of the whole empire.

The Emperor is said to be favorable to the measure, and the land-owning aristocracy who have been sounded offered no opposition.

Since the snow has been covered with a crust of ice, enormous trains of sleds, six miles long, have entered the Crimea by Perekop and the Spit of Arabat, loaded with provisions for the use of the Russian army.

"The English dock yards and arsenals, as well as private ship yards, are at work with the greatest activity. No less than five more line-of battle ships will be completed by the spring, carrying from 131 guns to 80. There will also be 180 gun and mortar boats finished. Armaments of other kinds and destructives of all sorts are being produced with fabulous profusion. Men are rapidly enlisting and volunteering into the line, and there is not one small sign of abatement in the progress of war, except at its seat, figuratively and literally; for there it has squatted, to move, I suppose, some day. In France the preparations are proceeding as actively; and though it is reported the Emperor is inclined for peace, there is no proof of it in the enormous construction of material of war and the incessant dispatch of troops to the East; in the mission of Gen. Canrobert to Sweden and Denmark; in any or all of those acts which hitherto have indicated a desire to prosecute the war with vigor."

In regard to affairs in Russia, we have the following:

"The Paris Constitutionnel has a correspondence from St. Petersburg, which is certainly worth glancing at. The writer relates that, in the Russian capital at this moment are absolutely sitting and functioning two State Councils of a diametrically opposite tendency. One provoked into existence, inspired and presided over by Count Nesselrode, and having peace for its avowed and well defined aim; and the other composed of various generals, and presided over by the Czar himself, and whose object, if it be not the litteral prosecution of the war as a political necessity and doctrine, pre-accepted and carried out, is, at all events, the best possible organization of the war in detail. This council has, it seems, among its members, the three Grand Dukes, brothers of the Emperor, and the Generals in Chief Gortschakoff, Berg, Grabbe, Severs, Rudiger and Paniuntin, with the Admirals Sitkje. Nowossilsky, Mikoff, and all the disposable aides-de-camp generals."

The French and the English in Turkey. After the "four points" have been adjusted by the Allies and Russia, there will, it is apprehended, be a fifth, and very troublesome point, to be settled by the Allies themselves in relation to the occupancy of Turkish territory. It has been repeatedly mentioned that the French appear to be making arrangements for the accommodation of soldiers in Turkey, particularly in and near Constantinople, which indicate an expectation that their stay may be somewhat prolonged in the territory of the Sultan. And this state of things, it would seem, has not escaped the observation of the Turks. There is, too, as may be learned from hints of correspondents from the seat of war, no inconsiderable degree of ill feeling between the French and English soldiers This has been specially noticeable since the grand assault on Sebastopol, in which the French were victorious at the Malakoff, while the English were terribly repulsed at the Redan. Such has been the state of feeling between the two armies, in consequence of these opposite results in their respective attacks, that summary punishment of French soldiers has been inflicted or permitted in several instances by the French commander-in-chief, for taunting the English with their failure at the Redan. In one instance, an English sentinel shot down a French soldier for an insult of this kind; and though the sentinel was immediately surrendered to the French, he was liberated at once, on the ground of justifiable provocation. Such has been the state of irritation on this subject, that Pellissier has been compelled to interdict all reference to the subject by his soldiers, under severe pains—we believe of death.

These things show but too clearly the state of feeling between the two armies, so far as the soldiery are concerned. The feeling between the officers, though more carefully guarded and concealed, is evidently not altogether different from what exists between the common soldiers. Added to this, the difficulties which may be apprehended in connection with the final settlement of accounts between the two governments, at the close of the great contest, and there is but too much reason to fear that the declaration of peace between Russia and the Allies may be the signal for serious controversy, if not actual hostility between the French and English.

Our thoughts have been turned into this channel by reading a letter from Constantinople, dated the 26th ult., published in the New York Commercial Advertiser, apparently from an American ship-master employed in the Black Sea in the transport service of the Allies. He says:—[Boston Traveller

"The occupation of Turkey, particularly Constantinople and the vicinity of the Bosphorus and Dardanelles, by the Allies is so complete that the Turks feel very uneasy. They find themselves in a bad predicament. Their would-be friends are worse than enemies. They have become fully aware of their inferiority, but do not at all relish the manner in which they are treated.

"The unfriendly feeling between the French and English here has also been the cause of great uneasiness to them. For in the case of rupture between them, both parties would refuse to relinquish their foothold. France would not go, and England, bull dog like, would strive to hold on as long as France."

Letter from Kossuth published in the Independent.

In Kossuth's last letter to the Independent he alludes to the character of Francis Joseph of Austria as being most vile and infamous, and then referring to the complacency of the Pope and of the English government in respect to his course, he remarks:

* * * * *

Such is political morality and religion in this, our old world. There you have the condition of Europe, which Popes and Emperors think to perpetuate; and some amongst you there on the other side of the waters—even amongst you some there are—who think themselves wise men, because they doubt that an immense revolution draws nigh, as the world has never yet seen the like. Well, let them doubt; but you men of America, who can trace the finger of God in the events of history; you I would ask, Do you not fear that from the effect of passivity on your part, the evil is allowed to grow and grow—do you not fear that the volcanic eruption if delayed from want of early assistance will be such, must be such, as to shake every foundation of every structure, even that which men call the structure of the Christian religion? Protestant powers have no morality, Protestant nations have neither faith nor charity; and Roman Catholic Christianism—why, look to Francis Joseph and the Concordat. Calculate the eternal laws of creation, eternal, unswerving in the moral, alike as in the physical world; and you may safely sit down, and write a prophecy on many a future event, quite as sure as if you were writing a record of past events. Woe! thrice woe to Jerusalem!

* *

What I the most dread is the fatal power which Francis Joseph by this shameful capitulation conceded to Roman priestcraft over the soul and mind of the youth, all public and private instruction being placed under the control and direction of the Bishops, together with the power to prohibit any book they dislike; and to watch that every science, philosophy, history, all shall be taught in conformity with the doctrines of the Papal Church, the same which condemned Galileo on the pretext of a Jews' myth. This is terrible indeed. If this system is allowed to work ten years, the least of the evils that must happen will be to see the rising generation thrown back by a whole century behind the general standard of enlightenment of our age.

* * * * *

Fraternal assistance is the more urgent now, as the civil power being by the fatal Concordat degraded into a mere executioner of the dictates of Popery, there can be not the slightest doubt about it, that no further indulgence can be anticipated with regard to the suppression of those numerous Protestant schools, which from poverty resulting from the emaciated condition of the country, have been found beyond the appointed time unable to answer the conditions which a tyrannical government has prescribed for their public existence. The protestants of Hungary, unless the country soon reconquers its freedom and independence, will have severe trials to undergo anyhow, in consequence of the recently concluded Concordat. The first article of this internal convention secures to Popery, all the privileges which, not by the laws of the country, but by its own canonical ordinances it claims to enjoy. The 16th article pledges the civil power throughout the empire, to execute the sentences of, and to lend assistance to the Bishops, for the punishment of any *contempt by word, deed, or writing, of the faith, liturgy and institutions of the Roman Catholic church*; while the Pope in his allocution, dwells with particular pleasure on the final paragraph of the compact, by which it is enacted that all other questions not expressly mentioned in the articles of this Concordat, shall be treated and resolved according to the doctrine of the Catholic church, and the usages and discipline approved by the Apostolic see, and *all the laws, ordinances and decrees which have hitherto been in force in Austria and the separate provinces, or (as the Pope expresses himself) in each of the countries subjected to it, which are contrary to the present Concordat, are abrogated and abolished.*

Thus the conventions of Vienna and Linez, by which the Protestants of Hungary sword in hand vindicated the freedom of conscience and the legal rights of Protestanism, are abolished; all the fundamental laws of 1790–91, which, putting an end to a two hundred years' struggle for religious freedom, established the liberties, rights and privileges of the Protestant church, are abrogated; and it is arrogantly declared that henceforward the supreme law of the land is to be those canonical ordinances of the Roman Catholic church, which command the extermination of heretics by fire and sword, and the confiscation of their property, for the benefit of the insatiable avarice and insolent ambition of that same church.

What persecutions, sufferings and annoyances are looming in these criminal provisions, I am not wanted to expatiate upon. The sword only can solve the knot—the sword, uncompromising and merciless—and it shall. * * * My hope rests with the general rising of Europe for liberty. * * * * *

Catholics and Protestants. The presence of a delegate from the Pope, in this country, has stirred up a great commotion among the Italian refugees in the United States, who appear to have been persecuted by this individual in their own country. This event also revives the anti-Romish church-feeling, always prevalent among our citizens.

The Romish church is evidently approaching a crisis, and in Europe it must crush its opponents or be crushed itself. It first begins to be discovered by those who are struggling for democratic institutions that it is the Romish church which stands the insurmountable barrier in their way, and the day is not distant when a terrible conflict will be commenced for its overthrow.

Without entering at all into the question of religion, it is self-evident that the religion of Rome is opposed to democracy and to education. In every part of both its letter and its spirit, it is opposed to liberal institutions, and to the progress of liberty and intelligence. It cannot exist with them, for its genius and character is stationary and anti-progressive.

In this age of progress, of popular rights, and of religious freedom, it seems like taking a dive into the middle ages to open a Catholic book or newspaper.

The doctrine of the Catholic church in regard to education is clearly committed in the following quotation, which is from the Shepherd of the Valley, a Roman Catholic paper of high standing, published at St. Louis. In a recent number of that paper the editor speaks as follows:

"We are not the friend of popular education as at present understood. The popularity of a humbug shall never, we trust, lead us to support it. We do not believe that the 'masses,' as our modern reformers insultingly call the laboring class, are not one whit more happy, more respectable, or better informed for knowing how to read. This is our private opinion, however; and as we entertained it before we had the happiness of becoming a Catholic, the parsons are hereby warned not to set it down as peculiarly Popish doctrine. We think that the 'masses' were never less happy, less respectable, and less respected, than they have been since the Reformation, and particularly within the last fifty or one hundred years—since Lord Brougham caught the mania of teaching them to read, and communicated the disease to a large proportion of the English nation—of which, in spite of all our talk, we are often the servile imitators. Reading is only one method of gaining information; and a method that can seldom be pursued with any success in private where there is no one to direct the student, and no guarantee that he desires his own improvement rather than his own amusement. One of the best informed and most respected men of his station in life that we ever knew, could not and cannot read a letter to this day.

"The idea that teaching people to read furnishes them with innocent amusement, is entirely false. It furnishes the majority of those who seek amusement from it with the most dangerous recreation in which they can indulge."

The Catholic religion is opposed to all that progress which is the characteristic of our institutions, and binds down a people as the Anglo Saxon and Norman race never can be bound. It will in time leave the nations which adhere to it as far in the rear of the Protestant nations, as China is at this hour behind the nations of Christendom.—[Saturday Union.

American Board. A brief statement of the pecuniary condition of the Board, at the end of October, was published in the Journal of Missions for December. At that time there had been a falling off in the receipts to the amount of $4,000. To this may now be added a deficiency in the receipts for November of nearly $4,000 more; thus making, for the first four months of the financial year, a diminution of income, compared with last year, of about $8,000, which, with the previously existing debt of $20,000, makes the present indebtedness of the Board not less than $28,000.

In connection with this fact it should also be stated, that since the meeting of the Board at Utica *thirty-two missionary laborers* have been sent to different parts of the world, who must be provided for; and that the unavoidable expenditures of nearly all the missions are increasing, and in some instances rapidly.

In these circumstances, the Prudential Committee feel constrained to make an appeal to the friends of the Board. If this indebtedness shall continue to increase, at the rate of two or three thousand dollars a month, till the end of July, 1856, evils of a very serious nature must inevitably ensue. Expected remittances must be withheld. Schools, presses, missions, must be cut down, and in some cases, perhaps, totally abandoned. The effects of such a retrograde movement, at home and abroad, would be painful in the extreme. The current now setting toward the foreign field, in our colleges and theological seminaries, would at once be checked, and might not recover itself for many years. Lamentation and mourning would be heard at the one hundred and eighty stations and out-stations of the Board. The embarrassments of their position would be greatly increased. Fresh vigor would be imparted to the hostile forces by which they are surrounded, and a deep shadow be thrown over the now hopeful and brightening prospects of the work in which they are engaged Indeed, is there not reason to fear that it would seal the doom of thousands on whom the light is just beginning to dawn, binding them in chains of darkness never to be broken? Will the friends of missions sit still while such results are impending? Certainly they will not; they cannot.—[Boston Traveller.

☞ Extract of a letter from a Hungarian to Madame Meszlengi Kossuth:

"Yes, our country will become free—this is my strongest and most sincere conviction. And it will become free, not in the distant future, after decades of years, but in a short time, or at least, after no such delay as that patriots of our age might, with God's help, not have reasonable hopes to spend some days of happiness on free, native soil, to redeem the sufferings of the dark past, and of the gloomy present. But let me warn you of one thing. Do not place your faith on any small attempt and high-sounding promise of Revolution. If anything happens, any eruption takes place, wish it, and pray for its success, but beware of attaching ever so small part of your faith to it, because there will be ninety-nine points out of a hundred for the loss, and an injured faith is no more firm, and is full of doubts. There will come a time, a day, when *all* the materials of the struggle will stand gathered in one compact mass. That day cannot be hurried, as it cannot be retarded. On that day, your faith will not hesitate to place itself, entirely and instinctively, on the success of the outbreak. But this outbreak cannot be forced, just as Vesuvius cannot be forced to eruption by the phosphorescent blaze of some matches thrown into the crater, though its burning lava overflows whenever the chemical mixture of its inflammable materials has reached the degree of natural ebullition. I confess to expecting salvation from nowhere but France. * * *. When you shall hear—as you will—that *Paris* has declared war or made a successful revolution, then you may surrender yourself to all the best hopes, and you will not be disappointed.

A Golden Thought. We know not the author of the following; but it is one of the most beautiful productions that we have ever read:

Nature will be reported. All things are engaged in writing their own history. The planet and the pebble goes attended by its shadow. The rolling rock leaves its scratches on the mountain side; the river, its channels in the soil; the animal, its bones in the stratum; the fern leaf its modest epitaph in the coal. The falling drop makes its sepulchre in the sand or stone; not a foot steps into or along the ground, but prints its characters more or less lasting, a map of its march; every act of the man inscribes itself on the memories of its fellows, and in his own face The air is full of sound—the sky of tokens; the ground is all memoranda and signatures, and every object is covered over with hints that speak to the intelligent.

Important Discovery at Babylon. A London paper states, that Col. Rawlinson has just discovered among the ruins of ancient Babylon an extensive library, not indeed printed on paper, but impressed on baked bricks, containing many and voluminous treaties on astronomy, mathematics, ethnology and several other most important branches of knowledge. These treatises contain facts and arguments which, in his opinion, will have no small operation on the study of the sciences to which they relate, and which throw great light upon biblical history and criticism, and the history of our race.

Fatal Disease in Peru. A dreadful epidemic, known as the "mortiferous fever," has broken out in Peru, and four thousand persons have perished by it. This motality being among the farmers, and a draught prevailing at the same time, has caused immense losses of cattle, on account of their getting astray in the woods, and falling a prey to wild beasts The sugar and the wheat crops were all lost, and the prospect of planters in that country was truly gloomy and miserable.

A letter from Grodnow, in Russia, in the Konigsberg Gazette, states that the new recruiting of the Russian army meets with great difficulties, the diseases prevalent last summer having made great havoc among the young men, those that have survived being mostly unfit for service, while many have escaped over the frontier to Prussia, or hid themselves in the interior The recruits are immediately sent off to the depots, to prevent further desertion.

From California. The war in the Northern part of California was progressing with much violence; nearly all the Indian tribes of the North were arrayed against the whites.

At San Francisco, a festival was celebrated in honor of the fall of Sebastopol, which ended in a general row. Ten thousand persons were present.

Murders were on the increase, the papers teeming with them.

Obituary.

Fell asleep in Jesus at Southbridge, Mass., on the 5th of Nov. 1855, Fanny, wife of Stephen Brackett, aged 74 years

Sister Brackett was born in Thompson, Ct., embraced religion at Dudley, Mass., and united with the Baptist Church in that place, in 1814. For the last 30 years, she with her surviving companion and family have been residents of Southbridge, remaining in connection with the Baptist Church in S., until about 1845, when under the labors of Dr. Smith, (now deceased,) she was led to a belief in the doctrine of the Lord's speedy coming and personal reign on the renewed earth, and with her husband has since been identified with the Advent people.

As a wife, Sr. B. was affectionate and devoted, as a mother, kind and solicitous, and as a Christian, consistent and faithful, adorning the doctrine of Christ in her life, and meeting death with calmness and resignation. With Luther and Milton, our Sr. believed that man "shall after this life feel neither good nor evil, in body or soul, until the day of doom;" a doctrine not popular, but yet possible; and exercising a firm faith that God was able to raise her from the dead. But a short time before her feet slipped over the brink of the dark river, she exclaimed that "she should sleep but a little while, and then rise to a glorious immortality." O happy day! when the Lord comes to give His people Eternal Life! May this hope cheer the hearts of our aged and bereaved brother, and the numerous surviving friends.

The funeral services were held in the M. E. House, which was kindly opened for the occasion, the Methodist clergyman Br. C., and the Union Minister both assisting. A sermon was preached by the writer from 1st Cor. 15: 53-55.

A few short years of evil past,
We reach the happy shore
Where death-divided friends at last,
Shall meet to part no more.

D. T. T.

Appointments.

Providence permitting, I will meet the Brn. in
Brimfield, Sabbath, Jan. 6th.
Ware Village, Sabbath, Jan. 13th.
Springfield, Sabbath, Jan. 20th.
H. PRATT.

The Lord willing, Elder L. L. Howard will preach in
Salem, at the Union St. Church, on Sunday the 27th.
TEMPLE HARDY.

By leave of Providence, Eld. L. L. Howard will preach at
Lawrence, on the 2d and 3d Sundays in January.

The Lord willing, Eld. J. Couch will preach at
Lawrence on the 4th Sunday in Jan.

The Lord willing, I will meet with Br. R. R. York by request of the Brn. at
Brunswick, Me. Jan. 5th at half past six, eve., and remain over the Sabbath.
Hollis Centre, Jan. 12th, 6 1-2 o'clock, and remain over the Sabbath.
JESSE PARTRIDGE.

Providence permitting, I will preach at
Northfield Farms, Saturday eve. Jan. 5th, and on Sunday Jan. 6th.
Vernon, Vt. Monday eve. Jan. 7th,
Ashfield, Tuesday eve Jan. 8th,
Charlemont, Wednesday and Thursday evenings Jan. 9th, and 10,
South Hawley, Friday eve, Jan. 11th
West Hawley, Saturday eve. and on Sunday Jan. 12th, and 13th,
Savoy Tannery, Monday eve. Jan. 14th,
North Adams, Tuesday and Wednesday and Thursday evenings 15, 16th, 17th,
Cheshire, Friday and Saturday evenings, and on Sunday 18th, 19th, 20th,
Chester Factories, Monday and Tuesday evenings 21st, and 22d,
Westfield Farms, Wednesday and Thursday evenings 23d, and 24th.
Westfield, Friday eve. 25th.
Springfield, Saturday eve. and Sunday 26th and 27th
Thorndike, Monday eve, Jan. 28th.
Bondville, Tuesday eve, 29th.
Ware, Wednesday eve, 30th.
I expect a yoke-fellow to assist in filling the above appointments.
SAMUEL BRAGG.

By permission of Providence Eld. E. Burnham will preach at
New Bedford, on Sunday, Jan. 6th and 13th.

The Lord willing, by invitation, I will spend Lord's Day, Jan. 20th, with the Church in
Portsmouth, N. H.
S. S. BREWER.

By Divine permission, I will preach at
Springfield, Mass., Friday Jan. 11th.
Jawbuck, Ct., Sunday Jan. 13th.
W. SHELDON.

Providence permitting, Br. A. M. Higgins appoints to meet the Church in
North Dana, Sunday Jan. 6th.

Providence permitting, I will preach in Hawsonville, (Jamaica,) Vt., Sunday, Jan 6th.
My P. O. Address for a few days, will be Jamaica, Vt.
S. W. BISHOP.

If the Lord permit, Br. Z. Campbell will preach at
Providence on Friday eve. Jan. 4th.

Providence permitting, I will meet with the Brn. in the following places.
Nashua, Sunday Jan. 6th.
Hillsborough, Sunday Jan. 13th.
Danbury, Sunday Jan. 20th.
Sutton, Jan. 22d, eve., where Br. Jesse Hezen may appoint.
Carlisle, Mass., Sunday, Jan. 27th, and longer, if thought best.
B. P. MANNING.

By Divine permission, I will preach at
West Hawley, Mass., Sunday Dec. 30th.
Savoy, (where Eld. McCulloch may appoint,) Jan 1st, and remain over the Sabbath.
Friends can write me at West Hawley Mass., until directed otherwise.
W. SHELDON.

If the Lord permit, I will hold meetings as follows.
Brunswick, Jan. 7th, 1856.
Freeport, (Flying Point,) Jan. 14th,
R. R. YORK.

If the Lord permit, I will be at
Casco, Jan. 6th, 1856.
J. PARTRIDGE.

Providence permitting, I will be at the following places to preach the word as God may assist and direct.
Poland, Me., Jan. 2d, 3d, and 4th, as the Brn. may see fit to appoint.
Portland, Me., Jan. 6th and 7th.
A. ROSS.

If the Lord will, I will preach at
New Britain, Sunday Jan. 8th.
C. GOODRICH.

Providence permitting, I will preach at
Providence, Sunday Dec. 30th, and continue during the week and over the following Sabbath.
S. G. MATHEWSON.

If the Lord will, I will preach at
Middletown, Friday eve, Jan 4, and continue over the Sabbath.
Should the above appointments conflict with other arrangements, Brn. will please write me at Boston.
J. W. CRABTREE.

Notices.

☞ Advent brethren hold regular meetings every Sabbath in the Chapel on Spring Street; also on Tuesday and Friday evenings In giving out appointments, Brn. will please to name the place, as there are *two* meetings held in this city

For the Brethren,
THOMAS N. PALMER.
CONCORD, N. H., Nov. 19th, 1855.

Voice of the Church, by D. T. Taylor, for sale at this Office. Price $1; postage 17 cts.

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

The Age of Gospel Light. Price 10 cts.

Materialism Scriptural—or The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

The above works by Eld. Z. Campbell, are for sale at this Office.

TRACTS AND BOOKS.

We call attention to the following valuable works:—

Pauline Theology,	15 cts single,	$10 per 100
The Old Paths,	18 cts "	12 " "
State of the Dead, by Milton,	5 cts "	3 " "
Intermediate State, by Grew,	5 cts "	3 " "
Future Pnuishment, by Grew,	2 cts "	1 " "
Scripture Tract,	3 cts "	1,50 " "
The Church not in Darkness,	5 cts "	3 " "
The Three Worlds,	5 cts "	3 " "
The Last Days,	5 cts "	3 " "
Voice of Warning,	5 cts "	3 " "
New Heavens and Earth,	5 cts "	3 " "
Outline of the Coast,	3 cts "	1,50 " "
Voice of the Church $1	"	9 " doz

John Cumming's works, 75 cts per volume.
Romanism by John Cumming, $1,00.

Address orders with the cash to
H. L. Hastings, Peace Dale, R. I.
☞ Free for the poor.

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H., and D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

☞ Br. J. K. Bellows, your communication is received.

Br. Samuel Bragg's P. O. Address is Ware Village, Mass.

George W. Barnes' P. O. address is [illegible] Corner, Sauk Co., Wisconsin.

Br S G Mathewson's P O address is [illegible]ville, Conn.

F. H. Berick's Post Office address is Laporte, Indiana.

Br Miles Grant's P. O. address is East Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

Cash Receipts.

FOR OLD DEBT OF THE CRISIS.

A friend $3,[illegible], a friend $1,50. Whole amount paid, $[illegible].

W Jackson, P J King, Z Grovier, C E Tucker, D Carr, J Gibson, Z K Stetson, R O White, D Hoskins, R Wakefield, M Young, E O Allen, S E Searle, E Miller, C Boutwell, [illegible], W Chase, N Clark, A Hamilton, A Knowlton, S C Berry, P M Berry, $1 each.

A D Street, M Hudson, J Monts, [illegible], 50 cents each.

For the Poor—J C Pettingill, 50 cents.

prese man was crushed to death in an awful manner; another was still more dreadfully mangled; while another lived till night, then died. Who knows what a day may bring forth? We need constantly to know *where* we are, *whose* we are, and *what* our prospects for eternity. We need a religion that will support us when we come to stop in a moment. We may die immediately, or in a more lingering manner; but the last day will come.—And then will come the day of God, the day of retribution, the day of Christ, the day of rewards and punishment, when every man shall receive the due reward for his deeds, whether they be good or bad. Get ready for every thing, know that you have the abiding Spirit of God, and are safe. God is your keeper, and if you walk in the spirit, and trust in Him, you are safe.

May God help us all to live and walk in the practical spirit of the Gospel, and be saved in the day of Jesus Christ.—Amen.

The World's Crisis.

LOWELL, JAN. 3, 1856.

Question.

Br. Merriam, will you inform your readers whether the last verse of Job 14th ought not to be placed before v. 21? I do not see how his flesh upon him can have pain and his soul mourn after his countenance is changed and he sent to the grave. A few words on this last verse in connection with the previous vs. might be of servise to your readers.

REPLY.

This chapter of Job expresses, in the most absolute and emphatic manner conceivable, the perfect nonentity of man subsequently to his decease. He even draws the contrast between man and a fallen tree, showing that the condition of man after death was far less favorable to a continued existence than that of a tree after it was felled to the earth; for it might possibly be that the roots of the tree would germinate, and thus its existence be perpetuated. But for man there was no such hope of surviving the shock that would prostrate him to the earth.—"But man dieth, and wasteth away, yea, man giveth up the ghost, and where is he?" This significant interrogation which implies most emphatically that he is not to be found, Job answers in the following manner: "As the waters fail from the sea, and the flood decayeth and drieth up; So man lieth down, and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep."

The comparison here presented is most striking and expressive. As the waters of a flood are evaporated and not to be found, "so man lieth down, (not the body or cage, or covering of the man proper,) but MAN in all the departments of his being—*the man proper*—" lieth down, and riseth not; till the heavens be no more they shall not awake nor be raised out of their sleep."

He then proceeds thus: "O that thou woudst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee thou wilt have a desire to the work of thy hands."

Again: "Thou destroyest the hope of man. Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them. But his flesh upon him shall mourn." Vs. 19–22.—The sentiment expressed in v. 21, "His sons come to honor, &c., is so diametrically opposite to the commonly received opinions of our day, that it is indeed wonderful how any person can profess to take the Scripture for his guide, and then believe in ghosts or apparitions of departed men, appearing to give directions in regard to their estates, or any thing else concerning their posterity, of whose condition the Bible positively declares them to be utterly ignorant.

The last v. of this chapter, whatever it may have reference to, or wherever it should have been placed, it is certain can have no allusion to man in a disembodied state for it says "his FLESH UPOU HIM shall have pain," therefore it was man in his physical frame of which he speaks.

If any furthur proof be needed that the theology of our day is at varience with Scripture in reference to this chapter, it will be found in the following remarks and admissions of Albert Barnes, one of the most able and popular Commentators of our age. He remarks on the 7th v. thus:

"The feeling of Job here is, that when man was removed from the earth, he was removed finally; that there was no hope of his revisiting it again, and that he could not be employed in the dark abode of departed spirits in the cheerful and happy manner in which he might be in this world of light. This idea is expressed, also, in a most tender manner by the Psalmist:

Wilt thou show wonders to the dead?
Shall the dead arise and praise thee?
Shall thy loving-kindness be declared in the grave?
Or thy faithfulness in destruction?
Shall thy wonders be known in the dark?
And thy righteousness in the land of forgetfulness? Ps. 88: 9–11.

And the same feelings were evinced by Hezekiah, the pious king of Israel:

For Sheol cannot praise thee?
Death cannot celebrate thee;
They that go down into the pit cannot hope for thy truth.
The living, the living, he shall praise thee, as I do this day;
The father to the children shall make known thy faithfulness.
Isa. 38: 18–19.

All these gloomy and desponding views arose from the imperfect conception which they had of the future world. It was to them a world of dense and gloomy shades—a world of night—of conscious existence indeed—but still far away from light, and from the comforts which men enjoyed on the earth. We are to remember that the revelations then made were very few and obscure; and we should deem it a matter of inestimable favor that *we* have a better hope, and have far more just and clear views of the employments of the future world. Yet probably our views of that world, with all the light which we have, are much farther from the reality than the views of the patriarchs were from those which we are permitted to cherish. Such as they are, however, they are fitted to elevate and cheer the soul. We shall not, indeed, live again on the earth, but we shall enter a world of light and glory, compared with which all that is glorious here shall fade away. Not far distant is that blessed world; and in *our* trials we may look to it not with dread, as Job did to the land of shades, but with triumph and joy."

On the 22nd, v. he says:

"The soul that is within him shall be sad; that is, in the land of shades. So Virgil, speaking of the death of Lausus, says:

'*Tum vita per auras*
Concessit mœsta ad manes, corpusque reliquit.*

The idea of Job is, that it would leave all the comforts of this life; it would be separate from family and friends; it would go lonely and sad to the land of shades and of night Job dreaded it. He loved life; and in the future world, as it was presented to his view, there was nothing to charm and attract. There he expected to wander in darkness and sadness; and from that gloomy world he expected to return no more forever. Eichorn, however, has rendered this verse so as to give a different signification which may perhaps be the true one.

'*Nur uber sich ist er betrubt*
Nur sich betrauert er.

'His troubles pertain only, to himself; his grief relates to himself alone.

According to this, the idea is that he must bear all his sorrows alone, and for himself He is cut off from the living, and is not permitted to share in the joys and sorrows of his posterity, nor they in his He has no knowledge of any thing that pertains to them, nor do they participate in his griefs. What a flood of light and joy would have been poured on his soul by the Christian hope, and by the revelation of the truth that there is a world of perfect light and joy for the righteous—in heaven! And what thanks do we owe to the Great Author of our religion—to him who is "the Resurrection and the Life"—that we are permitted to look upon the grave with hearts full of peace and joy."

It is indeed surprising that this learned Commentator, with all the candor and excellent traits of his character, should refer to the heathen philosophy of Virgil to illustrate the subject, and present the ideas of Job in striking contrast with the theology of the present day. The teaching of Scripture then, according to this Commentary, is far behind the teachings of modern theologians. It is certainly quite an admission that while Job, and David, and Hezekiah represent the dead as in a *dark, gloomy, comfortless abode*, the writers of our age represent them as in a *place of light, joy and glory*. The Bible presents it as a region of *night*, while modern theology presents it as a realm *of everlasting day*. A more striking contrast could not be drawn. Thus this Commentator assumes the responsibility of teaching that the word of God is "imperfect," and not only *fallible, but absolutely* FALSE; yea, EXCEEDINGLY ERRONEOUS in its instruction. And all this from one who holds to plenary inspiration—all this from one who believes the Bible to be the word of God.

It is admitted that the truths of God's economy were not, all at once, developed; there was a gradual unfolding of the plan of Infinite grace; but these developments would all harmonize, and *never conflict* with each other. But when, on the other hand, expositors of Scripture take the ground that the first instructions given in the word of God were imperfect, and that the waters of this fountain-head were diluted with an abundance of error, it annuls the very idea of inspiration, and reduces the sacred word of God to a level with fallible men; nay, far below the teaching of modern theological writers.—Nothing can present to my mind more clearly the false position of the great mass of the Church in respect to these things, than this candid admission of so prominent and estimable an Author as Albert Barnes, that the theology of the 19th century stands out *in bold contrast*—in DIRECT OPPOSITION even, to the theology of Scripture. "Either make the tree good, and its fruit good; or else make the tree corrupt, and its fruit corrupt." Either let us make the Bible our standard, and discard human theology; or else make human theology the standard, and discard the Scripture as a rule of faith.

* Then the soul departed sad through the air to the shades, and left the body.

Br. Campbell's Works.

We hope our Brn. who wish to read on the subjects presented in Br. Z. Campbell's works, will send in their orders, as they present the argument in a plain, clear, and forcible light, such as cannot fail to interest and instruct the enquirer after truth.

☞ We would thank our friends if, when they send in money for new subscribers, they will just mention that theyarenew subscribers. This will save us the trouble of examining our books to ascertain whether their names are on or not.

Please be particular *in every case* to name the STATE in which they reside.

☞ We have on hand a quantity of number 18 of the Crisis, which we struck off for free circulation. If our Brn. can make good use of them for procuring subscribers or otherwise, let them send in their orders for all they wish.

For The Crisis.

My Ride and Reverie.

BY W. S CAMPBELL.

I had just arisen from reading the dreamy lucubrations of Prof. Hare—in that lecture reported in the New York Tribune. It is a matter of astonishment that Prof. H. whose conversion has made so much excitement among the *necromancers* has nothing more important and direct to present in attestation of the truth of Spiritualism, than his plodding journey after this "will of the wisp." The Tribune called its most brilliant extracts from the Professor's book "rose water sentimentalism," adding, "if such namby pamby views are to be taken of the future, it would prefer the old Hebrew doctrine of good in this life." We might inform even the Tribune in its eminence, that the Hebrews believed in good in the future—a life by the resurrection of the dead.

The lecture failed to show that the table tippings result from any other cause than electricity, or that communications are given by any other agent than clairvoyance. Indeed, some of his own assertions proved directly the reverse of his position. The French Mesmerizers go beyond him by a long distance, and his Spiritiscope to boot.

A conversion, indeed, the case of the Professor! who, it appears, denied a future life before he was made to "seek unto familiar spirits,"—swallowed up in divination—a mire deeper than the previous mud—a change from the blackness of darkness to the darkness of blackness. Yet there is some honor for out-spoken infidelity that Rapology cannot claim.

The steam formed a pure, snowy cloud above the sombre and the bright, in that splendid machine—like truth and love leaving a beclouded world. It rolls up its aerial pathway—the short cry "aboard"—to my brother I mechanically accent farewell—we are started. I gather up the thought-reins for a bit of gloomy revery, as we roll slowly on from the "Garden City"—its broad prairie ending—streets less distinct in the dim distance—we are soon upon the dead-level prairie, and away—away over its smooth face like the lightnings running. To the marsh we roll in raging haste—how wide and well adapted to the iron track work the West demanded! Into our panorama, then rushes the lake; whose waters of green, deep, deep green, present so striking a picture—bounded by a beach of its own creation—its long line of breakers mischievously sporting till some woe-work comes to hand. The wind mourning over the surface of its current for good or evil—and for evil and death, how fully! Alas! troubled water, to how many poor victims of the storm-blast hast thou given a silent, cold, dark, grave-berth!—Cold is now thy aspect, heavy lowers thy frown. The black cloud from the far-off city hangs a fitting garment upon thy dark bosom. A few only of the white-winged barks of summer are there, for the hoarse breath of winter—the tumultuous wrath of sky and water have driven those into a safe haven, which have not been overwhelmed in the war of elements, and buried under the surges of ruin and woe—thou rollest onward in thy fury.

The future arose; which, impenetrable to human wisdom, offers to men its dubious and mysterious fields of exploration—appalling the senses—bewildering the emotions under a heavy cloud of darkness. An untracked, pathless desert is before him. Yet dark as it appears, light is there!—Barren as it may be, still pregnant with events. Blind as man is, he has an eye. The light prophetic shines over the dismal regions of time; and the history of this ambitious and mutable world is, in clear drawn lines, depicted in the inspired sketch-book. We have visions too. It is the faith-sight. Man does not wander in darkness, and grope his way on, like the infidel; who denies inspiration—whose soul-light is the dim and misty exhalations of his own brain—whose future is a blank land, draped in the dark and terrible conception of non-existence. Nay! A vision, the inner heart enjoys, of things divine for the world-to come life. Destiny in her grandest truths is brought home, is embraced, in the ample trust.

A long time, I looked again, upon the mocking Lake—beautiful, but imperious; cold, yet bland—delightful and deceitful—inviting to life, still fraught with death.—Came afterward to a broken tract of sand, *sand*, knoll and ridge—hummack and hollow—covered with oak, ashamed of its acorn-bed. Still on we sped. Came then, a relief to my vexed and languid spirit—pines and ponds—and line of sand hills, on the Lake side—wide marshes on the other—the swamp, the deep, darksome forest—immense trees of many years growth. I began to commune with those old familiar *friends*, I enjoyed it, but the whistle sounded—the cry, N. A. and S. crossing, started me up, and out into the thick woods.

In a dark place, gleaming—the lights as if an angelic torch-bearer had flung the glare of a new-born dispensation, o'er the retiring grief-scenes of earth; the light that the passing by of the present, is determined—and the inauguration of a future being, a divine truth. Here springs the hope of immortality. Here arises on the Christian's chart the lands of a recovered continent—its head-lands and hill-tops, all smiling invitation to the sea-tossed mariner. Its shores and vales all redolent with unsullied, undying life. Life in pureness—in its goodness, its greatness, its heaven. That future too, is unto believing hope a world of gorgeous being. In the world ye shall have tribulation—There are "those who have come up, out of great tribulation and made them white in the blood of the Lamb." "And white robes were given them, and they had palms in their hands. And they are like unto the angels of God."

O Pilgrim! the blisful future is just before—in all its light and love!

Who will doubt? Along the river brink—only, the cloud obscures the land—beyond, reign ever—shining suns. The toilsome journey will soon close, and the travel-wear will be over. The down-trodden still groan—the despot-ruled nations struggle on in vain. The war clarion sounds—the battle hosts gather—glory-crowned exploits, and gloom-covered actions of desperation, call our attention; mingle in light and dark shades. The present closes in all the horrors of political ruin, announced and appropriate—rolled on itself in blackness. The future comes—a world of life—the kingdom of God—a flood of truth, light, glory.

For the Crisis.

Fulfilment of Prophecy.

BY H. PRATT.

No. 4.

Having shown that salvation through *faith* to all men was the fulfilling of the promise to Abraham, ("In thy seed shall all the families of the earth be blessed,") we now proceed to notice the promise of the *ensign* recorded in Isa. 11: 10.

Now an ensign, as an *object*, is the flag or standard of a regiment; as a *person*, it is the name given to the one who bears the flag. When this standard is raised, it virtually offers protection to all who will rally around it, all who will seek unto it. Hence all who join the Allies—all who will come to their standard, secure their protection, and are thus saved from their enemies. Now the Lord has promised an *ensign* for us, and when this ensign shall be lifted up according to this prophecy in the 11th of Isa., it is for Jew and Gentile too. It is a "new way" by which we can insure ourselves from the enemy of all righteousness.

The promise reads thus: "And in that day there shall be a root of Jesse which shall stand for an *ensign of the people*, to it shall the Gentiles SEEK, and His rest shall be glorious." That this refers to Christ all will admit. Now has He stood for "an ensign to the people?" Is there an opportunity for us Gentiles to seek unto this ensign (the Lord) and find protection? If so this prophecy has been fulfilled. If not, and Christ is *this ensign*, then there is no opportunity for us Gentiles *to seek* out Christ, and consequently we are without hope and without God in the world.

But that this is not the fact, and that we have such an ensign to seek unto and find protection and eternal salvation beneath His banner, Paul in his letter to the Romans declares, and the fact that Gentiles and Jews are, and have been for eighteen hundred years, seeking Christ, rallying around this standard, clearly proves.

Here then I will introduce Paul's testimony to settle this most important subject in connection with the prophecy, which, may the Lord grant, we may comprehend and understand, and thus be the means of benefiting others.

Isa. 11: 10. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

Rom. 15: 8 12. "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for His mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people.—*And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.*"

May the Lord help us to seek out this ensign now, and in that "glorious" rest share with the redeemed ones forever, Amen.

Yours, H. PRATT.

For The Crisis.

Letter from Br. W. J. Hale.

COLLINGSVILLE, Ct.
Dec. 23d, 1855.

1st Pet 5: 14. "Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus, Amen."

The writer of this book was by occupation a fisherman; but was early called by our Savior, who, forseeing the fortitude he would exercise in preaching the Gospel, honored him with the name of Peter, which signifies a *rock or stone*. In proportion as the Christians of the first age multiplied, their sufferings became more general and severe, in consequence of which the Apostles considered themselves as especially called upon to comfort and encourage them. With this view, it seems Peter wrote this first Epistle to the Christians in Pontus and the neighboring provinces in Asia, in which he shows it is the duty of Christians to be willing to suffer for their religion, and suggests a variety of motives to induce them to suffer cheerfully. He also urges them to conduct themselves in a harmless manner, and be exemplary in every virtue; and that they may know how to conduct themselves on every occasion, he gave them specific directions relative to the most important duties both in civil and social life, and closes the Epistle as we have quoted above.

We find that all the apostles are constantly guarding the Church against jealousies, contentions, disputations, or strife of any kind, and are always urging professors to put on the whole array of Christian graces. And Paul in the 13th chap. of his first Epistle to the Corinthians points to charity as the foundation of the whole beautiful, sublime and majestic structure. Verse 2d, he says: "And though I have the gift of prophecy; and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Through all the teachings of this great Apostle he is constantly holding up to our view the necessity of this crowning virtue. We are not all constituted alike, cannot all see alike; therefore we may glorify God by a diversity of operations, and yet all be actuated by the same spirit.

Brn. and Srs., although we are differently constituted, and are not all calculated to labor in the same part of the service of our Lord and Master, yet let us all be doing our Master's business. "For by one spirit we are all baptized into one body, whether we be Jews or Gentiles; whether we be bond or free; and have been all made to drink into one spirit:" therefore let us be careful to guard against our own besetting sins, and put on charity.

Let us also have faith, hope and a perfect knowledge of the truth, as it is in Christ Jesus.

It seems there was always a want of charity in the Christian Church, else why did the sacred writers urge it so strongly; and if there was a necessity of urging it so strongly in the days of the Apostles, it seems to me there is tenfold more necessity of it now when all the elements of war, and all the spirits of darkness are let loose and seem to be trying their utmost endeavors, knowing that their time is short. And if Peter found it necessary to urge on primitive Christians, that they should g[illegible] one another with a kiss of charity, [illegible] was necessary that the early Christ[illegible] should be thus careful to preserve u[illegible] and Christian fellowship, is it any les[illegible] now, when sin and all its accompany[illegible] train of evil have almost universal sw[illegible] Elect, be not deceived, for soon your [illegible]vior will call you home. But the day [illegible] ruin; yes, the day of irrecoverable r[illegible] to the ungodly, draws near.

WM J. HALE.

For The Crisis.

Letter from Br. John Gibson.

HOUGHTONVILLE, VT.,
Dec. 25th, 1855.

Dear Br. Merriam:—I do feel exceeding glad of the blessed privilege of reading the World's Crisis from week to week, for it is truly cheering in these perilous times to read the comforting epistles of the Brn. and Srs. of like precious faith. Many think it strange that Advent believers will still hold on after they have been disappointed so many times, and ask, why will you not give it up, and come back? My answer is, I can see nothing but infidelity in that direction, but the crown is ahead; yes—glory be to God—by the eye of faith, I see, a little from this that glorious kingdom of God which will be under the whole heaven, and given to the saints of the Most High, who are to "possess it forever, even forever and ever."

It was a great disappointment to me to pass by the time when I supposed the 1335 days, or years would end, and not see good old Daniel in his lot; but this is no barrier in the way, to going forward, while I see in every direction the signs of the coming of the Lord, that are given by the Prophets, Jesus Christ, and His Apostles.

I will refer to some of them. Dan. [illegible] 44; Jer. 25: 30–38. I would ask those who will take the trouble to read this chapter, and then contemplate on the present state of all the nations of the earth, if he does not see some signs of their taking a hearty draught of that "cup of God's fury?" Does it not appear that the Lord has "a controversy with the nations?" Again: read Joel 3: 9, and onward. Is not this, too, now having a complete fulfilment? Jesus Christ says, recorded in Luke 21: 25–28; "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things that are coming upon the earth, for the powers of heaven shall be shaken. And then shall they see the [illegible] of Man coming in a cloud, with pow[er] and great glory" Are not all these sig[ns] in the past, except those that are in pro[illegible]cess of fulfiment?

Paul tells us of quite a number of e[illegible] that would transpire in the last da[ys]. Read the 3d ch. of 2d Tim, and the[n] [illegible] if all these traits of character are now taking place before our eyes. 1 Tim. 4: 1. He says, "some shall [de]part from the faith, giving he[ed to] seducing spirits and doctrines of de[vils]. Oh! how lamentable it is, to see those who were once good Bible Christians, depart from the Bible faith, and associat[e] with those seducing spirits, which [illegible] the working of Satan, with power and signs and lying wonders; but so it is. And as Jesus says, "because iniquity abounds, the love of many shall wax cold; but those that endure to the end shall be saved."

O Brn. and Srs., how many of us will endure to the end? When the Lord comes will He find faith on the earth? I never felt more like persevering than now.

JOHN GIBSON.

For the Crisis.

Letter from Br. J. T. Ongley.

SYRACUSE, Dec. 26th, 1855.

Dear Br. Merriam:—I have felt desirous for some time to write a few lines to you, and for the encouragement of the scattered flock. I would say, fear not though trials severe thicken on every hand. Your God will surely come, even God with a recompence; he will come and save us, if we trust in Him.

"Hope deferred maketh the heart sick; But when the desire cometh, it is a tree of Life." O joyful hope! Long-looked-for, by the good of all ages. Soon the last child of God by faith, will be numbered, and the manifestation of the sons of God will appear, although some of the lively stones designed for that spiritual Temple, have proved themselves worthy, and therefore are laid by until the last stone is squared.

Glory to God—the resurrection of them will soon take place, and then all creation

will rejoice together. "Amen, even so; come, Lord Jesus," is the cry of the writer of this, as well as of the beloved Apostle. The promise still holds good. "If the vision tarry, wait for it; for it will surely come." With the Poet I can say,

"By foes I'm despised, and by friends am forsaken;
My hope is deferred, and sick is my heart,
Though oft disappointed and sometimes mistaken,
Yet from my dear Jesus I near will depart."

Hold on a little longer, dear Brn. and Srs., "If we suffer with him, we shall also reign with him." Again; "To him that overcometh will I grant to sit on my Throne, even as I have overcome and am sit down with my Father on his Throne." Remember what He suffered to gain the right to reign over the kingdom under the whole heaven. He became poor for our sakes, that we may become rich. See what men of this world will do to gain its empty honors! what a difference in the Glory, Honor, &c., promised to the child of God by faith, (viz.) by a patient continuance in well doing. we gain the same, and immortality, eternal life and an eternal dwelling place, in a Kingdom where the saints will no more say they are sick. Cheer up; the signs thicken on every hand, soon the Beast and his army will fall, the rightful Heir to the throne will take the Kingdom and reign in Righteousness.—Shall we be there? Brn., this is the oft repeated cry of your Br.

There are a few in this place that are determined to go through, by the assistance of the grace of God. Our meetings are rather on the increase. We are poor as to this world's goods, but strong in faith, and we have quite a number that are anxious to see the Crisis, at its weekly visits, though I have not been able to take it for the last part of the last quarter.

Let us do what we can to help scatter the truth, and finally may we meet in the Kingdom of God.

Yours in hope,

JOHN T. ONGLEY.

For The Crisis.

Letter from Br. W. Sheldon.

SPRINGFIELD, Dec. 1855.

Dear Br. Merriam:—We are still in a world of tribulation, and like Paul, we are "still in peril among *false brethren*!"—But wolves in sheep's clothing, who would be lords over God's heritage, cannot always hide their malice against the "little ones," behind a curtain of sanctimony.—The Judge standeth at the door, and will soon cut off those who "grudge one against another," and seek the ruin of the flock for self gratification. God knows that I am heart sick of *papacy* among Adventists. "Let brotherly love continue," and brotherly kindness elate our hearts, "esteeming others better than ourselves," rather than be filled with a mulish spirit.

I am still striving for the kingdom of God. Love to the saints scattered abroad.

Yours truly, W. SHELDON.

For the Crisis.

Taken from the Portland Eastern Argus, Dec. 24th, 1855.

Cling to the Mighty One.

Cling to the Mighty One,	Ps. 89: 19
Cling in thy grief;	Heb. 12: 11.
Cling to the Holy One,	Heb. 1: 12.
He gives relief;	Ps. 116: 9.
Cling to the Gracious One,	Ps. 116: 5.
Cling in thy pain;	Ps. 55: 4.
Cling to the Faithful One,	1 Thess. 5: 24.
He will sustain.	Ps. 28: 8
Cling to the Living One,	Heb. 7: 25.
Cling in thy woe;	Ps. 86: 7.
Cling to the Loving One,	1 John 4: 16.
Through all below;	Rom. 8: 38, 39
Cling to the Pardoning One,	Isa. 4: 7.
He speaketh peace;	John 14: 27.
Cling to the Healing One,	Exod. 15: 26.
Anguish shall cease.	Ps. 147: 3.
Cling to the Bleeding One,	1 John 1: 7.
Cling to His side;	John 20: 27.
Cling to the Risen One,	Rom. 6: 9.
In Him abide;	John 15: 4.
Cling to the Coming One,	Rev. 22: 20.
Hope shall arise;	Titus 2: 13.
Cling to the Reigning One,	Ps. 97: 1.
Joy lights thine eyes.	Ps 16: 11.

Exciting News from Kansas—More Outrages by the Missouri Ruffians. *St Louis, Dec. 28.* The Lexington (Missouri) Herald of the 22d says: On the 15th, the Free State Constitution of the Topeka Convention, was voted for, when a collision occurred at Leavenworth between the pro and anti-slavery parties. The ballot boxes were destroyed by the mob, voting stopped, and an anti-slavery man's house burned. A person charged with the last outrage was arrested and lodged in jail; his friends broke open the jail, rescued the prisoner, and then burnt down the building. Great excitement existed and both sides had sent for assistance.

Chicago, Dec. 31. A letter from Westport, dated the 18th, states that on election day the border Missourians mobbed various voting places on the Missouri river, and at several points would not allow the polls to be opened. A large mob destroyed the ballot box at Leavenworth, and maltreated the judges of election.

From China. Dates from Hong Kong are to Sept. 15.

An army of Imperialists 40,000 strong was defeated by the rebels near Canton, on the 28th of August. Subsequently another army of Imperialists 10,000 strong, was defeated by the rebel chief with an army of 3000 women.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE PACIFIC.

The steamship Pacific, Capt. Nye, from Liverpool, 15th ult., arrived at New York Dec. 28.

Respecting the prospects of peace, there is a mass of crude and contradictory statements, but made on such feeble grounds that they have ceased to influence even the Bourse. Meanwhile, preparations for a continuation of the war do not at all appear to slacken.

The English parliament opens on the 31st of January.

Considerable misunderstanding is said to exist between Lord Palmerston and his colleagues. Lords Palmerston and Panmure continue to urge the war, while the remainder of the cabinet are desirous of embracing the present opportunity of concluding a peace, and to their peace views the Emperor Napoleon is said to incline. Lord Palmerston is said to hold the threat of a dissolution of Parliament over the heads of his colleagues.

The city of Kars has at length fallen into the hands of the Russians. The particulars are not yet received, but it is believed that the garrison were compelled to surrender through famine; their numbers did not exceed 8,000 men, and they were so much reduced in strength as to be incapable of cutting their way through the enemy's ranks.

Omar Pacha was near Kutais which the Russians held with considerable force.

In the Crimea, the Russians had attacked the extremity of the French lines with about 3000, but after an hour's sharp fighting withdrew.

The Russian government has opened a new loan of fifty millions of roubles, 5 per cent. at Berlin, Hamburg and Holland.

The prospects for the speedy establishment of peaceful relations with Russia appear to be rather more doubtful; no progress being apparent in the negotiations at present.

Correspondence from the seat of war states that the Russians on the Northern side of Sebastopol continue to pour a very heavy fire of artillery against the southern side.

The allies replying but little. Their engineers continuing their work within the town.

The British army is said to be over supplied with equipments now.

English writers admit that the Russian army is well supplied for winter, having large supplies at Simpheropol and Davenkoi.

Eleven Russian Infantry Divisions are now in the Crimea, two having gone north. Prince Gortschakoff has extensively fortified the Tchougar road by batteries.

The Russians were concentrating their forces at Batchi Serai and Simpheropol.

The allies had fortified Kinburn, and consider it equal to any attack that can possibly be made.

The French lines at Kamiesch were nearly completed on a magnificent scale.

St. Petersburg advices say that a vast train of sleighs had entered the Crimea by the Perekop road with provisions, stores, &c. Also that the allies have 26 batteries ready to attack the northern forts, and 360 guns in position on Tchernaya.

Most of the allied fleet had passed Elsinore, homeward bound.

Russia has negotiated a new loan of fifty millions roubles at 82, with 5 per cent. interest, one third to be issued at Hamburg, another in Berlin and another at Amsterdam.

The whole of the Baltic fleet has now returned home.

The following is the latest news from the East:

Marseilles, Dec. 12. The Ganges steam packet is just arrived, with dates from Constantinople of the 3d. The English squadron had arrived at Constantinople. The English cavalry, and that of the Anglo-Ottoman contingent, had also arrived, and were to winter in the neighborhood of the Turkish capital.

The accounts from the Crimea are to the 30th ult. All military operations were suspended. The troops are still engaged in demolishing Sebastopol, and in constructing shelter for themselves out of the ruins.

The Russians were removing from their lines of defense, and concentrating their troops at Bakshi-Serai and at Simpheropol. The corps of the Belbec had also been reduced.

The accounts from Kertch, Eupatoria, and from Kinburn, contain nothing new. The Russians as well as the Allies were preparing their winter quarters.

A money panic is announced to have commenced in Russia. At Moscow and other places the bank notes are refused.

It is stated to be the intention of the Russian Government to effect the immediate emancipation of the serfs of the whole empire.

The Emperor is said to be favorable to the measure, and the land-owning aristocracy who have been sounded offered no opposition.

Since the snow has been covered with a crust of ice, enormous trains of sleds, six miles long, have entered the Crimea by Perekop and the Spit of Arabat, loaded with provisions for the use of the Russian army.

"The English dock yards and arsenals, as well as private ship yards, are at work with the greatest activity. No less than five more line-of battle ships will be completed by the spring, carrying from 131 guns to 80. There will also be 180 gun and mortar boats finished. Armaments of other kinds and destructives of all sorts are being produced with fabulous profusion. Men are rapidly enlisting and volunteering into the line, and there is not one small sign of abatement in the progress of war, except at its seat, figuratively and literally; for there it has squatted, to move, I suppose, some day. In France the preparations are proceeding as actively; and though it is reported the Emperor is inclined for peace, there is no proof of it in the enormous construction of material of war and the incessant dispatch of troops to the East; in the mission of Gen. Canrobert to Sweden and Denmark; in any or all of those acts which hitherto have indicated a desire to prosecute the war with vigor."

In regard to affairs in Russia, we have the following:

"The Paris Constitutionnel has a correspondence from St. Petersburg, which is certainly worth glancing at. The writer relates that, in the Russian capital at this moment are absolutely sitting and functioning two State Councils of a diametrically opposite tendency. One provoked into existence, inspired and presided over by Count Nesselrode, and having peace for its avowed and well defined aim; and the other composed of various generals, and presided over by the Czar himself, and whose object, if it be not the litteral prosecution of the war as a political necessity and doctrine, pre-accepted and carried out, is, at all events, the best possible organization of the war in detail. This council has, it seems, among its members, the three Grand Dukes, brothers of the Emperor, and the Generals in Chief Gortschakoff, Berg, Grabbe, Severs, Rudiger and Paniuntin, with the Admirals Sitkje, Nowossilsky, Mikoff, and all the disposable aides-de-camp generals."

The French and the English in Turkey. After the "four points" have been adjusted by the Allies and Russia, there will, it is apprehended, be a fifth, and very troublesome point, to be settled by the Allies themselves in relation to the occupancy of Turkish territory. It has been repeatedly mentioned that the French appear to be making arrangements for the accommodation of soldiers in Turkey, particularly in and near Constantinople, which indicate an expectation that their stay may be somewhat prolonged in the territory of the Sultan. And this state of things, it would seem, has not escaped the observation of the Turks. There is, too, as may be learned from hints of correspondents from the seat of war, no inconsiderable degree of ill feeling between the French and English soldiers. This has been specially noticeable since the grand assault on Sebastopol, in which the French were victorious at the Malakoff, while the English were terribly repulsed at the Redan. Such has been the state of feeling between the two armies, in consequence of these opposite results in their respective attacks, that summary punishment of French soldiers has been inflicted or permitted in several instances by the French commander-in-chief, for taunting the English with their failure at the Redan. In one instance, an English sentinel shot down a French soldier for an insult of this kind; and though the sentinel was immediately surrendered to the French, he was liberated at once, on the ground of justifiable provocation. Such has been the state of irritation on this subject, that Pellissier has been compelled to interdict all reference to the subject by his soldiers, under severe pains—we believe of death.

These things show but too clearly the state of feeling between the two armies, so far as the soldiery are concerned. The feeling between the officers, though more carefully guarded and concealed, is evidently not altogether different from what exists between the common soldiers. Added to this, the difficulties which may be apprehended in connection with the final settlement of accounts between the two governments, at the close of the great contest, and there is but too much reason to fear that the declaration of peace between Russia and the Allies may be the signal for serious controversy, if not actual hostility between the French and English.

Our thoughts have been turned into this channel by reading a letter from Constantinople, dated the 26th ult., published in the New York Commercial Advertiser, apparently from an American ship-master employed in the Black Sea in the transport service of the Allies. He says:—[Boston Traveller.

"The occupation of Turkey, particularly Constantinople and the vicinity of the Bosphorus and Dardanelles, by the Allies is so complete that the Turks feel very uneasy. They find themselves in a bad predicament. Their would-be friends are worse than enemies. They have become fully aware of their inferiority, but do not at all relish the manner in which they are treated.

"The unfriendly feeling between the French and English here has also been the cause of great uneasiness to them. For in the case of rupture between them, both parties would refuse to relinquish their foothold. France would not go, and England, bull dog like, would strive to hold on as long as France."

Letter from Kossuth published in the Independent.

In Kossuth's last letter to the Independent he alludes to the character of Francis Joseph of Austria as being most vile and infamous, and then referring to the complacency of the Pope and of the English government in respect to his course, he remarks:

* * * * *

Such is political morality and religion in this, our old world. There you have the condition of Europe, which Popes and Emperors think to perpetuate; and some amongst you there on the other side of the waters—even amongst you some there are—who think themselves wise men, because they doubt that an immense revolution draws nigh, as the world has never yet seen the like. Well, let them doubt; but you men of America, who can trace the finger of God in the events of history; you I would ask, Do you not fear that from the effect of passivity on your part, the evil is allowed to grow and grow—do you not fear that the volcanic eruption if delayed from want of early assistance will be such, must be such, as to shake every foundation of every structure, even that which men call the structure of the Christian religion? Protestant powers have no morality, Protestant nations have neither faith nor charity; and Roman Catholic Christianism—why, look to Francis Joseph and the Concordat. Calculate the eternal laws of creation, eternal, unswerving in the moral, alike as in the physical world; and you may safely sit down, and write a prophecy on many a future event, quite as sure as if you were writing a record of past events. Woe! thrice woe to Jerusalem!

* * *

What I the most dread is the fatal power which Francis Joseph by this shameful capitulation conceded to Roman priestcraft over the soul and mind of the youth, all public and private instruction being placed under the control and direction of the Bishops, together with the power to prohibit any book they dislike; and to watch that every science, philosophy, history, all shall be taught in conformity with the doctrines of the Papal Church, the same which condemned Galileo on the pretext of a Jews' myth. This is terrible indeed. If this system is allowed to work ten years, the least of the evils that must happen will be to see the rising generation thrown back by a whole century behind the general standard of enlightenment of our age.

* * * * *

Fraternal assistance is the more urgent now, as the civil power being by the fatal Concordat degraded into a mere executioner of the dictates of Popery, there can be not the slightest doubt about it, that no further indulgence can be anticipated with regard to the suppression of those numerous Protestant schools, which from poverty resulting from the emaciated condition of the country, have been found beyond the appointed time unable to answer the conditions which a tyrannical government has prescribed for their public existence. The protestants of Hungary, unless the country soon reconquers its freedom and independence, will have severe trials to undergo anyhow, in consequence of the recently concluded Concordat. The first article of this internal convention secures to Popery, all the privileges which, not by the laws of the country, but by its own canonical ordinances it claims to enjoy. The 16th article pledges the civil power throughout the empire, to execute the sentences of, and to lend assistance to the Bishops, for the punishment of any *contempt by word, deed, or writing, of the faith, liturgy and institutions of the Roman Catholic church*, while the Pope in his allocution, dwells with particular pleasure on the final paragraph of the compact, by which it is enacted that all other questions not expressly mentioned in the articles of this Concordat, shall be treated and resolved according to the doctrine of the Catholic church, and the usages and discipline approved by the Apostolic see, and *all the laws, ordinances and decrees which have hitherto been in force in Austria and the separate provinces, or (as the Pope expresses himself) in each of the countries subjected to it, which are contrary to the present Concordat, are abrogated and abolished.*

Thus the conventions of Vienna and Linez, by which the Protestants of Hungary sword in hand vindicated the freedom of conscience and the legal rights of Protestanism, are abolished; all the fundamental laws of 1790-91, which, putting an end to a two hundred years' struggle for religious freedom, established the liberties, rights and privileges of the Protestant church, are abrogated; and it is arrogantly declared that henceforward the supreme law of the land is to be those canonical ordinances of the Roman Catholic church, which command the extermination of heretics by fire and sword, and the confiscation of their property, for the benefit of the insatiable avarice and insolent ambition of that same church.

What persecutions, sufferings and annoyances are looming in these criminal provisions, I am not wanted to expatiate upon. The sword only can solve the knot—the sword, uncompromising and merciless—and it shall. * * * * My hope rests with the general rising of Europe for liberty. * * * * * *

Catholics and Protestants. The presence of a delegate from the Pope, in this country, has stirred up a great commotion among the Italian refugees in the United States, who appear to have been persecuted by this individual in their own country. This event also revives the anti-Romish church-feeling, always prevalent among our citizens.

The Romish church is evidently approaching a crisis, and in Europe it must crush its opponents or be crushed itself. It first begins to be discovered by those who are struggling for democratic institutions that it is the Romish church which stands the insurmountable barrier in their way, and the day is not distant when a terrible conflict will be commenced for its overthrow.

Without entering at all into the question of religion, it is self-evident that the religion of Rome is opposed to democracy and to education. In every part of both its letter and its spirit, it is opposed to liberal institutions, and to the progress of liberty and intelligence. It cannot exist with them, for its genius and character is stationary and anti-progressive.

In this age of progress, of popular rights, and of religious freedom, it seems like taking a dive into the middle ages to open a Catholic book or newspaper.

The doctrine of the Catholic church in regard to education is clearly committed in the following quotation, which is from the Shepherd of the Valley, a Roman Catholic paper of high standing, published at St. Louis. In a recent number of that paper the editor speaks as follows:

"We are not the friend of popular education as at present understood. The popularity of a humbug shall never, we trust, lead us to support it. We do not believe that the 'masses,' as our modern reformers insultingly call the laboring class, are not one whit more happy, more respectable, or better informed for knowing how to read. This is our private opinion, however; and as we entertained it before we had the happiness of becoming a Catholic, the parsons are hereby warned not to set it down as peculiarly Popish doctrine. We think that the 'masses' were never less happy, less respectable, and less respected, than they have been since the Reformation, and particularly within the last fifty or one hundred years—since Lord Brougham caught the mania of teaching them to read, and communicated the disease to a large proportion of the English nation—of which, in spite of all our talk, we are often the servile imitators. Reading is only one method of gaining information; and a method that can seldom be pursued with any success in private where there is no one to direct the student, and no guarantee that he desires his own improvement rather than his own amusement. One of the best informed and most respected men of his station in life that we ever knew, could not and cannot read a letter to this day.

"The idea that teaching people to read furnishes them with innocent amusement, is entirely false. It furnishes the majority of those who seek amusement from it with the most dangerous recreation in which they can indulge."

The Catholic religion is opposed to all that progress which is the characteristic of our institutions, and binds down a people as the Anglo Saxon and Norman race never can be bound. It will in time leave the nations which adhere to it as far in the rear of the Protestant nations, as China is at this hour behind the nations of Christendom.—[Saturday Union.

American Board. A brief statement of the pecuniary condition of the Board, at the end of October, was published in the Journal of Missions for December. At that time there had been a falling off in the receipts to the amount of $4,000. To this may now be added a deficiency in the receipts for November of nearly $4,000 more; thus making, for the first four months of the financial year, a diminution of income, compared with last year, of about $8,000, which, with the previously existing debt of $20,000, makes the present indebtedness of the Board not less than $28,000.

In connection with this fact it should also be stated, that since the meeting of the Board at Utica *thirty-two missionary laborers* have been sent to different parts of the world, who must be provided for; and that the unavoidable expenditures of nearly all the missions are increasing, and in some instances rapidly.

In these circumstances, the Prudential Committee feel constrained to make an appeal to the friends of the Board. If this indebtedness shall continue to increase, at the rate of two or three thousand dollars a month, till the end of July, 1856, evils of a very serious nature must inevitably ensue. Expected remittances must be withheld. Schools, presses, missions, must be cut down, and in some cases, perhaps, totally abandoned. The effects of such a retrograde movement, at home and abroad, would be painful in the extreme. The current now setting toward the foreign field, in our colleges and theological seminaries, would at once be checked, and might not recover itself for many years. Lamentation and mourning would be heard at the one hundred and eighty stations and out-stations of the Board. The embarrassments of their position would be greatly increased. Fresh vigor would be imparted to the hostile forces by which they are surrounded, and a deep shadow be thrown over the now hopeful and brightening prospects of the work in which they are engaged. Indeed, is there not reason to fear that it would seal the doom of thousands on whom the light is just beginning to dawn, binding them in chains of darkness never to be broken? Will the friends of missions sit still while such results are impending? Certainly they will not; they cannot.—[Boston Traveller.

☞ Extract of a letter from a Hungarian to Madame Meszlengi Kossuth:

"Yes, our country will become free—this is my strongest and most sincere conviction. And it will become free, not in the distant future, after decades of years, but in a short time, or at least, after no such delay as that patriots of our age might, with God's help, not have reasonable hopes to spend some days of happiness on free, native soil, to redeem the sufferings of the dark past, and of the gloomy present. But let me warn you of one thing. Do not place your faith on any small attempt and high-sounding promise of Revolution. If anything happens, any eruption takes place, wish it, and pray for its success, but beware of attaching ever so small part of your faith to it, because there will be ninety-nine points out of a hundred for the loss, and an injured faith is no more firm, and is full of doubts. There will come a time, a day, when *all* the materials of the struggle will stand gathered in one compact mass. That day cannot be hurried, as it cannot be retarded. On that day, your faith will not hesitate to place itself, entirely and instinctively, on the success of the outbreak. But this outbreak cannot be forced, just as Vesuvius cannot be forced to eruption by the phosphorescent blaze of some matches thrown into the crater, though its burning lava overflows whenever the chemical mixture of its inflammable materials has reached the degree of natural ebullition. I confess to expecting salvation from nowhere but France. * * * When you shall hear—as you will—that *Paris* has declared war or made a successful revolution, then you may surrender yourself to all the best hopes, and you will not be disappointed.

A Golden Thought. We know not the author of the following; but it is one of the most beautiful productions that we have ever read:

Nature will be reported. All things are engaged in writing their own history. The planet and the pebble goes attended by its shadow. The rolling rock leaves its scratches on the mountain side; the river, its channels in the soil; the animal, its bones in the stratum; the fern leaf its modest epitaph in the coal. The falling drop makes its sepulchre in the sand or stone; not a foot steps into or along the ground, but prints its characters more or less lasting, a map of its march; every act of the man inscribes itself on the memories of its fellows, and in his own face. The air is full of sound—the sky of tokens; the ground is all memoranda and signatures, and every object is covered over with hints that speak to the intelligent.

Important Discovery at Babylon. A London paper states, that Col. Rawlinson has just discovered among the ruins of ancient Babylon an extensive library, not indeed printed on paper, but impressed on baked bricks, containing many and voluminous treaties on astronomy, mathematics, ethnology and several other most important branches of knowledge. These treatises contain facts and arguments which, in his opinion, will have no small operation on the study of the sciences to which they relate, and which throw great light upon biblical history and criticism, and the history of our race.

Fatal Disease in Peru. A dreadful epidemic, known as the "mortiferous fever," has broken out in Peru, and four thousand persons have perished by it. This motality being among the farmers, and a draught prevailing at the same time, has caused immense losses of cattle, on account of their getting astray in the woods, and falling a prey to wild beasts. The sugar and the wheat crops were all lost, and the prospect of planters in that country was truly gloomy and miserable.

A letter from Grodnow, in Russia, in the Konigsberg Gazette, states that the new recruiting of the Russian army meets with great difficulties, the diseases prevalent last summer having made great havoc among the young men, those that have survived being mostly unfit for service, while many have escaped over the frontier to Prussia, or hid themselves in the interior. The recruits are immediately sent off to the depots, to prevent further desertion.

From California. The war in the Northern part of California was progressing with much violence; nearly all the Indian tribes of the North were arrayed against the whites.

At San Francisco, a festival was celebrated in honor of the fall of Sebastopol, which ended in a general row. Ten thousand persons were present.

Murders were on the increase, the papers teeming with them.

Obituary.

Fell asleep in Jesus at Southbridge, Mass., on the 5th of Nov. 1855, Fanny, wife of Stephen Brackett, aged 74 years.

Sister Brackett was born in Thompson, Ct., embraced religion at Dudley, Mass., and united with the Baptist Church in that place, in 1814. For the last 30 years, she with her surviving companion and family have been residents of Southbridge, remaining in connection with the Baptist Church in S., until about 1845, when under the labors of Dr. Smith, (now deceased,) she was led to a belief in the doctrine of the Lord's speedy coming and personal reign on the renewed earth, and with her husband has since been identified with the Advent people.

As a wife, Sr. B. was affectionate and devoted, as a mother, kind and solicitous, and as a Christian, consistent and faithful, adorning the doctrine of Christ in her life, and meeting death with calmness and resignation. With Luther and Milton, our Sr. believed that man "shall after this life feel neither good nor evil, in body or soul, until the day of doom;" a doctrine not popular, but yet possible; and exercising a firm faith that God was able to raise her from the dead. But a short time before her feet slipped over the brink of the dark river, she exclaimed that "she should sleep but a little while, and then rise to a glorious immortality." O happy day! when the Lord comes to give His people Eternal Life! May this hope cheer the hearts of our aged and bereaved brother, and the numerous surviving friends.

The funeral services were held in the M. E. House, which was kindly opened for the occasion, the Methodist clergyman Br. C., and the Union Minister both assisting. A sermon was preached by the writer from 1st Cor. 15: 53-55.

A few short years of evil past,
We reach the happy shore
Where death-divided friends at last,
Shall meet to part no more.

D. T. T.

Appointments.

Providence permitting, I will meet the Brn. in
Brimfield, Sabbath, Jan. 6th.
Ware Village, Sabbath, Jan. 13th.
Springfield, Sabbath, Jan. 20th.

H. PRATT.

The Lord willing, Elder L. L. Howard will preach in
Salem, at the Union St. Church, on Sunday the 27th.

TEMPLE HARDY.

By leave of Providence, Eld. L. L. Howard will preach at
Lawrence, on the 2d and 3d Sundays in January.

The Lord willing, Eld. J. Couch will preach at
Lawrence on the 4th Sunday in Jan.

The Lord willing, I will meet with Br R. R. York by request of the Brn. at
Brunswick, Me. Jan. 5th at half past six, eve, and remain over the Sabbath.
Hollis Centre, Jan. 12th, 6 1-2 o'clock, and remain over the Sabbath.

JESSE PARTRIDGE.

Providence permitting, I will preach at
Northfield Farms, Saturday eve. Jan. 5th, and on Sunday Jan. 6th.
Vernon, Vt. Monday eve. Jan. 7th,
Ashfield, Tuesday eve Jan. 8th,
Charlemont, Wednesday and Thursday evenings Jan. 9th, and 10.
South Hawley, Friday eve, Jan. 11th
West Hawley, Saturday eve. and on Sunday Jan. 12th, and 13th,
Savoy Tannery, Monday eve. Jan. 14th,
North Adams, Tuesday and Wednesday and Thursday evenings 15, 16th, 17th,
Cheshire, Friday and Saturday evenings, and on Sunday 18th, 19th, 20th,
Chester Factories, Monday and Tuesday evenings 21st, and 22d,
Westfield Farms, Wednesday and Thursday evenings 23d, and 24th.
Westfield, Friday eve. 25th.
Springfield, Saturday eve. and Sunday 26th and 27th
Thorndike, Monday eve, Jan. 28th.
Bondville, Tuesday eve, 29th.
Ware, Wednesday eve, 30th.
I expect a yoke-fellow to assist in filling the above appointments.

SAMUEL BRAGG.

By permission of Providence Eld. [illegible] will preach at
New Bedford, on Sunday, Jan. 6th and 13th.

The Lord willing, by invitation, I will spend Lord's Day, Jan. 20th, with the Church in
Portsmouth, N. H.

S. S. BREWER.

By Divine permission, I will preach at
Springfield, Mass., Friday Jan. 11th.
Jawbuck, Ct., Sunday Jan. 13th.

W. [illegible]

Providence permitting, Br. A. M. Higgins appoints to meet the Church in
North Dana, Sunday Jan. 6th.

Providence permitting, I will preach in
Hawsonville, (Jamaica,) Vt., Sunday, Jan 6th.
My P. O. Address for a few days, will be Jamaica, Vt.

S. W. BISHOP.

If the Lord permit, Br. Z. Campbell will preach at
Providence on Friday eve. Jan. 4th.

Providence permitting, I will meet with the Brn. in the following places.
Nashua, Sunday Jan. 6th.
Hillsborough, Sunday Jan. 13th.
Danbury, Sunday Jan. 20th.
Sutton, Jan. 22d, eve., where Br. Jesse Hazen may appoint.
Carlisle, Mass., Sunday, Jan. 27th, and longer, if thought best.

B. P. MANNING.

By Divine permission, I will preach at
West Hawley, Mass., Sunday Dec. 30th.
Savoy, (where Eld. McCulloch may appoint,) Jan 1st, and remain over the Sabbath.
Friends can write me at West Hawley Mass., until directed otherwise.

W. SHELDON.

If the Lord permit, I will hold meetings as follows,
Brunswick, Jan. 7th, 1856.
Freeport, (Flying Point,) Jan. 14th,

R. R. YORK.

If the Lord permit, I will be at
Casco, Jan. 6th, 1856.

J. PARTRIDGE.

Providence permitting, I will be at the following places to preach the word as God may assist and direct.
Poland, Me., Jan. 2d, 3d, and 4th, as the Brn. may see fit to appoint.
Portland, Me., Jan. 6th and 7th.

A. ROSS.

If the Lord will, I will preach at
New Britain, Sunday Jan. 8th.

C. GOODRICH.

Providence permitting, I will preach at
Providence, Sunday Dec. 30th, and continue during the week and over the following Sabbath.

S. G. MATHEWSON.

If the Lord will, I will preach at
Middletown, Friday eve, Jan 4, and continue over the Sabbath.
Should the above appointments conflict with other arrangements, Brn. will please write me at Boston.

J. W. CRABTREE.

Notices.

☞ Advent brethren hold regular meetings every Sabbath in the Chapel on Spring Street; also on Tuesday and Friday evenings. In giving out appointments, Brn. will please to name the place, as there are *two* meetings held in this city.

For the Brethren,

THOMAS N. PALMER.

CONCORD, N. H., Nov. 19th, 1855.

Voice of the Church, by D. T. Taylor, for sale at this Office. Price $1; postage 17 cts.

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

The Age of Gospel Light. Price 10 cts.

Materialism Scriptural—or The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

The above works by Eld. Z. Campbell, are for sale at this Office.

TRACTS AND BOOKS.

We call attention to the following valuable works:—

Pauline Theology,	15 cts single,	$10 per 100	
The Old Paths,	18 cts	"	12 " "
State of the Dead, by Milton,	5 cts	"	3 " "
Intermediate State, by Grew,	5 cts	"	3 " "
Future Punishment, by Grew,	2 cts	"	1 " "
Scripture Tract,	3 cts	"	1,50 "
The Church not in Darkness,	5 cts	"	3 " "
The Three Worlds,	5 cts	"	3 " "
The Last Days,	5 cts	"	3 " "
Voice of Warning,	5 cts	"	3 " "
New Heavens and Earth,	5 cts	"	3 " "
Outline of the Coast,	3 cts	"	1,50 " "
Voice of the Church $1		"	9 " doz

John Cumming's works, 75 cts per volume.
Romanism by John Cumming, $1,00.
Address orders with the cash to
H. L. Hastings, Peace Dale, R. I.
☞ Free for the poor.

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H., and D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

☞ Br. J. K. Bellows, your communication is received.

Br. Samuel Bragg's P. O. Address is Ware Village, Mass.

George W. Barnes' P. O. address is [illegible] Corner, Sauk Co., Wisconsin.

Br S G Mathewson's P O address is [illegible]ville, Conn.

F. H. Berick's Post Office address is [illegible], Indiana.

Br Miles Grant's P. O. address is [illegible], Mass. His Telegraphic address is [illegible] Hanover st., Boston.

Cash Receipts.

FOR OLD DEBT OF THE CRISIS.

A friend $3,00, A friend $1,50. Whole amount paid, $[illegible].

W Jackson, P J King, [illegible], [illegible], D Carr, J Gibson, [illegible], [illegible], D Hoskins, R Wakefield, M Young, [illegible], S L Searle, E Miller, C Boutwell, [illegible], W Chase, N Clark, A Hamilton, [illegible], S C Berry, P M Berry, $1 each.

A D Street, M Hudson, [illegible], 50 cents each.

For the Poor—J C Pettingill, 50 cents.

For The Crisis.

Hymn.

Tune—"My boat lies on the other shore."

Look at the nations now arrayed
With all the forces they can bring,
To fight against the Lamb once slain,
Our glorious and immortal King!

Chorus—
Then come, Lord, come, we need not fear,
Our home lies on bright Canaan's shore,
We only want our Savior dear,
And we'll live there forevermore.

But He will overcome them all—
He'll make His righteous sceptre known,
He'll crown His chosen, faithful, called,
Within their bright and heavenly home.
Chorus—Then come, &c.

The Lord will come on earth to reign.
He'll rule all nations with His rod,
And earth through all her bright domain,
Love and obey the living God.
Chorus—Then come, &c.

Then haste the day, the glorious sound
That falls upon each pilgrim's ear,
When Christ shall break the kingdoms down
And wipe away our every tear.
Chorus—Then come, &c.

We soon shall reach our Eden home,
Our trials then will all be o'er,
The Lord will reign on David's throne,
Forever and forevermore!
Chorus—Then come, &c.

Great Falls, N. H. J. B.

For The Crisis.

Pilgrim, cease to mourn.

By S. S Brewer.

Pilgrim, cease to mourn,
Suppress thy rising grief;
For soon the blissful morn
Will bring thee sweet relief.
Thy sorrows then shall end,
In that auspicious day;
Then let thy prayers ascend,
Keep still the narrow way.

Ye heralds, lift your voice,
And keep your armor bright;
Redemption's near—rejoice!
Arm! to defend the right!
The watchmen slumber round,
In silence hushed and deep,
Entranced in sleep profound,
Fatal, delusive sleep!

Arise! the day draws near,
The night is almost gone;
Poor Pilgrim, dry each tear,
And hail the festal morn,

When Zion's hosts shall come
To Beulah's blissful plain,
And gain their long-sought home,
Immortal there to reign!

For The Crisis.

The wicked not immortal; or the immortality of the soul disproved by Bible truth.

A lecture delivered by P. Tandy, Sept. 30, at Mill Village, Goshen N. H.

(Concluded.)

In drawing our subject to a close, we beg leave to remark, that one of the most striking characteristics of man, in the present state, is a universal tendency to decay.—In the earliest period of our existence this is manifest; but more abundantly is this seen in succeeding stages of life. Having passed the meridian, decay arrests us in a thousand forms, and with irresistible power! Our limbs gradually stiffen; the powers and faculties of body and mind lose their vigor, activity and strength; our health declines; pains multiply; feebleness and languor lay hold of the system; and death finally drags us into the tomb, where we are changed into corruption and dust. *But it was not so in the beginning.* Man was made pure, having no seeds of corruption or decay in him—so that he might have lived forever.

Secondly: we remark; man lost a right to the tree of life, by the fall; if he had eaten of it, he would have secured to himself immortality; which would have secured to him also eternity of existence and dominion. For immortality means no more nor less than "not subject to death." Did man eat of the tree of Life either *before, or after* he sinned? I answer, *he did not.* For proof, see Gen. 3: 22-24. "And the Lord God said, behold, the man is become as one of us, to know good and evil: and now lest he put forth his hand and take *also* of the tree of life, and eat and live forever; therefore, the Lord God sent him forth from the garden, * * * and he placed at the east of the garden of Eden cherubims, and a flaming sword, which turned every way, to keep the way of the tree of Life." It seems to us, that there could be no propriety in the use of the word "ALSO," had he (man) partaken of it, (tree of Life,) before he sinned. That he did not afterwards is certain, for God guarded the tree in such a way, that access to it was rendered impossible. Therefore, neither *Adam nor Eve ever ate of the tree of Life!*—Had he eaten of the tree of life *after* he sinned, he would have lived *forever.*—Surely, then, had he eaten of it *before* he sinned, he would never have died—no, never! *Positively, then, he never did eat of it*; consequently then, *he did not*, and *and does not now possess immortality.*—The whole nominal Church may declare it to be so, but it is all in vain. God's word declares such a theory to be false! "The soul that sinneth, it (the soul) shall die." Again, we remark; we are from him: the stream cannot rise higher than the fountain; of course, *immortality is not inherent in us.* How, then, are we to get immortality? I answer, by Jesus Christ, the second Adam, who came and brought life and immortality to light through the Gospel. We are to seek for it "by patient continuance in well doing." To all such, it will be given at the sounding of the last trump, when Jesus shall come to judge the world in righteousness, and reward every one according as his works shall be.

In proof of this position, we will now examine all the passages where this doctrine is directly taught. 2 Tim. 1: 10.—"But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the Gospel." We see, then, that Christ has actually brought it within our reach, through the Gospel. Rom. 2: 6, 7, will show us how we may obtain immortality. "God will render to every man according to his deeds; to them who, by patient continuance in well doing, seek for glory, honor, and immortality, (he will render or give—Macknight's Trans.,) eternal life." How are we to obtain immortality? Let God testify. He says, it is by patient continuance in well doing. Is it consistent for us to believe that God requires us to seek for that which we already possess? Surely not. Can any wicked man get immortality on such terms? Impossible! For, "a corrupt tree cannot bring forth good fruit." 1 Tim. 6: 16. "Who, (God) only hath immortality." (Please to read the whole verse.) What can be plainer than this positive declaration of God's own word? Yet we are told, right in the face of this Bible fact, that not only has God immortality, but that all men have it also!! How absurd!!!

1 Cor. 15: 52-54, shows us when those who have sought for immortality *in the right way*, will obtain it; which is at the last trump, when death is swallowed up in victory! *Then* shall "this mortal put on immortality." These are all the plain and positive Scriptures on the subject of immortality, none of which teach that man, or any part of him is immortal, but every passage is contradictory to the theory of man's natural immortality. Then, how astonishing it is, that such a doctrine should have been received by the professed people of God! And what a perfect fulfilment of the predicted state of the Church as a sign of the last days. "*They shall turn away their ears from the truth, and shall be turned unto fables.*" And here is one that contradicts every plain declaration of the word, and without one to favor it. From the frequent use of the terms, "immortal beings, immortal souls," &c., one would suppose the Bible filled with them; but on careful examination we find the word immortal used but once, and then applied to God. 1 Tim. 1: 17. "Now unto the King eternal, immortal, invisible, the only wise God," &c. When God speaks of man, he calls him mortal. Job 4: 17. "Shall *mortal man* be more just than God?" thus harmonizing with the declaration, "*God only hath immortality.*" I do not wonder that the reformers, with Martin Luther at their head, pronounced the doctrine of the immortality of the soul a "monstrous opinion." Luther once said, "I permit the Pope to make articles of faith for himself and his faithful; such as that he is emperor of the world—king of heaven—and God upon earth—that the soul is immortal, with all these monstrous opinions to be found in the Roman dunghill of decretals."

In closing, we remark, that the origin of the doctrine of immortality is given by Gibbon thus: "Since the introduction of the Greek, or Chaldean philosophy, the Jews were persuaded of the pre-existence, transmigration, and immortality of souls." Standing as we do on that same platform, in consequence of which, the early Protestants were hunted like the beasts of the forests, a degree of the same spirit is manifested towards the Adventists at the present time; so that it is hardly thought fitting, or safe, by some, that they be admitted into sectarian pulpits, or be recognized by a certain class, as the humble followers of Christ. It is not so with the Captain of our salvation—He is no respecter of persons; for all that fear God and work righteousness are accepted of Him. The Roman practice of the invocation of the saints, is entirely based upon the doctrine of immortality; and the same is true of their purgatory.

The support of the Catholic system depends much on their prayers and mass for the dead; *so that the doctrine of immortality is the corner stone of the abomination that has made desolate the Church of God!* The system of Swedenborg is also based upon the same idea. Universal salvation leans much, if not wholly on the false and unscriptural notion that all men possess immortality. The rapping mania, which is sweeping over the civilized world as a strong delusion, sent upon all who reject the truth of Revelation, is founded in the same error of heathen philosophy! Thus we find, that instead of this principle, (the soul's natural immortality,) lying at the basis of true Christianity, *it is the starting point of nearly every system of error and wild delusion! It is the main pillar of heathenism and idolatry, as well as of the anti-christain apostasy, and erroneous theories* in the Protestant Church. Just let this single principle *be knocked away*, and a large proportion of heathen superstition and idolatrous worship falls to the ground; and the awful system of oppression under which the earth groans, follows in its train. So that I cannot, after a thorough investigation, regard the immortality system as *one* of the errors of this age, but *as the great fundamental error in theology—the starting point of delusion!!!*

Let me humbly say then, in conclusion, that man by sin was cut off from the tree of life—he was starving—dying. Christ comes—the bread of life—the feast is spread—hungry, perishing souls are invited, without money and without price—come, sinners, eat and live. If you stay away, you MUST DIE! Oh! my dear hearers who are needy of salvation, come to Christ and live; yea, live forever, and not die. Amen.

For The Crisis.

Letter from Br. Orson Ives.

Dear Brn. and Sisters:—Let us "count it all joy when we fall into divers temptations; knowing this that the trial of our faith worketh patience." If we are reviled, reproached and despised for the position we have taken on time, nevertheless let us commit ourselves to Him who judgeth righteously, and continue in the pathway where he leads. Have we any reason to complain when we consider that the trials we experience are designed for the perfecting of our graces? Patience is one of the fruits of the Spirit; and we should let it have its perfect work, that we may be perfect and entire, wanting nothing. O we need perfect faith, perfect patience, and perfect love. Then shall we have boldness in the day of Judgment. "Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Faith in trying circumstances justifies us, and being justified by faith, we have peace with God. We are satisfied that there will be an end, and our expectations shall not be cut off. The fulfilment of the prophecies proves to our minds the truth of Revelation. By a thorough examination we are confirmed in the truth, and in the hope of realizing our expectations. Yes; just as sure as the changes of government described in Daniel have taken place in harmony with the prophecies, just so sure those relating to the future will take place at the time appointed. Yes; the time has almost arrived in which we shall see the Son of man coming in the clouds of heaven with power and great glory. His coming at the appointed time will be just as certain a reality, as that the sun and moon pursue their regular course through the skies. O how foolish and grovelling are the minds of those who believe that nothing uncommon can take place, because all things continue as they were from the beginning of Creation.—O what shame and confusion will cover them when they behold the injured and insulted Benefactor coming to take vengeance on the ungodly. "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." "Yet a little while and the wicked shall not be." "Evil shall slay the wicked, and they that hate the righteous shall be desolate." Those that wait upon the Lord shall inherit the earth and their inheritance shall be forever.

O it is desirable to have eternal life, and to see good days without any mixture of evil. Well it is the design of our heavenly Father that we should have such life and see such days, if we refrain our tongue from evil, and our lips from speaking guile, if we depart from evil and do good, seek peace and pursue it, and by patient continuance in well-doing, seek for glory, honor and immortality. O what a glorious time awaits the faithful! They will rest from the tumult and turbulence of this sin-polluted earth. They will be clothed with the habiliments of heaven—even the righteousness of saints. Discord and strife, wars and tumults, will have no entrance there; but love will be the moving characteristic in all that heavenly region. No one will feel above holding fellowship with the humble and now despised followers of Jesus. And oh what a lovely dwelling place, in the midst of which shall be the throne of God and of the Lamb! There shall be no more curse. Here the curse is on the ground Thorns, thistles, and noxious weeds so infest it, as greatly to increase the toils of man. But there this curse will be removed; consequently such laborious cultivation will be dispensed with. What ever labors we have to perform will be a pleasurable, rather than a painful duty.—There will be no extremes of heat and cold, but the climate will be delightful, and everything shall retain the freshness of Eden beauty and loveliness. There shall be no sterile soil; for "the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the glory of the Lord, and the excellency of our God." There shall be no famine, but the fruit of the earth shall be excellent and comely—the tree of the field shall yield her fruit, and the earth shall yield her increase. The glory of the Lord shall dwell in every heart, and His praise on every tongue. "They shall be satisfied with my goodness, saith the Lord." "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes."

Here everything is changeable and transitory; but there our inheritance will be incorruptible, undefiled, and shall never fade away. Here, life, health, beauty, and everything lovely fade away; but there,

"Eternal youth shall bloom,
And bright shall beam each eye."

The City of the great King shall be adorned with a wall of jasper, and gates of pearls, and the twelve foundations shall be of precious stones of various colors, blue, green, yellow, violet and purple. The street shall be of pure gold, and the name thereof shall be, "The Lord is there."

O then, if such a lovely paradise awaits the faithful, should we not give all diligence to make our calling and election sure? It becomes not the lowly followers of the Lamb to vaunt themselves; they must not be puffed up, or behave themselves unseemly. They should not think of themselves more highly than they ought to think. Let each esteem others better than themselves. Mind not high things, but condescend to men of low estate. Be not wise in your own conceit. Let the mind be in you which was also in Christ Jesus, who made himself of no reputation, and took upon himself the form of a servant, wherefore God hath highly exalted him. Be thou humble also, and thou shalt be exalted in due time. Let us say with David, "I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes; I hate the work of them that turn aside; it shall not cleave to me. A froward heart shall depart from me; I will not know a wicked person." We must not associate with the wicked. They are dangerous company. "Come out from among them and be ye separate." Be not unequally yoked with them. "Have no fellowship with the unfruitful works of darkness, but rather reprove them. What part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God."

Sit not in the seat of the scornful, stand not in the way of sinners, walk not in the way of the ungodly, refrain thy foot from their path. Go from the presence of a man when thou perceivest not in him the lips of knowledge. Make no friendship with an angry man, and with a furious man thou shalt not go, lest thou learn his way and get a snare to thy soul. Walk with wise men. Be a companion of them that fear the Lord. Can you say, "my soul longeth, yea, even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God?" Can you say, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord, to behold the beauty of the Lord, and to enquire in His temple?" Can you say, "A day in his courts is better than a thousand?"

Can you say, "O God, thou art my God; early will I seek thee: my soul thirsteth for thee; my flesh longeth for thee in a dry and thirsty land where no water is: To see thy power and glory, so as I have seen thee in the sanctuary. Because thy loving kindness is better than life, my lips shall praise thee?" If we felt thus, I think there would not be much need of our being urged not to forsake the assembling of ourselves together as the manner of some is? O let us be diligent, that we may be found of Him in peace.

Your unworthy Br. O. Ives.

For the Crisis.

Letter from Br. W. I. Ripley.

Pleasant Valley, Ct,
Dec. 24th, 1855.

It is not enough for us to believe that the wicked are to be destroyed, that the dead sleep, that the new heavens and earth are to be created, or that God gave His only begotten Son to die for us; that He rose from the dead, and a cloud received Him out of their sight, that He has gone to prepare mansions for those that love Him, that He has promised to return and receive such to Himself. This is not sufficient for us. While we have made these points of doctrine rallying points, many have neglected the *practical, living* part of Christianity, "these ought ye to have done, and not to leave the others undone."

We are commanded to be holy; for says the Apostle, "without holiness no man shall see the Lord." We should seek to be perfect even as our Father in Heaven is perfect. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." "who is a wise man and endued with knowledge among you? let him show out of a good conversation his works, with meekness of wisdom. For where envying and strife is, there is confusion and every evil work." If we will be holy, if we will be perfect, let us bridle our tongues; talk less and pray more; "pray without ceasing; in every thing give thanks; for this is the will of God in Christ Jesus concerning you."

Therefore, Brn. and Srs., let us try by the grace of God to have our conversation in heaven from whence we look for our returning Lord. We are living in perilous times when iniquity is abounding and the love of many is waxing cold; they have laid down their watch. They have ceased to pray; their lamps have gone out; they have become worldly-minded. O what a lamentable state of things! Let us watch and pray lest we fall after the same example of unbelief. While we are forewarned in the Word of God of the apostasy in the Church in the last days, surely to us who have enjoyed such a flood of light, it ought to be a light-house to warn us of danger, instead of a stumbling-block, or an excuse for lethargy. Let us try to wake up, by the help of the Lord, the drowsy powers of our minds; to be holy as God who calleth us is holy, both in heart and in all manner of conversation. To be filled with bowels of mercies, kindness, meekness, gentleness, long-suffering; full of the work of faith, the patience of hope and the labor of love; and whatsoever we do in word or deed, let us do it in the name, and in the love and power of the Lord Jesus. Seek to be perfect men and women, to be sanctified throughout, to have a heart all-flaming with the love of God; that in every thought of our hearts, in every word of our tongues, in every work of our hands, we may show forth his praise, who hath called us out of darkness into his marvelous light, who hath set our feet in a large place; and we, by his all-sustaining grace, have been permitted to look for a kingdom where righteousness reigns, where all is peace and joy forever, and not a wave of trouble will roll across our peaceful breast. I love the home where all is fair, where all is peace, where all things bloom in immortal beauty, where there is no more death, but man, once fallen, now rescued, made immortal like our glorious King, can live forever.

Then we will sing unto him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen.

Yours, in hope,
William I. Ripley.

For The Crisis.

Letter from——

Dear Br. Merriam:—By your permission and the help of the Lord, I will say a few words to the scattered flock.

I felt sorry when I read the last editorial, to think that one religious paper could not be sustained without pecuniary embarrasment. Just look at the contrast!—Even in this county, there are three or four political papers, and one at least, that is styled neutral; yet a paper that advocates the simple truths of the Gospel, which circulates through many states, into Canada and Nova Scotia, cannot be supported, although its subscribers are those who profess to be daily expecting the coming of the Just One. Is it because Advent believers are all so very poor?—No; there is poverty enough in the Advent ranks, I am aware; but when time was agitated, they could sacrifice property. Why? Because they believed the Lord was coming at a certain time; but now that we do not know but it may be delayed a few years, they must hold on to their money. Sometimes it is true they who are worth their ten, fifteen, or twenty thousand dollars, give occasionally one, two, or three dollars, but why not sell that fine yoke of oxen which you do not need, and appropriate, say $100 to the support of the Crisis, for the benefit of that poor Br. who has to be deprived of it because it takes all his honest earnings to support his family these hard times, and he does not feel as though he wanted to beg. O ye who have this world's goods in abundance, even so that it becomes to yourself and families a snare, beware lest they drown you and some of yours in perdition. I know some who once bid fair for the kingdom, who now, it is to be feared, are fast being absorbed in the giddy rounds of fashion, partaking of what Br. Brewer styles the Devil's sugar coated pills. How hardly shall those that have riches enter into the Kingdom of God. Would it not be well for such to heed the command "sell that ye have and give alms," and thus do unto others as they would that they should do unto them.

Come, Brn. beloved, let us have one paper free from debt; and let those that have so give, that all God's poor may have the privilege of reading the Crisis, which is to me certainly a great treat. Oh Lord, prosper thy cause and sustain our Editor in his labors of love and all those connected with the Office.

From one who hopes soon to be where there will be no distinction of rich and poor, but all will be one in Christ Jesus.

Selected For the Crisis,

"I have nothing to give."

So said a church member when called upon for a contribution to missions.

"*Nothing to give!*" And yet he talked of the preciousness of the Gospel to his own soul; of the hopes he entertained of salvation through the blood-purchased provisions of the Gospel; but he has nothing to give to extend these joys and hopes to those whom he professes to love as himself.

"*Nothing to give.*" Yet God is constant and munificent in His benefactions. Every day His treasure is opened, and fresh blessings freely dispensed. God never answers to the asking of His creatures, "I have nothing to give."

"*Nothing to give!*" And he wears decent apparel, lives in a comfortable house, sets a plentiful table, and seems to want for nothing necessary to insure the comfort of his family.

"*Nothing to give!*" And he sometimes attends the monthly concert, and prays that God will send the Gospel to the ends of the earth. He said many times during the year, "Thy kingdom come," and pretended that it was prayer. If dollars were as cheap as words, the treasury of benevolence would be full.—If Christians were as liberal with their purses as they are with their prayers, there would be no lack of means for sustaining the missionaries of the cross in every land.

I have nothing to give.! And the heathen are stretching out their hands in imploring petitions for the Bread of Life, and warm-hearted Christian ministers, and even Christian women, are standing upon the shores of our own land, looking across into the darkness and weeping for the means to carry them there that they may minister to the spiritual necessities of those perishing millions.

Nothing to give! That means, "The missionaries may stay at home or starve if they go, and the heathen may go to perdition, rather than I will part with any of my money for this relief."

Nothing to give! Then you ought specially to labor that you may earn something to give away. What, work at hard manual labor for the purpose of devoting the earnings to charity? Does not this savour of fanaticism? Presisely; the fanaticism of St. Paul. 'Let him labor, working with his own hands, the thing that is good, that he may have to give to him that needeth."

Divine Love. On one occasion, the Rev. Rowland Hill was endeavoring to convey to his hearers, by a variety of illustrations, some idea of his conceptions of the Divine love; but suddenly casting his eyes towards heaven, he exclaimed, "But I am unable to reach the lofty theme! Yet I do not think that the smallest fish that swims in the boundless ocean ever complains of the immeasurable vastness of the deep. So it is with me; I can plunge, with my puny capacity, into a subject the immensity of which I shall never be able fully to comprehend"

Inquisitive people are the funnels of conversation; they do not take anything for their own use, but merely to pass it to another.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) } ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. { NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASSACHUSETTS, SATURDAY, JANUARY 12, 1856. VOLUME 2.—NUMBER 22.

THE WORLD'S CRISIS,
PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . . 27 Central St.

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months,	$1,00
For a single copy 3 months,	50
Five copies to one address for 6 months,	4,50
Ten copies to one address for 6 months,	8,00
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For The Crisis.

'I will bring distress upon men; and they shall walk like blind men.' Bible.

BY S. S. B.

No. 5.

Having in our last concluded our remarks on the Protestant churches, we will now take a brief view of the Greek Church, of which one writer observes:—"Since the Greeks became subject to the Turkish yoke they have sunk into the most deplorable ignorance in consequence of the slavery and thraldom under which they groan, and their religion is now greatly corrupted. *It is indeed little better than a heap of ridiculous ceremonies and absurdities.*"

The head of the Greek Church is the Patriarch of Constantinople who is chosen by the neighboring archbishops and metropolitans and confirmed by the Emperor or Grand Vizier. He is a person of great dignity, being the head and director of the Eastern Church. The other patriarchs are those of Jerusalem, Antioch and Alaxandria. Mr. Tournefort tells us that the patriarchates are now set to sale and bestowed upon those who are generally the highest bidders.

It embraces in its bosom a considerable part of Greece, the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Libya, Arabia, Mesopotamia, Syria, Cilicia and Palestine. If to these we add the whole of the Russian Empire in Europe, great part of Siberia in Asia, Astracan, Casan and Georgia, it will be evident that the Greek Church has a wider extent of teritory than the Latin."

THE ASTONISHING change that has come over the creeds, constitutions and institutions of Europe within a few years, cannot be better illustrated than by reference to the Russian Catechism, published by imperial order in 1832, for the use of the Schools and Churches in the *Polish* provinces of Russia. The whole catechism may be found in the 50th number of the New York Sun, Oct. 30th, 1833, from which we extract a few questions and answers.

"Ques. How is the authority of the Emperor to be considered in reference to the spirit of Christianity?

Ans. As proceeding immediately from God.

Ques. How is this substantiated by the nature of things?

Ans. As it is by the will of God that men live in society; hence the various relations that constitute society, which, for its more complete security, is divided into parts called nations; the government of which is entrusted to a Prince, King or Emperor, or, in other words to a *Supreme ruler*: we see then as men exist in conformity to the will of God, society emanates from the same divine will, and more *especially* the Supreme power and authority of our Lord and Master the Czar.

Ques. What does religion teach us the humble subjects of his Majesty, the Emperor?

Ans. *Worship*, obedience, fidelity, the payment of *Taxes* etc., the whole being comprised in *worship and fidelity.*

What kind of an obedience do we owe him?

Ans. An *entire, passive and unbounded* obedience in every point of view.

Ques. How should our worship be manifested?

Ans. By the most *unqualified* reverence in words, gestures, demeanor, thoughts and actions.

Ques. Is it obligatory on us to pay taxes to our gracious sovereign?

Ans. It is incumbent on us to pay *every tax*, in compliance with his *Supreme commands.*

Ques. Is the service of the Emperor obligatory on us?

Ans. Absolutely so; we should, if required, *sacrifice ourselves in whatever manner he deems expedient.*

Ques. Is it incumbent on us to pray for the Emperor?

Ans. Both publicly and privately; also for the *country, which is an indivisible part of the Emperor.*

Ques. Does religion forbid us to rebel and overthrow the Government of the Emperor?

Ans. We are interdicted from so doing at *all* times, and under *any* circumstances.

Ques. What books prescribe these duties?

Ans. The New and Old Testaments, particularly the Psalms, Gospels, and Apostolic Epistles

Ques. What examples confirm this doctrine?

Ans. The *example of Jesus Christ himself*, who lived and died in allegiance to the Emperor of Rome, and who *respectfully* submitted to the judgment which condemned him to death. We have moreover, the examples of the Apostles, who suffered meekly in dungeons conformably to the will of the Emperor, and did not revolt like *malefactors and traitors.* We must therefore, in imitation of these examples, *suffer and be silent.*"

Such is a portion of the blasphemous king-creed of Russia fifteen years ago, being in fact, only a part and parcel of the common doctrine of the *Divine right of kings* preached and practised for ages all over Europe, and upheld by those associate monsters, a corrupt Church, and Tyrant state. They are part of the creed by which kings, nobles and priests, have absorbed the glory of the earth and trampled upon and desolated mankind, rearing upon its *dictum*, their stakes, gibbets, inquisitions, and Holy alliances, pledged to strangle every aspiration of the human race for freedom, sanctioning their bloody horrors by an appeal to the will and word of God.

Poor Poland! such was the impious catechism placed in the hands of her children, to teach them obedience to the wretches who had murdered their fathers, partitioned their nation, and bound the despot's fetter on their own limbs and hearts. Nor was it worse than the will if not the word of the Imperials of Austria and the balance of Europe, at earlier dates. Thank heaven, Poland has studied other lessons than Russian and Austrian catechisms since 1832, and if any portion of Europe now stoops to odious bondage, it is through the force of armed legions of Cossacks, Pandours and Hussars, to whose sabre points, instead of impious catechisms, the despicable tyrants look for momentary safety.

Is it possible that the millions of this earth, to whom God, through nature and the common desire of human souls, has eternally preached freedom, plenty, and happiness, have for ages laid stricken and dumb in the dust without discovering and casting off this horrible fraud, to which the name of God and our Savior have been attached, as sanctions? History avows it! But the game of this impious craft is over. On the pyre of thrones, dungeons and fetters, which the awakening and indignant world is raising, these monsters of men, creeds and institutions, are to be offered up in expiatory sacrifice to insulted God and outraged humanity. Horribly sickening is the history of man's servitude and suffering under the tyrants of the past—brightening is his history in the present, and beautiful, oh! beautiful, is his vision of the future.

With a few extracts from documents in my possession in regard to the *Greek Christian's war* spirit, I will close on this truly dark portion of the professed Church of the meek and lowly one who went about doing good.

From a proclamation issued at the time of the revolution in Greece in 1854, I make the following extracts. "Our struggle is a holy and just one; and no one, when he considers the height of oppression to which we have been subjected, and the rights of nations, will ever utter a word against us, or in favor of our enemies and the Crescent that shines on our temples.

"Hasten then, brethren, to the common struggle; shake off the hated yoke of tyranny, and proclaim with us in the presence of God and all the world, that we fight for our country, and that God is the Defender of Christians. * * * Under the eye of the All-seeing God, we confidently rush into the midst of the danger, either to obtain our liberty, or to meet a glorious end. * * * And lastly we would appeal to you, oh private Ottomans inhabiting the country of our fathers: peace be with you. If you join us against the dynasty, you will enjoy in common with us, liberty, equality, honor, and personal safety. Your progress, your happiness, and your prosperity will be our first care—it will be our chief delight.—At the same time we forewarn you, that if you take up arms and oppress our holy *struggle, we will be to you panthers and tigers. Your blood will stain the rivers, and cover the fields. Fire and iron will be the portion of your bodies, your houses, your cities, and your country!*" Such are the mercies of their holy cause.

The late Emperor Nicholas, who died a rigid Greek religionist, when he heard the Sultan had declared war, fell into a passion, and swore he would wage a war *of extermination against the Turks.* The song of the Russian warriors who are Greeks, concludes with the following invocation:—

"Burst forth, then, holy war. Let our cry—the precursor of victory—be raised. That cry is, All for the God of Russia—for the Czar of the Russians."

Another article from the Boston Post states that when Nicholas heard of the destruction of Sinope, there was sung a *Te Deum*, which is a hymn of joy, on which occasion the Journal de St. Petersburg states—"The most pious Czar thanked the Lord of lords for the success of the Russian arms which had triumphed *in the sacred combat for the orthodox faith.*" What a perversion of the term, "*orthodox faith*," which, according to Webster's definition of orthodoxy, is "soundness in faith; a belief in the genuine doctrines taught in the Scriptures." We will follow this orthodox faith of the Greeks a little farther in addition to the impious demands of his majesty set forth in the extracts of the catechism above.

He has sent his Bishops into the field of battle where blood and carnage are the order of the day, to inspire the infatuated soldiers with wrath, vengeance and fury. There is nothing probably in this world that will enkindle such feelings of detestation in the hearts of a misguided class of zealots as an impression that they are doing God service.

I will insert an extract from an article of Dr. Davega who has been to the Crimea, and recently returned to this country. He states as follows:—"In common with the soldiers they believe that they cannot be defeated, and are determined on fighting for every inch of ground in the Crimea before they give it up.

"The religious enthusiasm of the soldiers is kept up by the Greek Priests of whom there are a large number in the camp and who inspire them with an idea that they are engaged in a crusade against the Infidels. Every address issued by the Emperor is received by them with the greatest enthusiasm, and incites them to the most reckless deeds of daring and bravery." With an army inspired by such feelings, what cruelty will they not perpetrate? and what danger will they not dare? And all for the Greek religion.—Truly it is a Greek and Russian religion, as far from the religion of Christ and His Gospel, as Calvary is from the Roman Catholic Inquisition. Truly they are blind; and because they have sinned against God, they now walk like blind men. Take an instance of blind infatuation during the Hungarian war. It presents a striking example of fanaticism; and shows to what extremes those who become the dupes of designing men can be carried under the impression of religion.

"GEN. BEM AND SUPERSTITION. In Gallicia the sympathy for the Magyar cause was on the increase, more especially for Gen. Bem; and the clergy were at work—not on the nobility, for that was superstitious—but on the people, both in town and country. Superstition was called in as an auxiliary agent—such as little portraits of Bem pressing the Virgin Mary to his heart; prayers, for instance, Bem's orison and his battle prayer, were circulated by thousands among the peasantry, and marvellous tales of miracles pass from mouth to mouth; thus, Father Bem had been judged worthy of a special revelation from heaven, commanding him to build a church in Warsaw. All this has an incredible effect upon the people, and the inhabitants of Gallicia were beginning to regard the war against Russia as a religious war against the infidels."

Truly the Greek tares are ripe for the harvest and bound tightly together with the bands of Greek superstition; and the Angel will soon thrust in his sickle and reap—prepare for the harvest.

I will close this number with the following article extracted from a lecture of John Cumming delivered in 1817.

"A PREDICTION OF THE PRESENT WAR. John Cumming, of the Scotch Church, London, in a lecture delivered in Exeter Hall in the year 1847, pronounced among other matters, the prophetic words written below. They are copied from his 'Apocalypic Sketches:'

'Having explained the pouring out of the six preceding vials, the learned lecturer proceeds with the seventh—his text is Rev. 16: 17-21.

'The seventh vial is ready to be poured out, or if not already pouring we are upon the very verge of its being so. It trembles in the hands of the angel. We may expect that during the action of this vial, the mountaineer in the fastnesses—the miner in his subterranean caves—the voyager upon the ocean's bosom—the Arab in his desert—the Moslem in his mosque—the Cossack in his Steppes—the King upon his throne—the mother in her household—the babe in the cradle—all will feel its vibrations, receive the taint of its influence, and respond in a thousand echoes to the voice from above, 'It is done.'

'There will be rocking thrones; there will be subverted dynasties; there will be dislocated systems; there will be nations scattered and shaken as by a whirlwind; and the hearts of the great and the mean, the rich and the poor, trembling for fear of the things coming upon the earth.

'Now you will notice that under the seventh vial the ten kingdom form is no longer to be the distinctive characteristic of the Romish nations; they are to assume a new shape—they will be divided into a tripartite shape; three great masses will be the ultimate form into which all the nations of Europe and Christendom will be divided; as soon as you see the great leading powers coming into collision, with broad Europe for the battle field, and the evening of the world for the hour of the conflict, you may expect that the downfall of Babylon, and the Advent of Christ, and the dawn of the millenium are near.

'It is probable that this tripartite division will consist of France leading its hosts upon the one side, as the great partisan of the Papacy; the Autocrat of all the Russias, who has more than once played a cruel game, may lead the second part; and I have some idea that this old England of ours, so illustrious by its sainted sufferers, its noble army of martyrs, its devoted Christians, its preached Gospel, its spreading Christianity, its circulated Bibles, will also be the third part; and when the conflict comes, it will be as of old, England against the world, the truth of God against the apostasy of Satan and the infidelity of man."

(To be continued.)

For the Crisis.

"Our Father which art in Heaven." Matt. 6: 9.

Who is "our Father?" and who are we that thus claim the relation of children?

Our Father. His dwelling place is heaven—"which art in heaven." Jesus came down from heaven. He says, John 6: 38, "*For I came down from heaven*, not to do mine own will, but the will of him that sent me."

The FATHER sent Jesus, (v. 39,) and the Father which sent Him is GOD. V. 27. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you; for him hath GOD THE FATHER sealed." V. 33. "For the bread of GOD is he which cometh down from heaven, and giveth life unto the world." Therefore, "Our Father," to whom we pray "Thy kingdom come," is God; even the "God and Father of our Lord Jesus Christ." Blessed be His glorious name.

Our Father is GOOD. The Lord is *good* to all; and his tender mercies are over all his works." Ps. 145: 9. "For the Lord is *good*; his mercy is everlasting; and his truth endureth to all generations." Ps. 100: 5. "The Lord is *good*, a strong hold in the day of trouble; *and he knoweth them that trust in him.*" Neh. 1: 7. Jesus "said unto him, why callest thou me good? there is none *good* but one, that is, God." Matt. 19: 17. This declaration of our Savior I understand in the same way as Paul's, 1 Tim. 6: 16. "Who *only* hath immortality"—that is, absolutely, independently, there is none *good*, none hath immortality but God, whom we are permitted to call "our Father." (Compare with Matt. 12: 35; and Luke 20: 36.)

"Our Father" is merciful and gracious. "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." Ex. 34: 6. He is "long-suffering, and of great mercy, forgiving iniquity and transgression; but He is also a jealous God, "by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generations." Num. 14: 18.

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy.—He will not always chide; neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him." Ps. 103: 8.

"Our Father" is great. "Great is the Lord, and greatly to be praised; and his greatness is unsearchable." Ps. 145: 8. "Great is our Lord, and of great power; his understanding is infinite." Ps. 147: 5. "For the Lord is great, and greatly to be praised: he is to be feared above all gods." Ps. 96: 4.

"Our Father" is a King. "*The Lord is King forever and ever.*" Ps. 10: 16. "The Lord *reigneth*, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself; the world also is established, that it cannot be moved. Thy *throne* is established of old; thou art from everlasting." Ps. 93: 1-2. "But the Lord is the true God, He is the living God, and an everlasting King: (a *King* of eternity, Marg.) at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation."—Jer. 10: 10 "Now unto the *King eternal*, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen." 1 Tim. 1: 17. "Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might: who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee." Jer 10: 67.

R. W.

For the Crisis.

Letter from Sr. R. E. Wood.

CHESHIRE, Dec. 26th, 1855.

Dear Br. Merriam:—We are still in the land of the dying—under the usurped authority of the enemy, amidst pain and sorrow, distress and death. I often exclaim in the fulness of my soul, when will the time come that death shall be destroyed? When will Jesus, the Mighty Conqueror, the glorious Life-Giver, come and destroy death and him that had its power, that is, the devil, and give life to those who are sleeping—who are to have immortality in the kingdom of God?

Truly, this sad, dreary earth has no charms for me. I feel like a poor, way-worn traveler, sad and lonely; a pilgrim and stranger in a strange land. I am surrounded by trials deep, and afflictions most severe. But I remember it is through much tribulation we enter into the kingdom. I have reason to fear that I am a very stubborn child, I need so much correction; but it affords me some comfort that I am not disowned; and by the rich grace of my Heavenly Father, I will endure chastisement as a faithful soldier of the cross.

The school of the cross is the school of light; and there must all the children of God be taught, to perfect them for glory.

The troubles and trials of the saints shall never sink them, but keep them from being capsized by every squall, that they may arrive with safety at the haven of rest, having their anchor fixed within the vail. Every traveler to the kingdom of God has pursued his way through the thorny path of affliction. Why should I complain of the rugged roads, the stormy days and dark nights that distress me in my pilgrimage, seeing that when I shall see things in the light of the glory of God, I shall approve of all. I should welcome whatever may loose me from this world, and bring me nearer to God.

I do rejoice that the dust of the lovely sleepers in Jesus, is held sacred in the eyes of our blessed Lord, that the Angels have a watchful care and charge over them, and they will soon be sent to gather them from every nook and corner of the earth. There will not one be left behind, praise the Lord.

I do long and pray and wait, with heavenly anticipation, for that time to come.

I am glad that I have the witness that I am an heir of God, a candidate for glory, and am waiting for Him who shall appear the second time without sin unto salvation;—and that I am hastening unto the day of the Lord, and crying, "Why is His chariot so long in coming? Why tarry the wheels of His chariot?" When shall I behold Him in all His glory, and see Him without a dimming vail, who is altogether lovely?

When shall my soul be revived with the Rose of Sharon in the Paradise of God? When shall I sit down with delight under the shadow of the Tree of life, the plant of renown, and eat of the immortalizing fruit, and drink of the refined wine?

When shall I join my songs with the anthems of the redeemed, and mingle my grateful notes with all the ransomed round the throne? When, O! when? Glory to God;—when Jesus comes.

There will be no parting of friends, no death, no funeral processions, nor charnel house. Praise the Lord, I long to reach that blessed home.

Come, Lord Jesus, and come quickly. Amen.

RELIANCE E. WOOD.

For The Crisis.

Letter from Br. S. H. Waldron.

PORTLAND, Dec. 10th, 1855.

Dearly Beloved Br. Merriam:—As Br. Couch in behalf of the publishing Committee, has addressed an appeal to the Advent body, it becomes us cheerfully and speedily to respond to his call, by remitting to the Office of the Crisis our honest dues according to our several ability, that we may, if possible owe no man, or set of men, anything when the Lord comes to make up His jewels, and reward us according to our deeds, whether they be good or bad. I must confess that I was as remiss, perhaps, as almost any one, while receiving your paper gratuitously, but as the proverb still holds true, "it is never too late to do good," I will let the past suffice, and try to improve this golden opportunity, and the short remaining future more to the honor and glory of God. As the smallest favors are gratefully received among Adventists, I enclose my mite in this letter, which is all that I have to spare at present. But should we come short of meeting this demand upon the Office, I feel willing to do what little more I can, rather than the Committee should pay the bill, which I trust will not be the case. I wish I were able to pay this debt and also meet all other honorable demands upon honest Brn. and Srs. if I could have a heart so to do. But rather than [illegible] such a dangerous position, with all its attending consequences, I can truly say, let me remain poor as I am.

While writing this, my poor heart is made sad by sudden sickness in my family, which is not the first calamity we have suffered. I have passed through numerous trials and afflictions, have lost two dear children, and a beloved [illegible]

sister. Nevertheless, I can but rejoice amid all this; for they fell asleep in Jesus and of necessity must awake with His likeness when the seventh trumpet sounds, hallelujah to the Lamb. O the resurrection sounds sweet to the Christian's ear, and still sweeter because it is so soon to transpire. We are yet poor, mortal beings, and therefore know not what a day may bring forth.

If unprepared for the judgment at death, we shall certainly remain so; for "if the tree falleth toward the south, or toward the north, in the place where the tree falleth, there it shall be." But, thank God, we shall not all sleep; for some of us will remain unto the coming of the blessed Lord, and be "caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Your unworthy Br. in tribulation still looking and waiting for the literal second Advent of the Son of Man at the end of the days,

SILAS H. WALDRON.

The World's Crisis.

LOWELL, JAN. 12, 1856.

Hungary.

Since the fall of Hungary one would have supposed that the energies of that people must have been paralyzed under the withering, blighting influences of a tyrannical government with which the nation is oppressed; but it would seem no calamities whatever can break the spirit and subdue the uprising aspirations of the Magyar race. There is something excessively touching to the sympathies of our nature to see an oppressed and brave people struggling under misfortune and calamities enough to appal the stoutest heart—to witness their self-sacrificing spirit and love for their native country which many waters cannot quench nor floods drown. A good example this for the Christian's imitation.

It is indeed wonderful that when the nation lies torn, mangled and bleeding at every pore through the galling chains and fetters of national bondage—to see them still cherish the hope of a brighter day, and maintain an inflexible determination to do what lies in their power for the restoration of their country to the rights and immunities of free civil and religious institutions.

In reading some extracts from the "scrap-book of a Magyar exile," I find the people of Hungary so far from abandoning all hope and sinking into inaction and despair since the failure of their revolutionary struggle, have attempted to instruct the rising generation in the principles of liberty, in order that they may arise when circumstances shall pave the way and assert the independence of the nation.

Some of the principal teachers (ladies of high rank) have been arrested and imprisoned.

Thus we perceive the hand of God in the movements of the nations preparing the way for the sublime scenes that are soon to be ushered in.

We extract the following:—

"All these and more such signs convinced the Hapsburgs that the *sword* is insufficient to do their business. So they called on the Cross, and signed the Concordat. The Jesuits are now expected to accomplish what the Court-martials could not do. The Emperor of Austria has, as Faust to Mephistopheles, sold himself to the Pope, in exchange for the darkness and ignorantism, perversion and persecution, intolerance and fanaticism, which the dark messengers of the Roman temple of gross superstition and priestly despotism will be ordered to take to, and spread, plague-like, over the dominions of the House of Austria. There are days of hard trial, of a novel sort, in store for my country, but the nation of the Magyars will know how to brave them. So I do not feel the least anxiety about the ultimate moral results of the compact between Beelzebub and Moloch to corrupt my countrymen—though I grieve in foreseeing the tortures and losses they will have to suffer at the hands of the newly-patented inquisitors.

"Countess Blanche Teleki, (a distinguished teacher,) is now in *Spielberg*—it may be in the very cell in which Silvio Pellico was brooding over his *Prigioni*.—Her loss was, as it may be fancied, keenly felt by the whole Hungary, and the public sorrow over her sad fate was manifested in various ways."

Typographical.

In our last there were some typographical errors in the Editorial article, particularly the omission of part of the following verse. "But his flesh upon him shall have pain; and his soul within him shall mourn;" contained in the third paragraph from the bottom of the first column, second page.

For The Crisis.

Envy.

By B. MATHEWSON.

Says Cruden, "ENVY is an evil affection which makes men fret and grieve at the prosperity of another—accompanied by a malicious desire," and is, as he further remarks, "a deep pollution of the spirit."

It is not to be presumed that many, if indeed any, will peruse this humble effusion, whose hearts are *matured* in this detestable affection—bearing such a marked affinity to the spirit of darkness; therefore it is not to this class so particularly we speak, as to those who retain a desire for salvation—but possess so moderate a share of this bane of godliness as scarcely to perceive that what caused that sigh and sombre expression was envy in the incipient stage!

Webster defines envy thus: "To feel uneasiness, mortification, or discontent, at the sight of superior excellencies, reputation or happiness enjoyed by another; to repine at another's prosperity; to fret or grieve yourself at the real or supposed superiority of another—to hate him on that account."

Says Pollock:

"What made the man of envy what he was,
Was worth in others, vileness in himself,
* * * * ——Whene'er he heard
As oft he did, of joy and happiness,
And great prosperity, and rising worth,
'Twas like a wave of wormwood o'er his soul,
Rolling its bitterness."

Professing Christian, did you ever feel a little uneasiness when you saw one of your fellows possessed of superior talents that gained for him much love and respect? When you have beheld one possessed of superior personal accomplishments, or more splendid equipage, than yourself, have you never expressed by word, or look, or gesture, a hint to his disparagement? Or have you not, when occasion made it proper to speak of the virtues and talents of another, maintained a strict silence, because you felt regret at such rising worth? If so, you are in danger! for the monster *envy* has found a lurking place in some secret recess of the heart! though in embryo—rest assured it is there—and if suffered to remain will become a hydra-headed monster baffling human power though it be a Hercules!! How different from the Gospel sympathy we are taught to cherish by the Word of God, Rom. 12: 15. "Rejoice with those that do rejoice, and weep with them that weep." The envious heart reverses this Scripture, rejoicing at anothers' tears and feeling sorrow at anothers' joy!

Paul prayed to be "delivered from *unreasonable* men." And what crime in sin's catalogue is *more unreasonable* than Envy? How perfectly unreasonable and serpent-like, to use any means to abuse another because you fancy him happier than yourself. To conceive ill will against one who has attacked none of our rights, nor done us any injury *solely* because he is mere *prosperous or happier* than yourself, is, as one remarks, "*unnatural.*" Yes it is *diabolical.* Such an one is to be avoided with all cautiousness; for, as the wise man inquires, "who is able to stand before envy?"

One good writer observes that "this sin is universally admitted to be one of the *blackest* of the human heart."

How painful to be in the society of those who feel disquietude at the happiness of others! Converse with them of achieving sufficient victory over the world to make one happy in view of eternal life and joys—they are almost sure to point out the favorableness of your situation to the enjoyment of piety, compared with their own. But they—poor creatures! have not enough of creature comforts, &c., to serve God! forgetting that God has chosen his people in the furnace of affliction. They are not content with the place which the providence of God has called them to occupy—have not learned Paul's lesson of contentment in Phil. 9: 11, would be incredulous of the truth of Thomas A. Kempis' statement when one interrogated him thus:—

"O where is peace; for thou its paths have trod?

He answers,

"In poverty, retirement, and with God."

Sometimes *unworthiness* is urged as an excuse for not rejoicing at the comforts of others. It is indeed true that one may be very sinful and possess beauty, talent, riches; and partake of sumptuous fare every day; but Our Father will adjust that matter when the day of settlement arrives. Meantime we should take due care to observe the command He has taken pains to repeat again and again to us: "Be not thou envious against evil men." David confesses having once been overtaken in this fault while beholding the prosperity, riches, and ease of the wicked.—But on visiting God's Sanctuary he is soon convinced of his folly, and immediately humbles himself, making use of the following language to show the debasing influence of this sin. "So foolish was I and ignorant, *I was as a beast* before thee." Ps. 73: 22. Please read the whole Psalm.

It is the height of folly to envy those who are having all their good things in this life. *Their* happiness is of a superficial kind and evanescent as a dream!

Do not envy that happiness caused by possessing the shining bubbles of this sin-cursed earth—they will soon burst in the air—and no place be found for them.—Would you wrest those pretty pebbles from the child incapable of enjoying higher objects? No, you would say, let him derive what satisfaction those will yield until I, by care and the blessing of kind Providence, can elevate and expand his mind to enjoy what reason and virtue dictate.

O do not envy the worldlings; for soon our Father will take away the kingdoms of this world from them and when clensed present the precious boon to His own little flock. Jehovah is the Administrator on the estate of the saints!

Bless His holy name—I have no misgivings but that it will be righteously adjusted. When the heirs are a little more matured, they will come into possession of the Kingdom under the whole heavens!

But perhaps my Brn. and Srs. possess more talent and earthly comforts than myself! And perhaps it is altogether best they should! Remember that "all things work together for good to them that love God." Suffer me to enquire whether they transcend Gospel limits in indulging in "costly array," extravagant and unnecessary furniture, &c., just to gratify the lust of the eye? If so, go to them with the meekness of Christ, and urge the claims of the Gospel upon them. But do not accuse unless the word of God accuses—work in harmony with that, and all will be well.

One envious spirit will destroy the happiness of the domestic circle! here is where the monster envy first nestled!—Cain sees his brother peculiarly blessed of heaven—enjoying that peace and quiet assurance which is the effect of righteousness—his envy knows no bounds until he terminates that happiness by imbruing his hands in his brother's blood! Another tragical scene caused by envy, destroyed the happiness of Jacob's family. Because the beautiful and virtuous Joseph was favored a little more than themselves, his brethren conceived the dreadful idea of putting him to death!

But perhaps there is no place where envy has a more pernicious influence than in the Church of God. If it take possession of one member, the injurious influence is felt by the whole body. The word of God informs us that "envy is the rottenness of the bones." Prov. 19: 30. Just think of the situation of one whose bones are putrid! And yet Inspiration never overrates in making comparisons. Therefore envy should excite as much dread in the Church as the putrefaction of the bones to their possessor.—The idea is, everything connected with such a body will be affected with disease terminating only in death.

When God saw this fatal malady taking deep root in the Church in the wilderness, He probably saw no remedy except by excision! However painful it may be, the dissecting knife must sometimes be used, if a portion of the body is saved.

Moses is appointed by God as a leader, and though characterized by a meekness superior to any other mortal, he is accused by a host of envious persons professing the same religion as himself, of leading them out into the wilderness to set himself up as a Prince over them. But Moses appeals to Him who hath said, "Vengeance is mine," and he immediately settles the affair by bidding the yawning earth to engulph them at once—forever shutting them from the sight of him they had so maliciously traduced.

Perhaps it would not be profitable to mention the multiplicity of cases where envy is referred to and condemned in severe language by Jehovah, but let every one who desires a home with the pure and the blest, beware of taking the first step in envy's path! The worldling even, would be happier by far to refrain from this sin, for it is its own tormenter. "Envy slayeth the silly one." Job 5: 2.

NEW HARTFORD, CT., Jan. 1.

For The Crisis.

Letter from Sr. H. Clark.

FAIR HAVEN, Conn., Jan. 1856.

Dear Br. Merriam:—Though a stranger to you, yet I am often made glad by reading your lively epistles in the Crisis, of which I have been a reader from its commencement.

I can say from my heart that I am anxiously waiting for, and expecting the glorious time to come when the Lord will "turn away ungodliness from Jacob," and so save all Israel; when violence shall no more be known, and the glory of God shall fill the earth as the waters fill the sea. It is true we have looked and waited these many years for the Advent of the Redeemer, yet I have strong faith that "He that shall come will come and will not tarry." "God hath appointed a day in the which He will judge the world in righteousness." It will surely come! the appointed hour makes haste. Signs in the heavens above, and in the earth beneath, have spoken, and are speaking *loudly* to the inhabitants of the earth—the judgment is nigh—the *great* day of the Lord cometh; it hasteth greatly.

On looking at these things closely I am led to inquire, who, oh who can slumber and sleep on the verge of such great and solemn events? The moments in which we live are fraught with momentous and eternal consequences. Soon it will be said, "let him that is holy be holy still;" and on the other hand, "let him that is filthy, be filthy still." No change of character then—no probation—no mercy. Christ will have left the mercy seat—the judgment comes—the angels are sent to gather the elect—the wicked are doomed to die.

When we look at the judgment scene as revealed in the holy Book we are led to ask, am I ready? O solemn day! the day that will decide my fate! the millions who have lived will all be there and the secrets of all hearts will be made known. Then will the wicked perish; for in the law of God it is written concerning them, "*they shall not see life.*" They "go away into everlasting punishment."

It is my earnest desire that I with all the saints may be constantly found clothed with the righteousness of Christ, that when He who is our life shall appear, we may all be ready, and appear with him in glory.

Yours waiting for redemption,

HARRIET CLARK.

For the Crisis.

Letter from Sr. S. P. Green.

PLYMOUTH, Vt., DEC. 24th, 1855.

Br. Merriam:—What should I do if the "World's Crisis," should cease to come to me, a weekly, welcome and JOYFULLY received messenger. O I suppose the giver of every good and perfect gift, will see that we are provided for, or that (in other words,) he will provide means to feed His little flock although they have to wander alone, many of them, in rather dry places, over hill and dale. Now and then a *servant* of God comes along with something for them to feed upon which is very palateable to our hungry, starving souls. As for this meat which is so blessed for his servants to be giving when our Master cometh, *we a few*, poor, destitute and I trust humble, willing, waiting souls, would have to go almost entirely destitute of it, were it not for the (best periodical in the land) the World's Crisis. Our circumstances are such, that I cannot get a half dollar to send you, as yet. Hope the Lord's faithful ones will continue to do all they can to help sustain the paper. Be assured, God is in the work, and He will reward you in the paradise of God.

Come, dear Brn. and Srs., make all the effort that is in your power, to sustain the Advent cause; for God's own little Church has been, and is being sifted, but not one kernel of wheat will fall to the ground.

It seems almost heart-breaking, to see one's dear neighbors and friends at home, going the broad road to destruction, so careless and heedless, notwithstanding all the warning they have had.

O, my dear fellow travelers, and soldiers in the cause of Emmanuel, (with some of whom I have had an acquaintance through the medium of our good little paper,) you all have my prayers amid all the scenes you are called to pass through.—Since my paper came yesterday, my fears have been very great concerning the discontinuing of the Crisis. Hope all the subscribers will act according to their ability, and every one of us give, as God hath prospered us. O, may the blessings of kind Providence attend Br. Merriam, while he sojourns here below. Br. Merriam, I consider you to be a kind, benevolent, whole-hearted man, whose work will be richly rewarded in the Kingdom of God. You have my heartiest thanks for so kindly providing the poor, and the weak of your Master's flock with seasonable food.

There are some poor ones here who love to hear about Christ and his second appearing, that have no means of paying any thing, but would joyfully receive the man of God. Hope some one will come. Let us remember that it is through much tribulation that we enter those heavenly mansions prepared for us.

Glory to God for the prospect that lies before the saints.

From your unworthy Sr. in tribulation.

SOPHRONIA P. GREEN.

For The Crisis.

Letter from Br. W. Jackson.

EAST WALLINGFORD, VT., Dec 25th, 1855.

Dear Br. Merriam:—I feel like a pilgrim and a stranger traveling towards the promised land. I am confident that the heavenly Canaan is not far distant. The promise made by God to Abraham, holds good "to him and to his seed after him which is Christ." If we are Christ's then are we Abraham's seed, and heirs according to the promise. O blessed be God for the prospect, and for such a promise as this to all the finally faithful, of that rest that remains for the people of God. The Savior says, Luke 21, "when these things, (the signs of His coming,) begin to come to pass. then look up and lift up your heads, for your redemption draweth nigh;" and may not we who have lived to see all of them fulfilled look up? Yes, I think we may. Although not having realized the end of our faith, even the salvation of our souls, so soon as we have expected, yet I am not discouraged, but am determined with my heavenly Father's assistance to hold out to the end. Notwithstanding our lot is cast in these perilous times, yet our Savior has said "my grace is sufficient for thee."

Dear Brn. be of good cheer. I believe the King of kings will soon appear.—Amen, even so, come, Lord Jesus, and save thy waiting people.

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For The Crisis

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In looking over the subject, again and again, I cannot avoid the conclusion that God has led His people. The passing of those periods are way marks by which we may know our whereabouts. The prophet tells us to "keep the munition, WATCH the way, make thy loins strong: fortify thy power mightily."

Yours looking for and loving the appearing of Jesus.

JOHN E. AINSWORTH.

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"The devil, (says the allegory,) once held a great anniversary, at which his emissaries were gathered from every part of the world, to report what they were doing in his service, and how far they had been successful. 'I, (said one who came up exulting in his zeal,) I let loose the wild beasts of the desert on a whole caravan of Christians, and their bones are now bleaching on the sands." "What of that? (said the adversary,) their souls were all saved."

"And I, (said another,) drove the hurricane against a ship freighted with Christians, and they were all drowned in the sea." "And what of that? (again said the adversary,) you did but shorten their way to glory; for they too, were all saved."

"And I, (said another, thinking he had done a more acceptable work,) I kindled persecution against a little band of disciples, and as they refused to abjure their faith, they were all burnt at the stake"—"Fool, (said the adversary in his anger,) you only sent them to a brighter crown in heaven."

"And I, (said another,) cannot boast of much; for I have been ten years trying to get a single Christian asleep; but at last I have succeeded, and he is slumbering still.' 'Well done, (cries his master) that is indeed a feat worth achieving;" and a smile of satisfaction arose to his lips.

"And I, (said still another,) I, under one pretence and another, and through worldly influences and little temptations and gradual backslidings, have finally got the great mass of a church asleep, so that they live on about as the world live; and what is more, they do not seem alarmed at their state.' At that the devil shouted, and all the night-stars of hell sung for joy."

☞ He that judgeth of all things as they are, and not as they are said or esteemed to be, is truly wise, and taught rather of God than men.

For the Crisis.

Lines written on the death of Sr. Terry.

She sleeps.
Death with relentless hand, another gem
Which God will number at the last, has seized,
And now within its shadowy portals, claims
Its conquest—e'en a saint of faith and hope.

The agonies of heart and frame are past,
Sufferings and conflicts, partings, pains and tears
Their mission have fulfilled, and she's at rest.
For weary months disease was working at
The fount of life. And yet fond hearts believed
That God would hear the prayer of faith, and raise
The sufferer up. She lingered weeks and days,
To crush our hearts more keenly at the last.
We weep her loss, but cannot wish her back,
To taste again the bitterness of earth.
'Tis well. Our Father doeth right; and we
In leaving all with Him may find mid grief
A solace, and in mourning, joy.

O who
But those who've tasted of the bitter [illegible]
Can know the depths of anguish felt by those
Who bury from their sight the chosen one,
Whose love and presence o'er the paths of life
A hallowed influence shed, like rays from heaven,
Brightening the shadows of this vale of tears.
A wife and mother sleeps, but not for aye;
Eternal morning with its cheering beams
Of blessed light and life begins to break;
A herald, telling of the approaching Day.
Again, to life immortal, from the grave,
At Jesus' voice, thy loved one shall return,
And join thee where thy mourning shall be o'er.
And ye—who orphaned weep—how throbs my heart
With grief at your sad loss—a mother's love!
God keep you in this hour of bitter grief,
And aid to kiss the chastening rod which falls
So heavy, yet with love upon the heart.
Wife, mother, sister, friend, in that glad day,
We hope to greet thee where no tears are shed,
No farewells breathed from lips grown chill in death,
Where death is banished ever, night unknown,
And all the bitterness of human life
Forever fled—and immortality
The richest, brightest gift of God, our own!

MARY.

BOSTON, Jan. 6th, 1856

For The Crisis.

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1: 12.

The trials of earth are mighty and strong, — 1 Pet. 4: 12.
But the pilgrims by faith will o'ercome them ere long; — 1 John 5: 4.
Through Jesus they will conquer, and joyfully sing, — Rom. 8: 37.
"O grave, where is thy victory? oh death, where is thy sting?" — 1 Cor. 15: 55.
The jewels will shine like undefiled gold, — Mal. 3: 17.
In the kingdom of heaven with glory untold; — 1 Cor. 2: 9.
Though passing through trials, they'll be able to stand, — Luke 21: 36.
With their garments washed white in the blood of the Lamb. — Rev 7: 14.
Then courage, my brother! O fear not the strife, — 1 Cor. 16: 13.
We are fighting for Jesus and Eternal Life; — 1 Tim. 6: 12.
We soon shall sit down with the King on His throne, — Rev. 3: 21.
And dwell in our peaceful and glorious home. — Isa. 35: 10.

HARRISON McCULLOCK.

SAVOY, Mass., Dec. 14: 1855.

The title of the organ of the American and Foreign Bible Society has been changed to "The Colporter," and it gives anything but a cheering picture of the religious condition of our country, particularly of our cities. It gives some statistics, a brief synopsis of which may be interesting. Of the one million of people in our city and the places immediately adjacent, it is estimated there are more than eight hundred thousand who do not attend divine worship, which is a number six times as great as the entire population of the Sandwich Islands.

In Philadelphia and Boston, it is believed at least three-fourths of the people habitually absent themselves from church, and the same may be said of New Bedford, Fall River, Lowell and Worcester. The religious denominations too, have greatly decreased within ten years. The membership in the Baptist churches in this city has decreased 362 since 1845, although the population has increased 261,966. The Presbyterians in ten years, from 1843 to 1853, had decreased in numbers 660. The Methodists in the same time had lost 461, and there has been but one self-supporting Reformed Dutch church planted in this city during fifteen years. Such are some of the statistics of spiritual declension, while as a contrast to this picture we have six thousand grog shops and twenty-five hundred brothels!—[Boston Traveller.

sister. Nevertheless, I can but rejoice amid all this; for they fell asleep in Jesus and of necessity must awake with His likeness when the seventh trumpet sounds, hallelujah to the Lamb. O the resurrection sounds sweet to the Christian's ear, and still sweeter because it is so soon to transpire. We are yet poor, mortal beings, and therefore know not what a day may bring forth.

If unprepared for the judgment at death, we shall certainly remain so; for "if the tree falleth toward the south, or toward the north, in the place where the tree falleth, there it shall be." But, thank God, we shall not all sleep; for some of us will remain unto the coming of the blessed Lord, and be "caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Your unworthy Br. in tribulation still looking and waiting for the literal second Advent of the Son of Man at the end of the days,

SILAS H. WALDRON.

The World's Crisis.

LOWELL, JAN. 12, 1856.

Hungary.

Since the fall of Hungary one would have supposed that the energies of that people must have been paralyzed under the withering, blighting influences of a tyrannical government with which the nation is oppressed; but it would seem no calamities whatever can break the spirit and subdue the uprising aspirations of the Magyar race. There is something excessively touching to the sympathies of our nature to see an oppressed and brave people struggling under misfortune and calamities enough to appal the stoutest heart—to witness their self-sacrificing spirit and love for their native country which many waters cannot quench nor floods drown. A good example this for the Christian's imitation.

It is indeed wonderful that when the nation lies torn, mangled and bleeding at every pore through the galling chains and fetters of national bondage—to see them still cherish the hope of a brighter day, and maintain an inflexible determination to do what lies in their power for the restoration of their country to the rights and immunities of free civil and religious institutions.

In reading some extracts from the "scrap-book of a Magyar exile," I find the people of Hungary so far from abandoning all hope and sinking into inaction and despair since the failure of their revolutionary struggle, have attempted to instruct the rising generation in the principles of liberty, in order that they may arise when circumstances shall pave the way and assert the independence of the nation.

Some of the principal teachers (ladies of high rank) have been arrested and imprisoned.

Thus we perceive the hand of God in the movements of the nations preparing the way for the sublime scenes that are soon to be ushered in.

We extract the following:—

"All these and more such signs convinced the Hapsburgs that the *sword* is insufficient to do their business. So they called on the Cross, and signed the Concordat. The Jesuits are now expected to accomplish what the Court-martials could not do. The Emperor of Austria has, as Faust to Mephistopheles, sold himself to the Pope, in exchange for the darkness and ignorantism, perversion and persecution, intolerance and fanaticism, which the dark messengers of the Roman temple of gross superstition and priestly despotism will be ordered to take to, and spread, plague-like, over the dominions of the House of Austria. There are days of hard trial, of a novel sort, in store for my country, but the nation of the Magyars will know how to brave them. So I do not feel the least anxiety about the ultimate moral results of the compact between Beelzebub and Moloch to corrupt my countrymen—though I grieve in foreseeing the tortures and losses they will have to suffer at the hands of the newly-patented inquisitors.

"Countess Blanche Teleki, (a distinguished teacher,) is now in *Spielberg*—it may be in the very cell in which Silvio Pellico was brooding over his *Prigioni*.—Her loss was, as it may be fancied, keenly felt by the whole Hungary, and the public sorrow over her sad fate was manifested in various ways."

Typographical.

In our last there were some typographical errors in the Editorial article, particularly the omission of part of the following verse. "But his flesh upon him shall have pain; and his soul within him shall mourn;" contained in the third paragraph from the bottom of the first column, second page.

For The Crisis.

Envy.

BY B. MATHEWSON.

Says Cruden, "ENVY is an evil affection which makes men fret and grieve at the prosperity of another—accompanied by a malicious desire," and is, as he further remarks, "a deep pollution of the spirit."

It is not to be presumed that many, if indeed any, will peruse this humble effusion, whose hearts are *matured* in this detestable affection—bearing such a marked affinity to the spirit of darkness; therefore it is not to this class so particularly we speak, as to those who retain a desire for salvation—but possess so moderate a share of this bane of godliness as scarcely to perceive that what caused that sigh and sombre expression was envy in the incipient stage!

Webster defines envy thus: "To feel uneasiness, mortification, or discontent, at the sight of superior excellencies, reputation or happiness enjoyed by another; to repine at another's prosperity; to fret or grieve yourself at the real or supposed superiority of another—to hate him on that account."

Says Pollock:

"What made the man of envy what he was,
Was worth in others, vileness in himself,
• • • •——Whene'er he heard
As oft he did, of joy and happiness,
And great prosperity, and rising worth,
'Twas like a wave of wormwood o'er his soul,
Rolling its bitterness."

Professing Christinn, did you ever feel a little uneasiness when you saw one of your fellows possessed of superior talents that gained for him much love and respect? When you have beheld one possessed of superior personal accomplishments, or more splendid equipage, than yourself, have you never expressed by word, or look, or gesture, a hint to his disparagement? Or have you not, when occasion made it proper to speak of the virtues and talents of another, maintained a strict silence, because you felt regret at such rising worth? If so, you are in danger! for the monster *envy* has found a lurking place in some secret recess of the heart! though in embryo—rest assured it is there—and if suffered to remain will become a hydra-headed monster baffling human power though it be a Hercules!! How different from the Gospel sympathy we are taught to cherish by the Word of God, Rom. 12: 15. "Rejoice with those that do rejoice, and weep with them that weep." The envious heart reverses this Scripture, rejoicing at anothers' tears and feeling sorrow at anothers' joy!

Paul prayed to be "delivered from *unreasonable* men." And what crime in sin's catalogue is *more unreasonable* than Envy? How perfectly unreasonable and serpent-like, to use any means to abuse another because you fancy him happier than yourself. To conceive ill will against one who has attacked none of our rights, nor done us any injury *solely* because he is mere *prosperous or happier* than yourself, is, as one remarks, "*unnatural*." Yes it is *diabolical*. Such an one is to be avoided with all cautiousness; for, as the wise man inquires, "who is able to stand before envy?"

One good writer observes that "this sin is universally admitted to be one of the *blackest* of the human heart."

How painful to be in the society of those who feel disquietude at the happiness of others! Converse with them of achieving sufficient victory over the world to make one happy in view of eternal life and joys—they are almost sure to point out the favorableness of your situation to the enjoyment of piety, compared with their own. But they—poor creatures! have not enough of creature comforts, &c., to serve God! forgetting that God has chosen his people in the furnace of affliction. They are not content with the place which the providence of God has called them to occupy—have not learned Paul's lesson of contentment in Phil. 9: 11, would be incredulous of the truth of Thomas A. Kempis' statement when one interrogated him thus:—

"O where is peace; for thou its paths have trod?

He answers,

"In poverty, retirement, and with God."

Sometimes *unworthiness* is urged as an excuse for not rejoicing at the comforts of others. It is indeed true that one may be very sinful and possess beauty, talent, riches; and partake of sumptuous fare every day; but Our Father will adjust that matter when the day of settlement arrives. Meantime we should take due care to observe the command He has taken pains to repeat again and again to us: "Be not thou envious against evil men." David confesses having once been overtaken in this fault while beholding the prosperity, riches, and ease of the wicked.—But on visiting God's Sanctuary he is soon convinced of his folly, and immediately humbles himself, making use of the following language to show the debasing influence of this sin. "So foolish was I and ignorant, *I was as a beast* before thee." Ps. 73: 22. Please read the whole Psalm.

It is the height of folly to envy those who are having all their good things in this life. *Their* happiness is of a superficial kind and evanescent as a dream!

Do not envy that happiness caused by possessing the shining bubbles of this sin-cursed earth—they will soon burst in the air—and no place be found for them.—Would you wrest those pretty pebbles from the child incapable of enjoying higher objects? No, you would say, let him derive what satisfaction those will yield until I, by care and the blessing of kind Providence, can elevate and expand his mind to enjoy what reason and virtue dictate.

O do not envy the worldlings; for soon our Father will take away the kingdoms of this world from them and when clensed present the precious boon to His own little flock. Jehovah is the Administrator on the estate of the saints!

Bless His holy name—I have no misgivings but that it will be righteously adjusted. When the heirs are a little more matured, they will come into possession of the Kingdom under the whole heavens!

But perhaps my Brn. and Srs. possess more talent and earthly comforts than myself! And perhaps it is altogether best they should! Remember that "all things work together for good to them that love God." Suffer me to enquire whether they transcend Gospel limits in indulging in "costly array," extravagant and unnecessary furniture, &c., just to gratify the lust of the eye? If so, go to them with the meekness of Christ, and urge the claims of the Gospel upon them. But do not accuse unless the word of God accuses—work in harmony with that, and all will be well.

One envious spirit will destroy the happiness of the domestic circle! here is where the monster envy first nestled!—Cain sees his brother peculiarly blessed of heaven—enjoying that peace and quiet assurance which is the effect of righteousness—his envy knows no bounds until he terminates that happiness by imbruing his hands in his brother's blood! Another tragical scene caused by envy, destroyed the happiness of Jacob's family. Because the beautiful and virtuous Joseph was favored a little more than themselves, his brethren conceived the dreadful idea of putting him to death!

But perhaps there is no place where envy has a more pernicious influence than in the Church of God. If it take possession of one member, the injurious influence is felt by the whole body. The word of God informs us that "envy is the rottenness of the bones." Prov. 19: 30. Just think of the situation of one whose bones are putrid! And yet Inspiration never overrates in making comparisons. Therefore envy should excite as much dread in the Church as the putrefaction of the bones to their possessor.—The idea is, everything connected with such a body will be affected with disease terminating only in death.

When God saw this fatal malady taking deep root in the Church in the wilderness, He probably saw no remedy except by excision! However painful it may be, the dissecting knife must sometimes be used, if a portion of the body is saved.

Moses is appointed by God as a leader, and though characterized by a meekness superior to any other mortal, he is accused by a host of envious persons professing the same religion as himself, of leading them out into the wilderness to set himself up as a Prince over them. But Moses appeals to Him who hath said, "Vengeance is mine," and he immediately settles the affair by bidding the yawning earth to engulph them at once—forever shutting them from the sight of him they had so maliciously traduced.

Perhaps it would not be profitable to mention the multiplicity of cases where envy is referred to and condemned in severe language by Jehovah, but let every one who desires a home with the pure and the blest, beware of taking the first step in envy's path! The worldling even, would be happier by far to refrain from this sin, for it is its own tormenter. "Envy slayeth the silly one." Job 5: 2.

NEW HARTFORD, CT., Jan. 1.

For The Crisis.

Letter from Sr. H. Clark.

FAIR HAVEN, Conn., Jan. 1856.

Dear Br. Merriam:—Though a stranger to you, yet I am often made glad by reading your lively epistles in the Crisis, of which I have been a reader from its commencement.

I can say from my heart that I am anxiously waiting for, and expecting the glorious time to come when the Lord will "turn away ungodliness from Jacob," and so save all Israel; when violence shall no more be known, and the glory of God shall fill the earth as the waters fill the sea. It is true we have looked and waited these many years for the Advent of the Redeemer, yet I have strong faith that "He that shall come will come and will not tarry." "God hath appointed a day in the which He will judge the world in righteousness." It will surely come! the appointed hour makes haste. Signs in the heavens above, and in the earth beneath, have spoken, and are speaking *loudly* to the inhabitants of the earth—the judgment is nigh—the *great* day of the Lord cometh; it hasteth greatly.

On looking at these things closely I am led to inquire, who, oh who can slumber and sleep on the verge of such great and solemn events? The moments in which we live are fraught with momentous and eternal consequences. Soon it will be said, "let him that is holy be holy still;" and on the other hand, "let him that is filthy, be filthy still." No change of character then—no probation—no mercy. Christ will have left the mercy seat—the judgment comes—the angels are sent to gather the elect—the wicked are doomed to die.

When we look at the judgment scene as revealed in the holy Book we are led to ask, am I ready? O solemn day! the day that will decide my fate! the millions who have lived will all be there and the secrets of all hearts will be made known. Then will the wicked perish; for in the law of God it is written concerning them, "*they shall not see life*." They "go away into everlasting punishment."

It is my earnest desire that I with all the saints may be constantly found clothed with the righteousness of Christ, that when He who is our life shall appear, we may all be ready, and appear with him in glory.

Yours waiting for redemption,

HARRIET CLARK.

For the Crisis.

Letter from Sr. S. P. Green.

PLYMOUTH, Vt., DEC. 24th. 1855.

Br. Merriam:—What should I do if the "World's Crisis," should cease to come to me, a weekly, welcome and JOYFULLY received messenger. O I suppose the giver of every good and perfect gift, will see that we are provided for, or that (in other words,) he will provide means to feed His little flock although they have to wander alone, many of them, in rather dry places, over hill and dale. Now and then a *servant* of God comes along with something for them to feed upon which is very palateable to our hungry, starving souls. As for this meat which is so blessed for his servants to be giving when our Master cometh, *we a few*, poor, destitute and I trust humble, willing, waiting souls, would have to go almost entirely destitute of it, were it not for the (best periodical in the land) the World's Crisis. Our circumstances are such, that I cannot get a half dollar to send you, as yet. Hope the Lord's faithful ones will continue to do all they can to help sustain the paper. Be assured, God is in the work, and He will reward you in the paradise of God.

Come, dear Brn. and Srs., make all the effort that is in your power, to sustain the Advent cause; for God's own little Church has been, and is being sifted, but not one kernel of wheat will fall to the ground.

It seems almost heart-breaking, to see one's dear neighbors and friends at home, going the broad road to destruction, so careless and heedless, notwithstanding all the warning they have had.

O, my dear fellow travelers, and soldiers in the cause of Emmanuel, (with some of whom I have had an acquaintance through the medium of our good little paper,) you all have my prayers amid all the scenes you are called to pass through.—Since my paper came yesterday, my fears have been very great concerning the discontinuing of the Crisis. Hope all the subscribers will act according to their ability, and every one of us give, as God hath prospered us. O, may the blessings of kind Providence attend Br. Merriam, while he sojourns here below. Br. Merriam, I consider you to be a kind, benevolent, whole-hearted man, whose work will be richly rewarded in the Kingdom of God. You have my heartiest thanks for so kindly providing the poor, and the weak of your Master's flock with seasonable food.

There are some poor ones here who love to hear about Christ and his second appearing, that have no means of paying any thing, but would joyfully receive the man of God. Hope some one will come. Let us remember that it is through much tribulation that we enter those heavenly mansions prepared for us.

Glory to God for the prospect that lies before the saints.

From your unworthy Sr. in tribulation.

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Dear Brn. be of good cheer. I believe the King of kings will soon appear.—Amen, even so, come, Lord Jesus, and save thy waiting people.

Yours expecting deliverance,

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Yours looking for and loving the appearing of Jesus.

JOHN E. AINSWORTH.

Selected For the Crisis,

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"The devil, (says the allegory,) once held a great anniversary, at which his emissaries were gathered from every part of the world, to report what they were doing in his service, and how far they had been successful. 'I, (said one who came up exulting in his zeal,) I let loose the wild beasts of the desert on a whole caravan of Christians, and their bones are now bleaching on the sands." "What of that? (said the adversary,) their souls were all saved."

"And I, (said another,) drove the hurricane against a ship freighted with Christians, and they were all drowned in the sea." "And what of that? (again said the adversary,) you did but shorten their way to glory; for they too, were all saved."

"And I, (said another, thinking he had done a more acceptable work,) I kindled persecution against a little band of disciples, and as they refused to abjure their faith, they were all burnt at the stake"—"Fool, (said the adversary in his anger,) you only sent them to a brighter crown in heaven."

"And I, (said another,) cannot boast of much; for I have been ten years trying to get a single Christian asleep; but at last I have succeeded, and he is slumbering still.' 'Well done, (cries his master,) that is indeed a feat worth achieving;" and a smile of satisfaction arose to his lips.

"And I, (said still another,) I, under one pretence and another, and through worldly influences and little temptations and gradual backslidings, have finally got the great mass of a church asleep, so that they live on about as the world live; and what is more, they do not seem alarmed at their state.' At that the devil shouted, and all the night-stars of hell sung for joy."

☞ He that judgeth of all things as they are, and not as they are said or esteemed to be, is truly wise, and taught rather of God than men.

For the Crisis.

Lines written on the death of Sr. Terry.

She sleeps.
Death with relentless hand, another gem
Which God will number at the last, has seized,
And now within its shadowy portals, claims
Its conquest—e'en a saint of faith and hope.

The agonies of heart and frame are past,
Sufferings and conflicts, partings, pains and tears
Their mission have fulfilled, and she's at rest.
For weary months disease was working at
The fount of life. And yet fond hearts believed
That God would hear the prayer of faith, and raise
The sufferer up. She lingered weeks and days,
To crush our hearts more keenly at the last.
We weep her loss, but cannot wish her back,
To taste again the bitterness of earth.
'Tis well. Our Father doeth right; and we
In leaving all with Him may find mid grief
A solace, and in mourning, joy.

O who
But those who've tasted of the bitter
Can know the depths of anguish felt by those
Who bury from their sight the chosen one,
Whose love and presence o'er the paths of life
A hallowed influence shed, like rays from heaven,
Brightening the shadows of this vale of tears.
A wife and mother sleeps, but not for aye;
Eternal morning with its cheering beams
Of blessed light and life begins to break;
A herald, telling of the approaching Day.
Again, to life immortal, from the grave,
At Jesus' voice, thy loved one shall return,
And join thee where thy mourning shall be o'er.
And ye—who orphaned weep—how throbs my heart
With grief at your sad loss—a mother's love!
God keep you in this hour of bitter grief,
And aid to kiss the chastening rod which falls
So heavy, yet with love upon the heart.
Wife, mother, sister, friend, in that glad day,
We hope to greet thee where no tears are shed,
No farewells breathed from lips grown chill in death,
Where death is banished ever, night unknown,
And all the bitterness of human life
Forever fled—and immortality
The richest, brightest gift of God, our own!

MARY.

BOSTON, Jan. 6th, 1856

For The Crisis.

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1: 12.

The trials of earth are mighty and strong, — 1 Pet. 4: 12.
But the pilgrims by faith will o'ercome them ere long; — 1 John 5: 4.
Through Jesus they will conquer, and joyfully sing, — Rom. 8: 37.
"O grave, where is thy victory? oh death, where is thy sting?' — 1 Cor. 15: 55.
The jewels will shine like undefiled gold, — Mal. 3: 17.
In the kingdom of heaven with glory untold; — 1 Cor. 2: 9.
Though passing through trials, they'll be able to stand, — Luke 21: 36.
With their garments washed white in the blood of the Lamb. — Rev 7: 14.
Then courage, my brother! O fear not the strife, — 1 Cor. 16: 13.
We are fighting for Jesus and Eternal Life; — 1 Tim. 6: 12.
We soon shall sit down with the King on His throne, — Rev. 3: 21.
And dwell in our peaceful and glorious home. — Isa. 35: 10.

HARRISON MCCULLOCK.

SAVOY, Mass., Dec. 14: 1855.

The title of the organ of the American and Foreign Bible Society has been changed to "The Colporter," and it gives anything but a cheering picture of the religious condition of our country, particularly of our cities. It gives some statistics, a brief synopsis of which may be interesting. Of the one million of people in our city and the places immediately adjacent, it is estimated there are more than eight hundred thousand who do not attend divine worship, which is a number six times as great as the entire population of the Sandwich Islands.

In Philadelphia and Boston, it is believed at least three-fourths of the people habitually absent themselves from church, and the same may be said of New Bedford, Fall River, Lowell and Worcester. The religious denominations too, have greatly decreased within ten years. The membership in the Baptist churches in this city has decreased 362 since 1845, although the population has increased 261,966. The Presbyterians in ten years, from 1843 to 1853, had decreased in numbers 660. The Methodists in the same time had lost 461, and there has been but one self-supporting Reformed Dutch church planted in this city during fifteen years. Such are some of the statistics of spiritual declension, while as a contrast to this picture we have six thousand grog shops and twenty-five hundred brothels!—[Boston Traveller.

Selected for the Crisis.

Roman Influences in Spain.

However dense the opacity with which the worshipers of the darkness of past ages may endeavor to obstruct light—however slow the world may be in dragging its lost rights from obscurity—still the work of illumination and disenthrallment progresses uninterruptedly. Mental and social emancipation, if impeded in one avenue, forces its way through another. The breach between Spain and Rome—a breach not created by a few individuals nicknamed by their enemies philosophers, but one in which the Cortes and Government are sustained by the immense majority of the citizens of Madrid and a large portion of the people in the provinces—proves clearly that the age in which we live sounds the death knell of various kinds of despotism.

At the very outset of what are historically termed modern times, beginning with the close of the fifteenth century and the early dawnings of the Reformation, Spain more than any other country contributed to strengthen the papal power, while the war upheld it in Italy more earnestly than the Italians themselves. It was Spain which carefully preserved the bloody sparks of the auto-da-fes until they became re-kindled in Italy and Rome by the accused Caraffa, and which alone fed the flames for centuries afterward. In Spain the Jesuits and Jesuitism had their birth; and when in the sixteenth century the conflict began between Luther and his disciples on one side and Rome and her tonsured legions on the other, Spain threw her power—which now for generations had overspread Europe—into the cause of persecution, and ruined herself in the effort to strangle in the cradle the new-born spirit. But now at last Spain, with her Most Catholic Majesties, has risen against the Rome she has so long obeyed and idolized, and with courageous endeavor is shaking off the load which has long oppressed her.

This struggle which is now developing itself between the better citizens and the clergy of Spain, the one battling for the admission of civilizing light, the other for the retention of the old enslaving darkness, is not of recent origin. It dates so far back as the time of Ferdinand VII. With occasional interruptions it has existed throughout the reign of Isabella II; it appeared distinctly during her minority, and is now brought to a decisive issue. Not that the Queen, or her nearest confidants or friends, is a willing party to the movement; but she is compelled to follow the impulse given to her Government by the Cortes and the popular will. During her minority, at the outset of the Regency, her mother, Maria Christina, was compelled to seek the support of the Liberals who aimed, with the introduction of the Constitutional system, to curtail the papal and monkish influence. Beside an impoverished nation and empty treasury there stood a clergy reveling in wealth, possessing rich treasures and an immense landed property lost and dead for all national uses. This property it was determined to return to the nation to which it originally belonged, in order that it might be converted into a source of public utility and serve to alleviate the public debt. A decree was enacted directing the sale of this property and to pay the salaries of the clergy from the public treasury. A great outcry was, of course, raised by the interested parties. Rome protested, but under the pressure of newer and better ideas, the law was partially carried out. In the course of events, however, Maria Christina, supported by the Moderados, felt herself strong enough to throw away the mask of hypocrisy, and under the premiership of Narvaez the Government atoned for the past by prostrating itself before the papal power. The further sale of church property was at once stopped and a concordat concluded. When liberty was murdered by the French troops on the seven hills Spain sent her ragged warriors, under Gen. Cordova, to give the last turn to the rack.

The recent revolution once more directed the attention of the nation to the existing abuses or immunities of the Church, and the interrupted nationalization of Church property. Reform throughout was and is a paramount necessity, and above all such reform as would abrogate those immunities condemned by common sense and reason as the heaviest burdens on the national body and mind. In the new budget the Cortes imposed a certain per centage of tax on all salaries paid by Government, and among others on those of the clergy, which as being the largest could best bear it. The infuriated priesthood at once carried their complaint to Rome, and the papal Charge d' Affaires at Madrid protested against this equitable measure. Without noticing, however, the protest, the Cortes continued their salutary work, abolishing Church abuses, reducing the power of Rome, and directing that the clergy in all temporal matters should be subject to the general laws of the country. The tribunal of the Rota, a supreme Ecclesiastical Court in Madrid, instituted in times gone-by for the decision of all civil and temporal matters affecting the clergy, and hitherto independent of the civil power, was abolished.

The Pope at once brought to bear the accustomed thunders which he has been recently hurling at Piedmont. In an arrogant allocution he declares null and void all the laws enacted by the legally constituted powers of the country, dispenses with obedience to them, and as has been the custom for centuries with Rome under such circumstances, authorizes lawlessness and incites to revolt. The priesthood appealed to and stirred up the worst and most violent passions of the masses, and tried to rekindle a bloody fanaticism of which we saw the fruit in the recent outbreak at Barcelona. Pacheco, the Spanish Minister, left Rome, and Monsignor Franchi, the Roman Charge d' Affaires, bade farewell to Madrid. The excitement by the last accounts was intense, and several attempts had been made to burn the old concordat publicly on the square of the Capital. It is a curious historical coincidence of Spain and Piedmont, that whatever happens in one at once reacts on the other country. When in 1820 Spain proclaimed the Constitution, Piedmont followed her example. This time Piedmont has taken the start, and now both countries are engaged in mortal stife with Rome, the priesthood, and all the results of long darkness. The Vatican forges its thunder, and excommunications are its lightning shafts; but they fall back impotently from the shield of a strong national sense and sound national conscience.

In the name of civilization and progress we salute with a joyous heart this parade of Roman fury. It is time for Italians and Spaniards to see, to learn, and to experience that though they may be excommunicated the sun will rise and set as usual, the world will move in its accustomed round and go on and prosper, and trees and fields will bear their wonted bloom and yield their wonted harvests. No destroying locusts will appear, or plague spread its wings, at the bidding of the monarch of Rome; nor will the roofs of houses fall in, or graves burst their inclosure and start open. Rome should carefully consider whether in these idle fulminations it is not like the self-destroying scorpion, thrusting the envenomed sting into its own head.

The "Covenant by Sacrifice" Many are desirous, like the sons of Zebedee, to share with Christ in the power of his glorious kingdom, but few are willing to follow in the track of the "Man of sorrows" while on earth, and like him be homeless wanderers, "despised and rejected of men." How few have faith to ascend manfully a Mount Moriah, or taste the bitter cup of Gethsemane. Let every thing go on smoothly, our names be extolled by the world, and success crown all our labors, and we rejoice in God and glory that we are children of a King; but let God chastise us for our profit—correct us for iniquity, till our "beauty consumes away like a moth," and friends and lovers are put far from us, and how soon our happiness is gone, and in anguish of spirit we choose "strangling and death rather than life." Why is this? You "that have made a covenant with God by sacrifice" answer. What did you withhold in the day of your espousals? How did you receive Christ? Was it not "at the loss of all things?" Did you not sell all that you had, and take Him for your portion forever? Then how is it that you are so easily moved? Earthly prospects may be blighted, friends be taken from you, the world prove cold-hearted and untrue—what of all this? Has it affected the riches of your inheritance, has it touched your portion? Those who live only for earthly good, may well make themselves miserable when that is denied, but how can they who live not "unto themselves," but "unto Him who died for them," yield to despondency when outward comforts fail, seeing their life is still hid with Christ in God? Our corrupt nature laments, and ever will, the loss of earthly enjoyments, but the natural man must be in subjection to the spiritual. The flesh must be mortified; for this the Christian must labor; he must be "crucified to the world," and the world to him. But says the afflicted one, did not God himself seem to depart from me, and weaken my strength in the way, I would not thus complain. Ah, humbled soul, your kind Father is just as near, and as tenderly mindful of your necessities in your low estate as when you were on the mountain top; the change is in you. You have fallen, and shut your eyes to the "angel of his presence." Because sensible comforts fail, your weak faith wavers. "Ye have forgotten the exhortation which speaketh unto you as unto children. My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." O, let not doubt and distrust keep your soul at a distance, but draw near to Him who holds the rod, and the stroke will be less heavy.

God sees in prosperity your weak heart is lifted up, and your feet are led astray, and in love he afflicts you, to put you in mind of your "covenant" with him, "by sacrifice."

Reflect on the terms of that covenant. Did you not promise God your all, on condition that he would take away your burden of sin, and give you himself? He has ratified the contract, and made it binding forever, by fulfilling his part of the obligation, and will you shrink from yours? Have you no heart of gratitude to be touched with the unspeakable condescension of the great I Am, who, instead of rendering unto you according to your deserts, stoops to reason with you as with an equal, and speaks to you through his word and spirit, familiarly, "as a man speaketh unto his friends?" Can you withhold submission to Him who, though "heir to all things," yet, for the great love he hath towards us, is among us as one that serveth, and prays, "Father, I will that they also whom thou has given me, be with me where I am; that they may behold my glory." Surely, the spirit must be willing, though the flesh be weak. But this weakness he compassionates, and having suffered himself in the flesh, is touched with the feeling of you infirmities, and not satisfied in his great mercy by fulfilling his part of the covenant, he assists you to fulfil yours by taking away your idols, and destroying your "high places."

For this will you complain? Heaven forbid! Say rather, Here, Lord, take friends, reputation, riches—take all of earthly happiness, if by this my soul may be united more closely to thee, as her *only* beloved, and I receive strength thereby to perform more acceptably my part of the blest covenant I have made with thee "by sacrifice."

Portents of the Coming Day.

In order to illustrate the working of the religious and political elements, we copy the two following articles: the first, from the Boston Journal; the second, from the Boston Herald.

The "Immaculate Conception" in France. The new dogma of the "Immaculate Conception" in the Romish Church, is creating quite a discussion among the faithful in France. *L'Univers* is the organ of the Jesuits and ultra-Montane portion of the Catholics, and *Le Siecle* is the organ of the Gallican or the anti-ultra-Montane portion of the Church. It is supposed that the new dogma will lead to a separation of the two branches of the Church. To give our readers some idea of the character of this controversy, we give the following, being a translation of an article in *Le Siecle*, in reply to an article in *L'Univers*:—

"You are the men who wrote the Code of the Inquisition, the greatest crime of human kind; who shed blood like water in the wars of the Albigenses, of the Waldenses, and of the Hussites; who butchered old men, women and children; and said, whilst treading under foot heaps of corpses, God will know who are his; who bled Spain to death, exterminated the Moors, and proscribed the Jews; who waylaid the Protestants on St. Bartholomew's day, blessed the dagger of Jacques Clement, let loose upon Europe the thirty years' war, concocted in secret the gunpowder plot, transformed Flanders, by the hand of the Duke of Alba, into an immense slaughter-house; burnt Giordano Bruno at the stake, tortured on the rack the genius of Galileo, extorted from Louis XIV, the revocation of the edict of Nantes, burnt four hundred villages in the Cevennes, signed a hundred thousand letters of cachet (warrants) against the Jansenists, condemned Calas, executed Labarre, flayed Fra Diavolo, killed, at Rome, General Duphot, shook in the 19th century, the law of sacrilege, as a trial torch of the Inquisition, and finally irritated France, during the restoration, to such a degree, that after a long resistance, France indignantly punished you. Do you recognize yourselves in this description of your services, and in the long trail of blood you have left behind you on the road of the past? Do you begin to find out what your family name is? Your name is not religion, for religion is peace in the State, whilst, wherever you set your foot, we find nothing but discord. No power, no people, has been able to live within the reach of your breath, without being poisoned and vomiting you back."

The American Irish Aid Society. In these times of revolutions and political convulsions, it is difficult to predict what event may or may not happen in the coming year. All over the world cities are springing up as if by magic, and republics grow as rapidly as did Jonah's Gourd—it may be to wither to the ground, as speedily. Wars and rumors of war, every where prevail. Active minds are plodding changes and movements of mighty import, and strong hands and willing ones, are prepared to carry them into effect.

Strange comminglings of nations are seen, and mighty empires are shaken to their foundations by antagonistic forces without, or convulsive elements within. Kings tremble upon their thrones, and it may be the thrones will be burnt to ashes or melted to cinders by the volcanic heat of popular indignation.

Men of foresight, wisdom, enlarged views, liberal and patriotic principles, and enthusiastic devotion to the sacred cause of Liberty, are preparing to take advantage of these convulsions, and of this unsettled state of affairs, to effect changes that they desire—changes that shall elevate the human race, and mark the age as one of noble deeds and devoted love of country.

They may accomplish much; they may, perchance, accomplish nothing—but the effort will have done them no harm, and it will demonstrate to aggression, tyranny, and usurped power, that the avengers of wrongs never sleep, and that they will embrace every opportunity to strike a blow, with the dagger, or the sword, at the heart of the oppressor.

We are told that in the United States there are one hundred thousand natives of Ireland, who have devoted themselves to the objects of this Society, signed its Constitution, and taken the preliminary steps towards preparation to act in such a manner, and at such time and place as the Supreme Directory shall deem proper. It is certain that they have control of large sums of money, and have procured implements of war to aid in the accomplishment of their purpose. And it is intimated that they have the promise of an abundant supply of pecuniary aid at any time they may see fit to act.—[Boston Herald.

Power of Religion. One of the most interesting anecdotes, illustrating the power of religion, was related a few days since, in a social meeting, by an English clergyman, who was acquainted with the facts.

A nobleman, Lord ———, was a man of the world. His pleasures were drawn from his riches, his honors, and his friends. His daughter was the idol of his heart. Much had been expended for her education, and well did she repay, in her intellectual endowments, the solicitude of her parents. She was highly accomplished, amiable in her disposition, and winning in her manners. They were all strangers to God.

At length Miss ——— attended a Methodist meeting in London—was deeply awakened, and soon happily converted. Now she delighted in the service of the sanctuary, and social meetings. To her the charms of Christianity were overflowing. She frequented those places where she met with congenial minds, animated with similar hopes. She was often found in the house of God.

The change was marked by her fond father with painful solicitude. To see his lovely daughter thus infatuated, was to him an occasion of deep grief, and he resolved to correct her erroneous notions on the subject of the real pleasures and business of life. He placed at her disposal large sums of money, hoping she would be induced to go into the fashions and extravagancies of others of her birth, and leave the Methodist meetings. But she maintained her integrity. He took her on long journies, conducted in the most engaging manner, in order to divert her mind from religion; but she still delighted in the Savior.

After failing in many projects which he fondly anticipated would be effectual in subduing the religious feelings of his daughter, he introduced her into company under such circumstances, that she must either join in the recreation of the party, or give high offence. Hope lighted up in the countenance of her affectionate but misguided father, as he saw his snare about to entangle the object of his solicitude. It had been arranged among his friends that several young ladies should, on the approaching festive occasion, give a song, accompanied by the piano forte.

The hour arrived; the party assembled.—Several had performed their parts, to the great delight of the party, which was in high spirits. Miss ——— was called on for a song, and many hearts now beat high in hope of victory. Should she decline, she was disgraced; should she comply, their triumph was complete. This was the moment to seal her fate! With perfect self-possession she took her seat at the piano forte, ran her fingers over the keys, singing at the same time in a beautiful melody, and with a sweet voice, the following stanzas:

No room for mirth or trifling here,
For worldly hopes or worldly fear,
If life so soon is gone?
If now the judge is at the door,
And all mankind must stand before,
The inexorable throne!

No matter which my thoughts employ,
A moment's misery or joy;
But O! when both shall end,
Where shall I find my destined place?
Shall I my everlasting days
With fiends or angels spend!

She arose from her seat. The whole party was subdued. Not a word was spoken. Her father wept aloud! One by one all of them left the house.

Lord ——— never rested until he became a man of Christian benevolence, having given to benevolent Christian enterprizes, at the time of his death, *nearly half a million of dollars!*—[Selected.

Public Worship in England. The recent census of Great Britain, which was very accurate, having been systematically conducted, and by a great subdivision of the labor, taken in a brief space, instead of requiring many months as did the census of the United States, among other things, shows the people of England to be a church-going people. The Sunday immediately succeeding the day on which the census was taken, was assigned, though without the fact being made public, for ascertaining the number of persons in attendance on public worship. It was found that upon the Sunday selected for the enumeration, thirty-five persons in every hundred of the population attended divine worship. These are thus divided under the general heads of Church of England, Protestant Dissenters, and Roman Catholics. The ratios are as follows: In every thousand persons in the churches and chapels on the day of the count, 490 were Protestant Dissenters from the Established Church, 470 were of the Church of England, and 40 were Roman Catholics. There was but one Roman Catholic to twenty-four Protestants. The Church of England had the largest attendance in the morning. In the afternoon and evening, however, the Dissenters had an excess of 2,203,966 worshippers.

In addition to the denominations enumerated in the tables, there is a statement appended, that there were found in attendance at their respective places of public worship, 80,000 Unitarians, 17,000 Irvingites, 16,000 Mennonites, 14,300 members of the Society of Friends, (which is a decline of that denomination,) and 5,000 Mormons. On the same day there were in attendance at the Sunday schools in England, 1,800,000 children and 250,000 teachers, and the total number of Sunday scholars on the books of the schools was about 2,400,000, and about two teachers to every fifteen scholars.

The population of England and Wales, to which these statistics apply, is about eighteen millions, and the census returns, we think, indicate a greater degree of attention to religious instruction than is manifested in the United States, though we have no data to determine the question.

Spirits Running Locomotives. The Old Colony Memorial, published at Plymouth, narrates an incident which is sufficiently marvelous to please the most ardent believers in "signs and wonders." It states as a matter of common notoriety in Plymouth, that during the last summer months, between three and four o'clock in the morning, there was regularly and distinctly heard upon the railroad the whistle as of an approaching train. As it was well known, however, that no train passed over the road at such a time in the morning, four gentlemen at the Samoset House determined to investigate the mystery. Accordingly, unknown to any one, they one morning about two o'clock stationed themselves on the railroad track, about a mile from town, and awaited the arrival of the supernatural visitor. They did not watch long nor wait in vain, for immediately they distinctly heard far off in the north the sound of a railway whistle, and presently "the distant clatter of wheels was heard—louder, nearer, nearer still it came—the click of the rails in their chairs, the rush of steam was as plain in their ears as if the lantern glared before them—the shriek of a demon-whistle close at hand made them leap from the track, as the train thundered down the grade—the hot breath of the panting steed was in their very faces as it passed—as the unearthly scream ceased, they heard the brakemen screwing up their brakes, the tinkle of a bell and a sound of meeting cars, as if the invisible spectre monster of the road had reached his journey's end."

About a month since, says the Memorial, one of the watchers visted a spirit circle in Boston, where he was an entire stranger to all present save one to whom he had never revealed the summer incident, when the engineer of the spectral train held spiritual converse with the astonished company. A protracted sitting was suddenly brought to a close, by the communicating spirit announcing that he must go.

"'Where and for what?' some one asked. 'To run the train,' was the prompt answer. The sitters looked each upon the other, 'and 'what train?' was the universal exclamation. 'The Old Colony train,' was the reply. 'Do you mean for us to understand that at this hour of the night a train of cars passes over that railway?' There was a long pause. Slowly and deliberately, as if making no common revelation, the arm of the medium moved at last, and the pencil wrote these words: 'In life I was an engineer upon that road. At stated intervals, a train, unseen of mortal eyes, takes the spirits of pious dead to the Pilgrim home they consecrated by their lives. Mr ———, who is with you, will say *whether he has ever heard or knows ought of that train*. It is not for mortals to know more.'"

The Memorial vouches for the truth of this wonderful narrative. It is a little singular, we will simply hint, that spirits who can enter rooms with closed doors, and who are ever present at the call of mediums, should require a train of cars to transport them to Plymouth!—[Boston Traveller.

Tremendous Snow Storm. On Saturday night and Sunday forenoon, we had a snow storm, which for continuous severity has seldom been equaled in latter years. As regards this point, the "oldest inhabitants" confess themselves entirely at fault. The storm commenced at the South, probably as early as Friday night or Saturday morning, for dispatches from Washington, Baltimore, Philadelphia, and New York, of Saturday evening, announce an unusually severe snow storm, attended by a heavy gale of wind, and quite cold. At Washington, on Saturday evening at 9 o'clock, a foot of snow had already fallen, with a prospect of a continuance through the night. At New York, on Saturday evening, the wind blew a hurricane, and in some places the snow was two feet deep. The storm followed the coast, until it reached Halifax, where we hear that a severe gale commenced yesterday morning, and the streets were blocked with drifts of snow.

Some idea of the depth of the snow in our streets may be formed from the fact that Hathorne & Co. started for their stable at Williams Market yesterday morning, with four four horse sleighs to break out the way to Chelsea Ferry, and about one hundred men to shovel. The teams did not reach the ferry until about 4 o'clock in the afternoon—about seven hours going three miles.

It is not an extravagant estimate that five thousand people passed Saturday night in cars within five miles of this, or in the different depots.—[Boston Journal.

The Indian Outbreak in Florida. In a letter from Ocala, Fla., dated Dec. 25, we have some further information in regard to the attack of the Seminole Indians upon the Government troops. The letter, after giving the facts already published, says:

"It is scarcely necessary to say that the excitement throughout all the country is intense. It is known that beside the troops in the service of the United States which have been established at Fort Meyers and other points along the line of territory occupied by the Indians, there are several surveying parties already in the field, whose position is considered extremely perilous."—[Boston Journal.

A Field of Blood. Within the radius of five miles around Sebastopol it is supposed that more blood has been spilt, more lives sacrificed, and more misery inflicted, in a year, than on any other equal extent of the earth's surface, in the same time, since the days of Noah's flood.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE ARAGO.

Arrival of Steamship Arago.—Capture of Kars confirmed.—The steamship Arago, from Southampton, with dates from London of 19th ult, arrived at New York Sunday afternoon, Jan. 6.

The correspondent of the Daily News affirms that Sweden has ratified the treaty with England and France, whereby the allied powers guaranty the territorial integrity of Sweden, and the latter power engages not to allienate any of her territory to Russia. The contracting powers also engage to communicate reciprocally all propositions received from Russia.

Rumors of peace still continue abundant.—Count Esterhazy left Vienna for St Petersburg on the 16th ult., with important dispatches, it is said, containing propositions of a pacific tendency, and it is stated that if the Czar refuses their acceptance, Austria will withdraw her ambassador from St. Petersburg. Both the Daily News and Times express strong doubts as to the acceptance of the propositions by the Czar. It is affirmed that Esterhazy's instructions are to return immediately, in the event of the Czar's refusal.

The difficulty which existed between the English and French governments relative to the conditions on which peace should be made, had been arranged, it is said, through the efforts of the King of Sardinia.

The surrender of Kars is confirmed. Nine pashas, together with Gen. Williams and 16,000 troops, had been taken prisoners. Among the munitions of war which had been captured were 120 field pieces, including some heavy guns.

The Russian General Bebutuff had established his head-quarters at Kutais, and intends shortly to resume offensive operations against Anaka and Redoubt Kaleh. The defiles between Kars and Erzeroum were held by the Russians.

Affairs in the Crimea remain quiet.

Great preparations are being made by the British for the opperations of the Baltic fleet in the ensuing spring. Contracts had been made in Sweden for supplying the French fleet and its accompanying army. The Persian ambassador arrived at St. Petersburg on the 9th of December.

The Terms of Peace Sent to Russia. Count Esterhazy, the Austrian Ambassador at St. Petersburg, was to leave Vienna yesterday for his post, the bearer of the ultimatum which Austria has resolved to press upon the acceptance of the Czar. The tenor of the contents is no secret. We have repeatedly alluded in this journal to the terms that must be required from Russia to effect a peace that shall be safe and honorable. The annihilation of the maritime supremacy of Russia in the Black Sea, by the exclusion from its waters of all ships of war—by the dismantling of her fortresses on its coasts—and by the residences of Consuls, who may certify that no purposes but those of legitimate commerce are ever attempted to be compassed—would free Turkey from all danger by sea from her great neighbor; whilst the utter renunciation of all rights of interference with the Sultan's dominion over his subjects, and of protectorate over the Danubian Principalities, together with the cession of a portion of Bessarabia, comprising the mouths of the Danube, would secure the Porte in undisputed possession of its European territorial rights.

From St. Petersburg. The following letter had been received in Paris from St. Petersburg, under date of Dec. 6:—

"The police is so active here that it is difficult and even dangerous to write anything, and each time I take up my pen I do so in fear and trembling, and am only tranquil when I know that my letter is fairly over the frontier. You can hardly imagine the condition in which St. Petersburg is. Sorrow or dismay is depicted on every countenance. Distress and misery are everywhere. The government does its best to force the nobles to be generous, to give *fetes* and balls—but money is wanting. The theatres are open; the Italian opera has resumed its performances—and this may be said to be the only pleasure we now have here. The city has always had a military aspect; but now, more than ever, it has the appearance of a camp. The taking of Sebastopol fell on this population of Moujiks like a clap of thunder, and the defeat of Mouravieff before Kars exasperated every one. These are facts which cannot be kept secret, and which destroys many illusions. It is only now people begin to think that Russian armies are not always invincible, nor always victorious, and the peasants cannot recover from their astonishment.

The Paris correspondent of the London Times says that the terms which Count Esterhazy carries have been accepted by both England and France. There had been a difficulty between the two governments, the English cabinet being unwilling to accept a settlement on the terms that France deemed sufficient; and to the King of Sardinia is given the credit of bringing them into accord. The writer expresses his belief, that Russia will not accept the new proposition.

Obituary.

MERIDEN, Ct., Jan. 2d, 1856.

Dear Br. Merriam:—But a few months have elapsed since we were called to lay our beloved Br. Holmes in the lonely charnel house, and we had fondly hoped the cruel tyrant would no more step his icy foot within our ranks, but alas! he was not satisfied, and again our hearts bleed by being called to say farewell to one we loved.

Sr. Harriet E. Wilcox, the beloved companion of Br. Lewis Wilcox, fell asleep peacefully and in certain hope of a glorious resurrection and immortality through Jesus Christ the Life-giver, on Sabbath afternoon, Dec. 30th, 1855, aged 27 years.

Two years ago last May she closed the eyes of a darling little son and now she lies beside him, awaiting the life-call when "death shall be swallowed up in victory." Since that time her walk has been that of one who was seeking a better inheritance. She embraced the Advent views during Br. Adrian's labors here one year ago last March; since then, when her health would permit, she has met with us, and given her testimony to the blessedness of the Gospel hope. She has left a babe of a few months old, and may He who feeds the young ravens when they cry, take it in His arms and carry it in His bosom, and sustain and comfort our bereaved Br in his desolation and loneliness. Nothing but the blessed hope could now support him; but that proves a solace, and enables him to say, 'It is the Lord, let him do what seemeth Him good.' May the Lord help us to keep our lamps trimmed, and stand ready to obey the summons that shall proclaim our earthly labor done.

Oh thou broken-hearted weeper
In thy lonely, darkened home,
Strive to meet the lonely sleeper
When she triumphs o'er the tomb.

M. L. DURAND.

Fell asleep in Jesus, at Windham, Me., Thursday evening, Dec. 27th, Br Josiah Little, aged 63 years.

In noticing the death of this beloved Br., it can truly be said of him, "A good man has fallen."

For a long time previous to his death, Br. Little had been a firm and consistent believer in the speedy coming of Jesus Christ; and the effect of this blessed hope was always seen in his daily life, at home and abroad. Always at his post with his armor on, he was prepared to defend the truth and aid the cause of his Master. His house, his heart, and his hands were ever open to help the poor and needy. In the place of meetings, around the family fireside, and elsewhere, he was always faithful to his trust as a Christian, as a husband, and a father. But he has gone. His last sickness, which was typhoid fever, he bore with patience and resignation. A few days previous to his death, while his family and neigbors had gathered around him to witness the closing scene, he gave to each words of comfort or admonition, extended to them the parting hand, and bade them farewell. Often, when he could speak, would he call his wife and attending friends around him, request them to sing and pray with him, and with a heart full of love and joy, shout aloud to God. Calmly he met his end, saying that "the grave looked pleasant; for in it he should rest but a little while before the voice of Jesus would penetrate it, and he should awake to immortality." His last words were concerning the return of the "Nobleman" to set up His Kingdom under the whole heaven.

But as he sleeps in the grave, the tearful eyes of the widowed mother, fatherless children, and lonely sister, tell plainly that they are sadly afflicted. May the blessed hope of the Gospel cheer the hearts of these sorrowing ones now; and finally may they meet our dear Br. in the land of eternal day.

The funeral of Br Little was attended by the writer, who endeavored to comfort the bereaved ones by the words of truth recorded in Rev. 21:4.

R. R. YORK.

YARMOUTH, Jan. 2d 1856.
(Herald and Reformer please copy.)

Appointments.

CONFERENCE AT DANBURY, N. H.

Providence permitting, there will be a Conference at Danbury, commencing Friday, Jan. 25th, at 10 o'clock A. M., and continue over the Sabbath. Meeting expected to be holden in the new School House, near Br. Knowlton's. Eld. David Leavitt and the writer are expected to attend.

For the Brn., T. M. PREBLE.

If the Lord will, I will preach at Springfield, Sunday, Jan. 13th.
J. W. CRABTREE.

The Lord willing, I will try to preach the word of life in
West Brattleborough, Vt, Sunday, Jan. 13th.
Athol, Mass. Jan. 20th.
O. D. GIBSON.

If the Lord will, I will preach at
Portsmouth, N. H., Jan. 13th.
Portland, Me., Jan. 20th. J. COUCH.

Providence permitting, Br. Hemmenway will preach in
Union St. Church, Salem, Sunday, Jan. 13th.

Providence permitting, I will preach at
Collinsville, Sunday, Jan. 20th.
Fair Haven, Ct., Jan 27th.
S. G. MATHEWSON.

Providence permitting, I will meet the Brn. in
Ware Village, Sabbath, Jan. 13th.
Springfield, Sabbath, Jan. 20th.
H. PRATT.

The Lord willing, Elder L. L. Howard will preach in
Salem, at the Union St. Church, on Sunday the 27th.
THURSTON HARDY.

By leave of Providence, Eld. L. L. Howard will preach at
Lawrence, on the 2d and 3d Sundays in January.

The Lord willing, Eld. J. Couch will preach at
Lawrence on the 4th Sunday in Jan.

The Lord willing, I will meet with Br. R. R. York by request of the Brn. at
Hollis Centre, Jan 12th, 6 1-2 o'clock, and remain over the Sabbath.
JESSE PARTRIDGE.

Providence permitting, I will preach at
Charlemont, Wednesday and Thursday evenings Jan. 9th, and 10,
South Hawley, Friday eve, Jan. 11th.
West Hawley, Saturday eve. and on Sunday Jan. 12th, and 13th,
Savoy Tannery, Monday eve. Jan. 14th.
North Adams, Tuesday and Wednesday and Thursday evenings 15, 16th, 17th,
Cheshire, Friday and Saturday evenings, and on Sunday 18th, 19th, 20th,
Chester Factories, Monday and Tuesday evenings 21st, and 22d,
Westfield Farms, Wednesday and Thursday evenings 23d, and 24th.
Westfield, Friday eve. 25th.
Springfield, Saturday eve. and Sunday 26th and 27th.
Thorndike, Monday eve, Jan. 28th.
Bondville, Tuesday eve, 29th.
Ware, Wednesday eve, 30th.
I expect a yoke-fellow to assist in filling the above appointments.
SAMUEL BRAGG.

By permission of Providence Eld E Burnham will preach at New Bedford, on Sunday, Jan 13.

The Lord willing, by invitation, I will spend Lord's Day, Jan. 20th, with the Church in
Portsmouth, N. H.
S. S. BREWER.

By Divine permission, I will preach at
Springfield, Mass., Friday Jan. 11th.
Jawbuck, Ct., Sunday Jan. 13th.
W. SHELDON.

Providence permitting, I will mee with the Brn. in the following places.
Hillsborough, Sunday Jan, 13th.
Danbury, Sunday Jan. 20th.
Sutton, Jan. 22d, eve., where Br. Jesse Hazen may appoint.
Carlisle, Mass., Sunday, Jan. 27th, and longer, if thought best.
B. P. MANNING.

If the Lord permit, I will hold meetings as follows.
Freeport, (Flying Point,) Jan. 14th.
R. R. YORK.

Notices.

☞ Advent brethren hold regular meetings every Sabbath in the Chapel on Spring Street; also on Tuesday and Friday evenings. In giving out appointments, Brn. will please to name the place, as there are *two* meetings held in this city.

For the Brethren,
THOMAS N. PALMER.
CONCORD, N. H., Nov. 19th, 1855.

Voice of the Church, by D. T. Taylor, for sale at this Office. Price $1; postage 17 cts.

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

The Age of Gospel Light. Price 10 cts.

Materialism Scriptural—or The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

The above works by Eld. Z. Campbell, are for sale at this Office.

TRACTS AND BOOKS.

We call attention to the following valuable works:—

Pauline Theology,	15 cts single,	$10 per 100
The Old Paths,	18 cts "	12 " "
State of the Dead, by Milton,	5 cts "	3 " "
Intermediate State, by Grew,	5 cts "	3 " "
Future Punishment, by Grew,	2 cts "	1 " "
Scripture Tract,	3 cts "	1,50 " "
The Church not in Darkness,	5 cts "	3 " "
The Three Worlds,	5 cts "	3 " "
The Last Days,	5 cts "	3 " "
Voice of Warning,	5 cts "	3 " "
New Heavens and Earth,	5 cts "	3 " "
Outline of the Coast,	3 cts "	1,50 " "
Voice of the Church $1	"	9 " doz

John Cumming's works, 75 cts per volume.
Romanism by John Cumming, $1,00.

Address orders with the cash to
H. L. Hastings, Peace Dale, R. I.
☞ Free for the poor.

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages, and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H., and D A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

☞ Br. J. K. Bellows, your communication is received.

Br. Samuel Bragg's P. O. Address is Ware Village, Mass.

George W. Barnes' P. O. address is Russell's Corner, Sauk Co., Wisconsin.

Br S G Mathewson's P O address is Bolton-ville, Conn.

F. H. Berick's Post Office address is Laporte, Indiana.

Br Miles Grant's P. O. address is East Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

Cash Receipts.

A Edgecomb, S Roberts, A Woodworth, C Akely, H Harris, W Baker, W Smith, C Goldie, D Thayer, J Hodgkin, D Hastings, A Bennett, G B Lawrence, J Grey, S Atkinson, W [illegible] ford, D S Cables, A O Holt, H Saunders, M A Abex, T Harrington $1 each.

L Tuttle, S S Parker, C B Jones, W A Durand, A Johnson, J Higby, I J Bailey, B Merrill, B Potter, W Dingwell 50 cents each.

A B Hoyt $2, H Way 25 cents, T Hildreth for the poor $2.

FOR OLD DEBT OF THE CRISIS.

A Edgecomb $1, Dr G Pierce $5, C Cottle $1, A B Hoyt $1, J Couch $5, H A Lord $1, A Waterman $1. Whole amount paid [illegible]

For The Crisis.

Armageddon.*

Oh Earth! thy robes are darkly stained with blood,
And long and blasphemous has been thy day;
And thou hast dared the vengeance of a God,
Till, weary grown, He will not long delay.

Black crimes befoul thy once fair Eden face:
Thou'rt loathsome in the eyes of holy heaven;
Nor dost thou yet repent of all thy ways,
Nor bow the knee, nor ask to be forgiven!

Canst thou not read the writing on the wall?
Dost thou not know the fiat has gone forth?
Thy days are numbered, and thou soon must fall,
Like a spent vessel, Oh thou sin-cursed earth!

Dark brood the heavens above the Eastern World,
Thunders, long pent, begin their mutt'rings dire,
Even now, the kings their banners have unfurled,
Drunk with the red wine of Jehovah's ire!

Staggering, reeling, ready to fall,
Blind with the frenzy of intoxication,
Dreaming of years to come, halcyon all,
While the sword glitters o'er every doomed nation.

Woe to the nations, when
That sword unsheathed shall be!
Woe to the bloody men
Wielding it ruthlessly!

Frenzied and maddened, though boasting of chivalry;
Thinking it glorious to murder each other!
'Mid clashing of steel, and 'mid roar of artillery,
Brother's sword bathed in the blood of his brother!

But hark! I hear a louder blast
Than e'er was blown by mortal breath,
It makes each foeman stand aghast,
And shuddering, stay his work of death.

And look! behold yon lurid sky
Grows brighter than the noonday sun,
With kindling glories, such as eye
Of mortal never gazed upon!

And brighter yet that fire doth glow,
And louder yet that blast doth blow,
When heaven's wide portal opes, and lo!
Forth rides a glorious cavalry!

Ah! who is this, their leader bold,
Girt with a zone of glittering gold,
Crowned with bright gems of worth untold,
Riding in glorious majesty?

"Clothed with a vesture dipped in blood,"
Bathed with the light as with a flood,
"His name is called the Word of God,"
And this, His well tried soldiery.

Now foemen of earth, there's a call for your chivalry,
Dare ye so august an army oppose?
No! trembling and white-lipped with terror, ye turn to flee,
Seeking the mountains to hide from your foes!

Yet thou'lt war with the Lamb, thus the sure word hath said of thee,
Blindly delirious, so mad hast thou grown,
Thou'lt rally once more, for the last strife this earth shall see,
Like the struggling of nature before her last moan!

And now, "a short work will the Lord of hosts make" of it,
All His mad foes to destruction are hurled,
Swept like the chaff when the fierce winds are shaking it,
"Chased like a rolling thing, out of the world."

And now behold! a bow of promise fair,
Re-spans the gentle heavens with peaceful ray,
Soft strains come breathing on the balmy air,
'Tis the mild dawn of an Eternal Day!

T. A. Ferris.

* Rev. 16: 16; Jer. 25: 27-34; Isa. 24: 30; Rev. 19: 11-21; Rev. 17: 14; Isa. 17: 13.

For The Crisis.

Letter from Sr. A. Mussey.

Manchester, Dec. 29th, 1855.

"*Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*" Rev. 3: 10.

Beloved Brn. and Sisters:—In view of the trials and perils, temptations and dangers to which the Church of God are exposed in this our day, how oft have the above precious words come to my mind.

"Because thou hast kept the word of my patience I also will keep thee"—precious promise! O how sure! And while the elements are raging and the storm is beating, I am ready to cry out am I on the rock? have I kept the word of his patience? If so, all is well amid the storm. I hear a voice above the raging tempest, saying, "he that heareth these sayings of mine and doeth them." O it is the voice of Jesus. "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock.—And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And he that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."

Blessed Master, we hear thy voice, we have read thy words, we will try to obey. But what is it to keep the word of thy patience? Listen, dear Brn. and Srs., hear His voice, obey His words; and all will be well. He that heareth these sayings of mine and doeth them; and what are the sayings of Jesus? His sermon on the Mount, Matt. 5th, 6th, and 7th chs., are the sayings of Christ while giving instruction to His disciples. But is this all? and will this save us? I answer, yes, if we do and keep the sayings of our beloved Lord and Master on the Mount of Olives, we are entitled to a seat in His everlasting Kingdom. But is there not something more for us to do? for we would do all thy requirements, Lord; and we often fear in this dark and cloudy day we shall not do all thou requirest us to do. The still, small voice still whispers amidst the gloom, "he that heareth these sayings of mine and doeth them."

Dear Brn. and Srs., let us dig deep, and build our house upon the rock, and keep the sayings of Christ; then let the winds and waves roar; yea, let the floods come and dash against our house, it will stand unmoved, for it is founded on the rock.

Was there ever a time so trying as the present? Are we not truly living in the hour of temptation that was to come upon all the world to try them? I can but believe it is even so. Keep the word of my patience, said He, that held in His right hand the seven stars, out of whose mouth went a sharp two-edged sword, and I also will keep thee. We will therefore rest on the promise.

Amid these trying, heart-searching times, I am oft reminded of the words that fell from the lips of our beloved Br. E. Burnham in the fall of '53, "ah, said he, I should not think strange if such a trying time should come that you would wish you were in your graves; blessed are the dead that die in the Lord." I have very nearly come to this, at times, and like the children of Israel, "then cried I unto the Lord, and he saved me out of all my troubles." They cried that they might be led to the City of habitation; so cry we, being buffeted and tempted, facing the storms, trials, and perils, Lord Jesus, come and take us home to our own City of habitation, that we may have rest.

Never were the promises of God more precious than now. I "will not suffer you to be tempted above that ye are able, but will with every temptation make way for your escape that ye may be able to bear it." "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him." Again: Peter in comforting us with the precious promise, tells us "the trial of our faith is much more precious than gold that perisheth, though it be tried with fire; that it may be found unto praise, and honor, and glory, at the appearing of Jesus Christ." He has also told us not to think it "strange concerning the fiery trial which is to try us, as though some strange thing had happened unto us; but to rejoice, inasmuch as we are made partakers of Christ's sufferings, that when his glory shall be revealed, we may be glad also, with exceeding joy." These promises, dearly beloved Brn. and Srs., we will claim as our own, we will lean upon them, for no man is able to take them from us; casting all our care upon Christ, who is our great burden-bearer, for He careth for us.

But amid the rolling surges of time's tempestous ocean, I am oft reminded of poor Peter. He looked out upon the raging billows of the mighty deep—he heard a voice—he looked, and behold it was Jesus walking upon the water. Thinking it to be Him, he cried, "if it be thou, Lord, bid me come unto thee." Jesus says come. Full of faith, away went Peter on the water to meet his Lord; and as long as he fixed his eye on Jesus he kept above the waves; but as he cast his eye upon the foaming waters, he began to sink. Then we hear him crying, "Lord, save, or I perish." Jesus stretched forth His hand, and saved him. "Wherefore (said He,) didst thou doubt?" So it is with us at times; strong faith in God raises us above the perils of these last days, and Peter like, we feel almost strong enough to walk on the raging billows, and rise above the storm; but we stop a moment to listen to the roarings of the mighty deep, and the proud waves rise so high, faith fails us, we begin to sink, and like Peter we cry out, "Lord, save, or I perish."

At another time "the disciples were in the ship in the midst of the sea, toiling and rowing; for the wind was contrary unto them. And about the fourth watch of the night, Jesus cometh unto them walking upon the sea, and would have passed by them. But when they saw him, they were troubled, thinking it was a spirit." But He soothes all their fears, saying, "be of good cheer, it is I, be not afraid." He calms the raging billows, and their hearts are made to rejoice.—And will He not appear and deliver us from all our fears and sorrows in the morning watch? I believe He will. Oh yes, blessed be His holy Name, He will come, and will not tarry. Methinks it is past midnight, and the morning cometh.

Amid the thunders of that awful day, while the billows are dashing—all nature is convulsed—thunders roaring—lightnings flashing—the earth quaking—the heavens shaking—the trumpet sounding—the graves bursting—the dead rising—the wicked wailing—a voice from the throne proclaims "it is done." Amid such commotion as this, will not nature shrink, and be overwhelmed with terror at the scene? But we shall hear a voice above the roaring of the waves, "it is I, be not afraid. Children, come home." Our fears are gone—trials ended—temptation passed—we rise triumphant amid "the wreck of matter, and the crash of worlds."—"Therefore will not we fear, though the earth be removed; and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the City of God, the holy place of the tabernacle of the Most High."

"What shall we then say to these things? If God be for us, who can be against us? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, who is even at the right hand of God, making intercession for us. Who can separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

With the Apostle I can say, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." I believe it. Hallelujah, praise the Lord. And let all the tempted and tried sons and daughters of the Lord Almighty say, Amen and Amen!

"Sometimes temptations blow
A dreadful hurricane,
And high the waters flow,
And o'er the sides break in;
But still my little bark out-braves
The blustering winds and surging waves.

My Bible is my chart,
By it the seas I know,
I cannot with it part,
It rocks and sands doth show;
It is my chart and compass too,
Whose needle points forever true."

Abigail Mussey.

For The Crisis.

Letter from Sr. S. P. Green.

Plymouth, Windsor Co. Vt.
Nov. 25, 1855.

Dearly Beloved in Christ:—I wish to speak to you to-day through the medium of the Crisis; though I am obliged to remain at home on this, the Lord's day, which was set apart by God himself as a day of rest, a day for holy consecration to Him. I hope all that are convened under the sound of the Gospel, will make a wise improvement of such blessings; for there are many, of which I am one, that are not thus favored.

The Crisis comes to me, poor and unworthy as I am; and in it I find a rich repast to-day. I know not what I should do without it: it is a grand instrument, in the hands of God, of diffusing light and instruction to the scattered flock. Hope it will be continued till time shall end; for it grows better and better. The Lord will provide means for its publication as long as he sees fit, and no longer.

Write, dear Brn. and Srs., as often as opportunity presents itself. Give the word of exhortation, pray without ceasing, in every thing give thanks, hold on to the promises of God, be ye steadfast, immoveable, growing in grace daily, and in the knowledge of the truth. Let the ministers of God be faithful at their posts, though they suffer hunger, cold, or the scoffs and sneers of the poor, wicked, thoughtless children of the evil one. Go out into the high-ways and hedges, and compel them to come in, that the King's house may be filled. O that we may not any of us be found in the great assembly, without having on the wedding garment. If we are, we shall be cast into outer darkness, where there will be weeping and gnashing of teeth. O Lord, have mercy on us, save us in thy Kingdom.

Let us "wait upon the Lord until the day that he will rise up to the prey; for his determination is to gather the nations, that he may assemble the kingdoms, to pour upon them his indignation, even all his fierce anger; for all the earth shall be devoured with the fire of his jealousy." May we escape those things that are coming on the earth.

O, let us not wander away from the fold of God. The way is plain and easy, even amidst trial severe. Poverty is no barrier against true religion, and the closest alliance with our Lord and Savior.—Let us realize with what a price we are bought.

Dearly beloved, may we keep His commandments, and do His will, that we may have right to the tree of life, and enter in through the gates, into the City; soon Christ will come and he will send His angels to gather his elect, from the four winds; then shall we meet all the loved ones of the Lord: Jesus is our loving friend, He always did love His humble followers and He always will to *all eternity*. I can already behold, by an eye of faith, our long-sought rest. O, we shall soon reap, if we faint not. O let us be ready to hail the glad, glad day. O glorious day! when we shall again behold our sleeping friends, near and dear to us by the ties of nature. All that sleep in Jesus will God bring with Him. What more shall I say? I will have Jesus to reign over me; but the last servant of God will soon have been sealed. I believe there are strong indications of the great day of God Almighty being immediately ushered in, bringing "joy unspeakable and full of glory," to the true believer; but to the wicked, and the careless, sleepy professor, a storm is fast gathering that will burst with tenfold vengeance. Let us, my dear Brn. and Srs., struggle on a few more days. When a few more trials are over, when a few more storms are past, we shall meet to part no more. Be strong in the Lord and in the power of His might. Soon the victory will be won and the warfare be at an end. "Dark and dreary is the way"—strong and mighty are the elements which oppose; but through the riches of His grace, I shall overcome all my foes both inward and outward. I am continually crying to God for Almighty Grace to help me, that I may be admitted into His everlasting Kingdom. Bright are the hopes which sustain me. Let us love one another, pray for each other—and that we may meet in the place that Christ has gone to prepare, is the prayer of your unworthy Sister.

Sophronia P. Green.

For the Crisis.

Fulfilment of Prophecy.

By H. Pratt.

No. 5.

The Gospel age, compared with former ages, was looked upon, and spoken of by the Prophets, as an age of glory, an age of light. The Apostle also, contrasting it with the Mosaic dispensation, says the *former had no glory* by reason of the glory that excelleth. Hear him. 2 Cor. 3: 6-11.

"Who also hath made us able ministers of the *new testament*; not of the letter, but of the *spirit*: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was *glorious*, so that the children of Israel could not steadfastly behold the face of Moses for the *glory* of his countenance; which *glory* was to be done away: How shall not the ministration of the *Spirit* be rather *glorious*?—For if the ministration of condemnation be *glory*, much more doth the ministration of righteousness exceed in *glory*.—For even that *which was made glorious had no glory* in this respect, by reason of the *glory* that excelleth. For if that which is done away *was glorious*, much more that which remaineth is *glorious*."

From this passage we perceive that this dispensation is not an age of "*darkness*, compared with Israel's glory," but rather one of light and glory. Isaiah, in his 60th ch., looks upon it in the spirit of prophecy when he says, "*Arise, shine*; (marg. be enlightened,) for thy *light is come*; and the *glory* of the Lord is risen upon thee. And *Gentiles* shall come to thy *light* and kings to the brightness of thy rising."

Now hear good old Simeon—one who was waiting 1800 years ago for the consolation of Israel. Luke 2: 25.

"Then took he him (Jesus) up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; *A light to lighten the Gentiles, and the glory of thy people Israel.*"

John 8: 12. "Then spake Jesus again unto them saying, I am the *light* of the world." And again: John 1: 9.—He was the *true light*. Now had they arisen and been enlightened, then would all these blessings in this 60th ch. of Isa. attended them. The sons of strangers would have *built up their walls*, &c., but they would not. "He came to his own, and his own received him not." Their deeds were evil, and they hated the light. "They would not come to the light lest their deeds should be reproved"—they chose darkness—they would not "Arise," and be enlightened; therefore says the Savior, "The kingdom of heaven shall be taken from YOU, and given to a people bringing forth the fruits thereof." But is it possible that this is conditional? Hear Jeremiah again. "At what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it, if it do evil in my sight, that it *obey not* my voice, (did Israel "arise?" and was she willing to be enlightened when her light came?) then I will REPENT of the good wherewith I said I would benefit them"

But lest this should fail to confirm *all* minds of the conditionality of this prophecy I will let inspiration settle it forever. Isaiah says "*the sons of strangers shall build up thy walls*."

Now hear Zechariah upon this same point. Zech. 6: 15. "And they that are *far off* (strangers of course) *shall come and build in the temple of the Lord*, and ye shall know that the Lord of hosts hath sent me unto you.

And *this shall come to pass if ye will diligently obey the voice of the Lord your God*." Does it not say IF? Have they obeyed dilligently the voice of the Lord?

Have they arisen and been enlightened with the "*true light?*" Let facts decide, and let us yield submission to the purpose of God.

For the Crisis.

Fight the good fight of Faith.

Hartford, Ct. Dec. 23d, 1855.

1 Tim. 6: 12. Faith is the principle which, in the sight of God, distinguishes His children in this world from other men. The Christian is to fight the good fight of faith, and by faith he lays hold on eternal life. To fight successfully, he must have his feet shod with the preparation of the Gospel of peace—the helmet of salvation—the sword of the Spirit—the shield of faith—his head crowned with the righteousness which is of faith, and Jesus for his Captain and all will be well. Two great classes exist here, believers and unbelievers. The written word i. e. the Bible has survived the bitterest opposition—the minutest examination ever applied to any volume the world has ever seen. The fulfilment of prophecy—the human character—the effects upon the mind, and conduct of man, which the reception of the Gospel produces—these are some of the daily evidences of its truth. We are required to believe the testimony of God. We read in the account of the rich man and Lazarus, the former says to Abraham, "if one went unto them from the dead, they would repent." But Abraham replies, "if they hear not Moses and the prophets, neither will they hear though one rose from the dead." Now one has risen from the dead, even Jesus, and those who will not believe upon evidences before mankind, now, would not in case one rose from the dead in this day. We please God by placing simple and full reliance upon all He has said. We believe every thing the Scriptures record as having transpired; and everything they foretel to take place, we unhesitatingly and with all our hearts believe will come to pass. When we read that in six days the Lord made heaven, earth and seas, and all that in them are, we believe such is the plain truth; we do not require the professed aid of the geologist to show how it was done; that is, according to his explanations and reasonings—that one of these days meant thousands or milions of years, when God tells us the evening and morning were the first day; so of the second, third, fourth, &c. No! it is by faith, not human science, that we understand the worlds were framed by the word of God. It is by faith we know that God will raise the dead from their graves, notwithstanding the man of science demonstrates as he thinks such a work to be an utter impossibility. The sentiment avowed, which will believe nothing but what is obvious to the senses, we spurn; for it is an infidel sentiment. We believe in a miracle-working God. In our very hearts we believe, we realize, that He raised up Christ from the dead; and this living, this simple and genuine faith, grasps the Resurrection future of all now dead.

This is an age, Brn. and Srs., when faith is low. The vital truths of the inspired word are attacked in the professed Church, and out of it; yet by using the shield of faith, you will escape the delusions of this perilous time. Remember your fight is one of faith. O Brn. and Srs., redeem the time.

Yours truly, Solomon Hale.

For The Crisis.

Letter from Br. B. Spaulding.

Orington, Me. Dec. 30th, 1855.

Dear Br. Merriam:—Praised be God, I am yet alive, and my life is crowned with the mercies of God. I have to praise Him, and to labor in His cause, and find His work my delight.

You know my temperament is to be up, then down: well, blessed be God, it has been up with me for four months past, and I have been laboring on one of the Fox Islands—Vinal Haven—for the last four months, visiting families and giving lectures; and I have had a good time, found the people ready to come out to hear, and hear with candour and attention too.

There are 1500 inhabitants there, ten school houses, no Minister, nor meeting-house; of course there is no sectarianism, nobody feeling afraid their Church would be pulled down; nobody to oppose. It is the best field for me to labor in I have ever found. Almost every one would come out to hear, and I have given lectures in ten school houses in Vinal Haven, three in North Haven, and one in Matinicus—14 in all—from 3 to 10 lectures, in each, to good congregations. My lectures have been first, on searching the Scriptures, second and third, the Kingdom of Heaven, fourth, the fall of man and Restoration by Jesus Christ, fifth, the Resurrection of the dead, sixth, the new heavens and earth, seventh, the New Jerusalem, eighth, the signs of the times, ninth, the sleep of the dead, tenth, the destruction of the wicked, thus bringing the whole of the Advent Gospel before the people; a people who were ignorant of that doctrine; thus sowing the seeds of truth, which may spring up and bear fruit.

I have been very kindly received, very hospitably treated, and have enjoyed the work exceedingly. My health has been good, and my spirits are good. My faith remains firm in the glorious truths spoken of by the Prophets concerning the Kingdom of God, and the coming of our Lord and Savior Jesus Christ.

Light I think does and will gradually increase. The disappointments we have passed will lead to more caution as to what we believe and receive. It should lead us to feel humble in view of our imperfections, and short-sightedness, and to trust more to the leadings of God's Spirit.—We should not shut up our minds against new truths, but keep them open to conviction, ready to hear and examine, and keep so humble that the spirit may lead us into truth.

I think I can see truths or prophecies ahead of us, which must be fulfilled before the cleansing of the earth by fire. I might name some of them over; but will not at this time, lest I should distract the Brn. I feel for them, I see the discouraged, distracted state of their minds. I sympathize with them, I know what it is; they have been honest in doing as they have, they acted according to their best light, and God always will bless those who act up to their best light; and wherever they have erred, their error has been that of the judgment, and not of the heart.

Let them take courage, trust in the Lord, and cling to His promises, not one jot or tittle of which will fail.

God is not a man, that He should lie; or the son of man, that He should repent, or change His purpose; what He hath said, He will do.

Comfort one another, speak ye comfortably to Zion, strengthen the weak hands, and confirm the feeble knees, say to them of a fearful heart, be strong, behold your God will come. Yes, praised be His name, He will come and save you, though mistaken in the time, God's promises have not failed. Hold on, Brn., endure unto the end, and the Kingdom will be yours.

Yours, waiting for redemption,

Benjamin Spaulding.

Selected For the Crisis.

Pride and Humility. I never yet found pride in a noble nature, nor humility in an unworthy mind. Of all trees, I observe that God has chosen the vine—a low plant, that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. When God appeared to Moses, it was not in a lofty cedar, nor sturdy oak, nor the spreading plane, but a bush—an humble, slender, abject bush. As if He would, by these elections, check the conceited arrogance of man. Nothing procureth love like humility; nothing hate like pride.

For The Crisis.

Armageddon.*

Oh Earth! thy robes are darkly stained with blood,
And long and blasphemous has been thy day;
And thou hast dared the vengeance of a God,
Till, weary grown, He will not long delay.

Black crimes befoul thy once fair Eden face:
Thou'rt loathsome in the eyes of holy heaven;
Nor dost thou yet repent of all thy ways,
Nor bow the knee, nor ask to be forgiven!

Canst thou not read the writing on the wall?
Dost thou not know the fiat has gone forth?
Thy days are numbered, and thou soon must fall,
Like a spent vessel, Oh thou sin-cursed earth!

Dark brood the heavens above the Eastern world,
Thunders, long pent, begin their mutt'rings dire,
Even now, the kings their banners have unfurled,
Drunk with the red wine of Jehovah's ire!

Staggering, reeling, ready to fall,
Blind with the frenzy of intoxication,
Dreaming of years to come, halcyon all,
While the sword glitters o'er every doomed nation.

Woe to the nations, when
That sword, unsheathed shall be!
Woe to the bloody men
Wielding it ruthlessly!

Frenzied and maddened, though boasting of chivalry;
Thinking it glorious to murder each other!
'Mid clashing of steel, and 'mid roar of artillery,
Brother's sword bathed in the blood of his brother!

But hark! I hear a louder blast
Than e'er was blown by mortal breath,
It makes each foeman stand aghast,
And shuddering, stay his work of death.

And look! behold yon lurid sky
Grows brighter than the noonday sun,
With kindling glories, such as eye
Of mortal never gazed upon!

And brighter yet that fire doth glow,
And louder yet that blast doth blow,
When heaven's wide portal opes, and lo!
Forth rides a glorious cavalry!

Ah! who is this, their leader bold,
Girt with a zone of glittering gold,
Crowned with bright gems of worth untold,
Riding in glorious majesty?

"Clothed with a vesture dipped in blood,"
Bathed with the light as with a flood,
"His name is called the Word of God,"
And this, His well tried soldiery.

Now foemen of earth, there's a call for your chivalry,
Dare ye so august an army oppose?
No! trembling and white-lipped with terror, ye turn to flee,
Seeking the mountains to hide from your foes!

Yet thou'lt war with the Lamb, thus the sure word hath said of thee,
Blindly delirious, so mad hast thou grown,
Thou'lt rally once more, for the last strife this earth shall see,
Like the struggling of nature before her last moan!

And now, "a short work will the Lord of hosts make" of it,
All His mad foes to destruction are hurled,
Swept like the chaff when the fierce winds are shaking it,
"Chased like a rolling thing, out of the world."

And now behold! a bow of promise fair,
Re-spans the gentle heavens with peaceful ray,
Soft strains come breathing on the balmy air,
'Tis the mild dawn of an Eternal Day!

T. A. Ferris.

* Rev. 16: 16; Jer. 25: 27-34; Isa. 24: 30; Rev. 19: 11-21; Rev. 17: 14; Isa. 17: 13.

For The Crisis.

Letter from Sr. A. Mussey.

Manchester, Dec. 29th, 1855.

"*Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*" Rev. 3: 10.

Beloved Brn. and Sisters:—In view of the trials and perils, temptations and dangers to which the Church of God are exposed in this our day, how oft have the above precious words come to my mind.

"Because thou hast kept the word of my patience I also will keep thee"—precious promise! O how sure! And while the elements are raging and the storm is beating, I am ready to cry out am I on the rock? have I kept the word of his patience? If so, all is well amid the storm. I hear a voice above the raging tempest, saying, "he that heareth these sayings of mine and doeth them." O it is the voice of Jesus. "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock.—And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And he that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."

Blessed Master, we hear thy voice, we have read thy words, we will try to obey. But what is it to keep the word of thy patience? Listen, dear Brn. and Srs., hear His voice, obey His words; and all will be well. He that heareth these sayings of mine and doeth them; and what are the sayings of Jesus? His sermon on the Mount, Matt. 5th, 6th, and 7th chs., are the sayings of Christ while giving instruction to His disciples. But is this all? and will this save us? I answer, yes, if we do and keep the sayings of our beloved Lord and Master on the Mount of Olives, we are entitled to a seat in His everlasting Kingdom. But is there not something more for us to do? for we would do all thy requirements, Lord; and we often fear in this dark and cloudy day we shall not do all thou requirest us to do. The still, small voice still whispers amidst the gloom, "he that heareth these sayings of mine and doeth them."

Dear Brn. and Srs., let us dig deep, and build our house upon the rock, and keep the sayings of Christ; then let the winds and waves roar; yea, let the floods come and dash against our house, it will stand unmoved, for it is founded on the rock.

Was there ever a time so trying as the present? Are we not truly living in the hour of temptation that was to come upon all the world to try them? I can but believe it is even so. Keep the word of my patience, said He, that held in His right hand the seven stars, out of whose mouth went a sharp two-edged sword, and I also will keep thee. We will therefore rest on the promise.

Amid these trying, heart-searching times, I am oft reminded of the words that fell from the lips of our beloved Br. E. Burnham in the fall of '53, "ah, said he, I should not think strange if such a trying time should come that you would wish you were in your graves; blessed are the dead that die in the Lord." I have very nearly come to this, at times, and like the children of Israel, "then cried I unto the Lord, and he saved me out of all my troubles." They cried that they might be led to the City of habitation; so cry we, being buffeted and tempted, facing the storms, trials, and perils, Lord Jesus, come and take us home to our own City of habitation, that we may have rest.

Never were the promises of God more precious than now. I "will not suffer you to be tempted above that ye are able, but will with every temptation make way for your escape that ye may be able to bear it." "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him." Again: Peter in comforting us with the precious promise, tells us "the trial of our faith is much more precious than gold that perisheth, though it be tried with fire; that it may be found unto praise, and honor, and glory, at the appearing of Jesus Christ." He has also told us not to think it "strange concerning the fiery trial which is to try us, as though some strange thing had happened unto us; but to rejoice, inasmuch as we are made partakers of Christ's sufferings, that when his glory shall be revealed, we may be glad also, with exceeding joy." These promises, dearly beloved Brn. and Srs., we will claim as our own, we will lean upon them, for no man is able to take them from us; casting all our care upon Christ, who is our great burden-bearer, for He careth for us.

But amid the rolling surges of time's tempestous ocean, I am oft reminded of poor Peter. He looked out upon the raging billows of the mighty deep—he heard a voice—he looked, and behold it was Jesus walking upon the water. Thinking it to be Him, he cried, "if it be thou, Lord, bid me come unto thee." Jesus says come. Full of faith, away went Peter on the water to meet his Lord; and as long as he fixed his eye on Jesus he kept above the waves; but as he cast his eye upon the foaming waters, he began to sink. Then we hear him crying, "Lord, save, or I perish." Jesus stretched forth His hand, and saved him. "Wherefore (said He,) didst thou doubt?" So it is with us at times; strong faith in God raises us above the perils of these last days, and Peter like, we feel almost strong enough to walk on the raging billows, and rise above the storm; but we stop a moment to listen to the roarings of the mighty deep, and the proud waves rise so high, faith fails us, we begin to sink, and like Peter we cry out, "Lord, save, or I perish."

At another time "the disciples were in the ship in the midst of the sea, toiling and rowing; for the wind was contrary unto them. And about the fourth watch of the night, Jesus cometh unto them walking upon the sea, and would have passed by them. But when they saw him, they were troubled, thinking it was a spirit." But He soothes all their fears, saying, "be of good cheer, it is I, be not afraid." He calms the raging billows, and their hearts are made to rejoice.—And will He not appear and deliver us from all our fears and sorrows in the morning watch? I believe He will. Oh yes, blessed be His holy Name, He will come, and will not tarry. Methinks it is past midnight, and the morning cometh.

Amid the thunders of that awful day, while the billows are dashing—all nature is convulsed—thunders roaring—lightnings flashing—the earth quaking—the heavens shaking—the trumpet sounding—the graves bursting—the dead rising—the wicked wailing—a voice from the throne proclaims "it is done." Amid such commotion as this, will not nature shrink, and be overwhelmed with terror at the scene? But we shall hear a voice above the roaring of the waves, "it is I, be not afraid. Children, come home." Our fears are gone—trials ended—temptation passed—we rise triumphant amid "the wreck of matter, and the crash of worlds."—"Therefore will not we fear, though the earth be removed; and, though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the City of God, the holy place of the tabernacle of the Most High."

"What shall we then say to these things? If God be for us, who can be against us? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, who is even at the right hand of God, making intercession for us. Who can separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

With the Apostle I can say, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." I believe it. Hallelujah, praise the Lord. And let all the tempted and tried sons and daughters of the Lord Almighty say, Amen and Amen!

"Sometimes temptations blow
A dreadful hurricane,
And high the waters flow,
And o'er the sides break in;
But still my little bark out-braves
The blustering winds and surging waves.

My Bible is my chart,
By it the seas I know,
I cannot with it part,
It rocks and sands doth show;
It is my chart and compass too,
Whose needle points forever true."

Abigail Mussey.

For The Crisis.

Letter from Sr. S. P. Green.

Plymouth, Windsor Co. Vt.
Nov. 25, 1855.

Dearly Beloved in Christ:—I wish to speak to you to-day through the medium of the Crisis; though I am obliged to remain at home on this, the Lord's day, which was set apart by God himself as a day of rest, a day for holy consecration to Him. I hope all that are convened under the sound of the Gospel, will make a wise improvement of such blessings; for there are many, of which I am one, that are not thus favored.

The Crisis comes to me, poor and unworthy as I am; and in it I find a rich repast to-day. I know not what I should do without it: it is a grand instrument, in the hands of God, of diffusing light and instruction to the scattered flock. Hope it will be continued till time shall end; for it grows better and better. The Lord will provide means for its publication as long as he sees fit, and no longer.

Write, dear Brn. and Srs., as often as opportunity presents itself. Give the word of exhortation, pray without ceasing, in every thing give thanks, hold on to the promises of God, be ye steadfast, immoveable, growing in grace daily, and in the knowledge of the truth. Let the ministers of God be faithful at their posts, though they suffer hunger, cold, or the scoffs and sneers of the poor, wicked, thoughtless children of the evil one. Go out into the high-ways and hedges, and compel them to come in, that the King's house may be filled. O that we may not any of us be found in the great assembly, without having on the wedding garment. If we are, we shall be cast into outer darkness, where there will be weeping and gnashing of teeth. O Lord, have mercy on us, save us in thy kingdom.

Let us "wait upon the Lord until the day that he will rise up to the prey; for his determination is to gather the nations, that he may assemble the kingdoms, to pour upon them his indignation, even all his fierce anger; for all the earth shall be devoured with the fire of his jealousy." May we escape those things that are coming on the earth.

O, let us not wander away from the fold of God. The way is plain and easy, even amidst trial severe. Poverty is no barrier against true religion, and the closest alliance with our Lord and Savior.—Let us realize with what a price we are bought.

Dearly beloved, may we keep His commandments, and do His will, that we may have right to the tree of life, and enter in through the gates, into the City; soon Christ will come and he will send His angels to gather his elect, from the four winds; then shall we meet all the loved ones of the Lord: Jesus is our loving friend, He always did love His humble followers and He always will to *all eternity*. I can already behold, by an eye of faith, our long-sought rest. O, we shall soon reap, if we faint not. O let us be ready to hail the glad, glad day. O glorious day! when we shall again behold our sleeping friends, near and dear to us by the ties of nature. All that sleep in Jesus will God bring with Him. What more shall I say? I will have Jesus to reign over me; but the last servant of God will soon have been sealed. I believe there are strong indications of the great day of God Almighty being immediately ushered in, bringing "joy unspeakable and full of glory," to the true believer; but to the wicked, and the careless, sleepy professor, a storm is fast gathering that will burst with tenfold vengeance. Let us, my dear Brn. and Srs., struggle on a few more days. When a few more trials are over, when a few more storms are past, we shall meet to part no more. Be strong in the Lord and in the power of His might. Soon the victory will be won and the warfare be at an end. "Dark and dreary is the way"—strong and mighty are the elements which oppose; but through the riches of His grace, I shall overcome all my foes both inward and outward. I am continually crying to God for Almighty Grace to help me, that I may be admitted into His everlasting Kingdom. Bright are the hopes which sustain me. Let us love one another, pray for each other—and that we may meet in the place that Christ has gone to prepare, is the prayer of your unworthy Sister.

Sophronia P. Green.

For the Crisis.

Fulfilment of Prophecy.

By H. Pratt.

No. 5.

The Gospel age, compared with former ages, was looked upon, and spoken of by the Prophets, as an age of glory, an age of light. The Apostle also, contrasting it with the Mosaic dispensation, says the *former had no glory* by reason of the glory that excelleth. Hear him. 2 Cor. 3: 6-11.

"Who also hath made us able ministers of the *new testament*; not of the letter, but of the *spirit*: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was *glorious*, so that the children of Israel could not steadfastly behold the face of Moses for the *glory* of his countenance; which *glory* was to be done away: How shall not the ministration of the *Spirit* be rather *glorious?*—For if the ministration of condemnation be *glory*, much more doth the ministration of righteousness exceed in *glory*.—For even that *which was made glorious had no glory* in this respect, by reason of the *glory* that excelleth. For if that which is done away *was glorious*, much more that which remaineth is *glorious*."

From this passage we perceive that this dispensation is not an age of "*darkness*, compared with Israel's glory," but rather one of light and glory. Isaiah, in his 60th ch., looks upon it in the spirit of prophecy when he says, "*Arise, shine*; (marg. be enlightened,) for thy *light is come*; and the *glory* of the Lord is risen upon thee. And *Gentiles* shall come to thy *light* and kings to the brightness of thy rising."

Now hear good old Simeon—one who was waiting 1800 years ago for the consolation of Israel. Luke 2: 25.

"Then took he him (Jesus) up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; *A light to lighten the Gentiles, and the glory of thy people Israel*."

John 8: 12. "Then spake Jesus again unto them saying, I am the *light* of the world." And again: John 1: 9.—He was the *true light*. Now had they arisen and been enlightened, then would all these blessings in this 60th ch. of Isa. attended them. The sons of strangers would have *built up their walls*, &c., but they would not. "He came to his own, and his own received him not." Their deeds were evil, and they hated the light. "They would not come to the light lest their deeds should be reproved"—they chose darkness—they would not "Arise," and be enlightened; therefore says the Savior, "The kingdom of heaven shall be taken from YOU, and given to a people bringing forth the fruits thereof." But is it possible that this is conditional? Hear Jeremiah again. "At what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it, if it do evil in my sight, that it *obey not* my voice, (did Israel "arise?" and was she willing to be enlightened when her light came?) then I will REPENT of the good wherewith I said I would benefit them"

But lest this should fail to confirm *all* minds of the conditionality of this prophecy I will let inspiration settle it forever.

Isaiah says "*the sons of strangers shall build up thy walls*."

Now hear Zechariah upon this same point. Zech. 6: 15. "And they that are *far off* (strangers of course) *shall come and build in the temple of the Lord*, and ye shal know that the Lord of hosts hath sent me unto you.

And *this shall come to pass if ye will diligently obey the voice of the Lord your God*." Does it not say IF? Have they obeyed dilligently the voice of the Lord?

Have they arisen and been enlightened with the "*true light?*" Let facts decide, and let us yield submission to the purpose of God.

For the Crisis.

Fight the good fight of Faith.

Hartford, Ct. Dec. 23d, 1855.

1 Tim. 6: 12. Faith is the principle which, in the sight of God, distinguishes His children in this world from other men. The Christian is to fight the good fight of faith, and by faith he lays hold on eternal life. To fight successfully, he must have his feet shod with the preparation of the Gospel of peace—the helmet of salvation—the sword of the Spirit—the shield of faith—his head crowned with the righteousness which is of faith, and Jesus for his Captain and all will be well. Two great classes exist here, believers and unbelievers. The written word i. e. the Bible has survived the bitterest opposition—the minutest examination ever applied to any volume the world has ever seen. The fulfilment of prophecy—the human character—the effects upon the mind, and conduct of man, which the reception of the Gospel produces—these are some of the daily evidences of its truth. We are required to believe the testimony of God. We read in the account of the rich man and Lazarus, the former says to Abraham, "if one went unto them from the dead, they would repent." But Abraham replies, "if they hear not Moses and the prophets, neither will they hear though one rose from the dead." Now one has risen from the dead, even Jesus, and those who will not believe upon evidences before mankind, now, would not in case one rose from the dead in this day. We please God by placing simple and full reliance upon all He has said. We believe every thing the Scriptures record as having transpired; and everything they foretel to take place, we unhesitatingly and with all our hearts believe will come to pass. When we read that in six days the Lord made heaven, earth and seas, and all that in them are, we believe such is the plain truth; we do not require the professed aid of the geologist to show how it was done; that is, according to his explanations and reasonings—that one of these days meant thousands or milions of years, when God tells us the evening and morning were the first day; so of the second, third, fourth, &c. No! it is by faith, not human science, that we understand the worlds were framed by the word of God. It is by faith we know that God will raise the dead from their graves, notwithstanding the man of science demonstrates as he thinks such a work to be an utter impossibility. The sentiment avowed, which will believe nothing but what is obvious to the senses, we spurn; for it is an infidel sentiment. We believe in a miracle-working God. In our very hearts we believe, we realize, that He raised up Christ from the dead; and this living, this simple and genuine faith, grasps the Resurrection future of all now dead.

This is an age, Brn. and Srs., when faith is low. The vital truths of the inspired word are attacked in the professed Church, and out of it; yet by using the shield of faith, you will escape the delusions of this perilous time. Remember your fight is one of faith. O Brn. and Srs., redeem the time.

Yours truly, Solomon Hale.

For The Crisis.

Letter from Br. B. Spaulding.

Orington, Me. Dec. 30th, 1855.

Dear Br. Merriam:—Praised be God, I am yet alive, and my life is crowned with the mercies of God. I have to praise Him, and to labor in His cause, and find His work my delight.

You know my temperament is to be up, then down: well, blessed be God, it has been up with me for four months past, and I have been laboring on one of the Fox Islands—Vinal Haven—for the last four months, visiting families and giving lectures; and I have had a good time, found the people ready to come out to hear, and hear with candour and attention too.

There are 1500 inhabitants there, ten school houses, no Minister, nor meeting-house; of course there is no sectarianism, nobody feeling afraid their Church would be pulled down; nobody to oppose. It is the best field for me to labor in I have ever found. Almost every one would come out to hear, and I have given lectures in ten school houses in Vinal Haven, three in North Haven, and one in Matinicus—14 in all—from 3 to 10 lectures, in each, to good congregations. My lectures have been first, on searching the Scriptures, second and third, the Kingdom of Heaven, fourth, the fall of man and Restoration by Jesus Christ, fifth, the Resurrection of the dead, sixth, the new heavens and earth, seventh, the New Jerusalem, eighth, the signs of the times, ninth, the sleep of the dead, tenth, the destruction of the wicked, thus bringing the whole of the Advent Gospel before the people; a people who were ignorant of that doctrine; thus sowing the seeds of truth, which may spring up and bear fruit.

I have been very kindly received, very hospitably treated, and have enjoyed the work exceedingly. My health has been good, and my spirits are good. My faith remains firm in the glorious truths spoken of by the Prophets concerning the Kingdom of God, and the coming of our Lord and Savior Jesus Christ.

Light I think does and will gradually increase. The disappointments we have passed will lead to more caution as to what we believe and receive. It should lead us to feel humble in view of our imperfections, and short-sightedness, and to trust more to the leadings of God's Spirit.—We should not shut up our minds against new truths, but keep them open to conviction, ready to hear and examine, and keep so humble that the spirit may lead us into truth.

I think I can see truths or prophecies ahead of us, which must be fulfilled before the cleansing of the earth by fire. I might name some of them over; but will not at this time, lest I should distract the Brn. I feel for them, I see the discouraged, distracted state of their minds. I sympathize with them, I know what it is; they have been honest in doing as they have, they acted according to their best light, and God always will bless those who act up to their best light; and wherever they have erred, their error has been that of the judgment, and not of the heart.

Let them take courage, trust in the Lord, and cling to His promises, not one jot or tittle of which will fail.

God is not a man, that He should lie; or the son of man, that He should repent, or change His purpose; what He hath said, He will do.

Comfort one another, speak ye comfortably to Zion, strengthen the weak hands, and confirm the feeble knees, say to them of a fearful heart, be strong, behold your God will come. Yes, praised be His name, He will come and save you, though mistaken in the time, God's promises have not failed. Hold on, Brn., endure unto the end, and the Kingdom will be yours.

Yours, waiting for redemption,

Benjamin Spaulding.

Selected For the Crisis.

Pride and Humility. I never yet found pride in a noble nature, nor humility in an unworthy mind. Of all trees, I observe that God has chosen the vine—a low plant, that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. When God appeared to Moses, it was not in a lofty cedar, nor sturdy oak, nor the spreading plane, but a bush—an humble, slender, abject bush. As if He would, by these elections, check the conceited arrogance of man. Nothing procureth love like humility; nothing hate like pride.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) | ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | NO. 27 CENTRAL STREET (UP STAIRS.)

JONAS MERRIAM, EDITOR. | LOWELL, MASSACHUSETTS, SATURDAY, JANUARY 19, 1856. | VOLUME 2.—NUMBER 23.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months,	$1,00
For a single copy 3 months,	50
Five copies to one address for 6 months,	4,50
Ten copies to one address for 6 months,	8,00
Twenty copies to one address for 6 months,	14,00
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H. V. DAVIS, J. COUCH, M. GRANT, } *Publishing Committee.*

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For The Crisis.

'I will bring distress upon men; and they shall walk like blind men.' Bible.

BY S. S. B.

No. 6.

ROME, named the *Eternal City*, is called by one historian *the city of robbers.* This famous capital of the western world, and residence of the Pope of Rome, or man of sin, stands on the river Tiber, fifteen miles from its mouth.

Its foundation according to the chronology of Usher was laid in the year of the world 3256, about 748 years before Christ, and towards the end of the reign of Hezekiah king of Judah, by Romulus and Remus, and soon it became the mistress of the world.

From this city went forth the mailed hordes of invading savages to murder, burn or conquer. From this city went forth the decree that obliged Joseph and the virgin Mary to go to Bethlehem, the place were the Messiah was born.

In this city *Nero*, the most cruel and savage of all men, and also the most wicked and depraved, (except some of the Popes,) began his persecution against the Christian Church. He condemned them to death, and they were insulted in their sufferings. Some were sewed up in skins of beasts, and then exposed to dogs to be torn in pieces. Some were nailed to crosses, others perished by fire. The latter were sewed up in pitched coverings which, being set on fire, served as torches to the people, and were lighted up in the night. *Nero* gave leave to use his own gardens as the scene of all those cruelties. He however killed himself in the fourteenth year of his reign.

"HISTORIANS usually reckon ten general persecutions, the *first* of which was under the emperor Nero, thirty-one years after our Lord's ascension, when that emperor, after having set fire to the city of Rome, threw the odium of that execrable action on the Christians. First, those were apprehended who openly avowed themselves to be of that sect; and by them were discovered an immense multitude, all of whom were convicted. Their death and tortures were aggravated by cruel derision and sport; for they were either covered with the skins of wild beasts and torn in pieces by devouring dogs, or fastened to crosses, and wrapped up in combustible garments, that, when the daylight failed, they might, like torches, serve to dispel the darkness of night.—For this tragical spectacle, Nero lent his own gardens, and exhibited at the same time the public diversions of the circus; sometimes driving a chariot in person, and sometimes standing as a spectator, while the shrieks of women burning to ashes, supplied music to his ears.

"The *Second* general persecution was under Domitian, in the year 95, when 40,000 were supposed to have suffered martyrdom.

"The *Third* began in the third year of Trajan, in the year 100, and was carried on with violence for several years.

"The *Fourth* was under Antonius, when the Christians were banished from their houses, forbidden to show their heads, reproached, beaten, hurried from place to place, plundered, imprisoned, and stoned.

"The *Fifth* began in the year 127, under Severus, when great cruelties were committed. In this reign happened the martyrdom of Perpetua and Felicitas, and their companions. These two beautiful and amiable young women, mothers of infant children, after suffering much in prison, were exposed before an insulting multitude, to a wild cow, who mangled their bodies in a horrid manner; after which they were carried to a conspicuous place, and put to death by the sword.

"The *Sixth* began with the reign of the emperor Maximinus, 235.

"The *Seventh*, which was the most dreadful ever known, began in 250, under the emperor Decius, when the Christians were in all places driven from their habitations, stripped of their estates, tormented with racks, &c.

"The *Eighth* began under Valerian.—Both men and women suffered death, some by scourging, some by the sword, and some by fire.

"The *Ninth* was under Aurelian, in 274; but this was inconsiderable, compared with others before mentioned.

"The *Tenth* began in the nineteenth year of Diocletian, 303. In this dreadful persecution, which lasted ten years, houses which were filled with Christians were set on fire, and whole droves were tied together with ropes, and thrown into the sea. It is related that 17,000 were slain in one month's time; and that during the continuance of this persecution, in the province of Egypt alone, no less than 144,000 Christians died by the violence of their persecutors; besides 700,000, that died through the fatigues of banishment, or the public works to which they were condemned." [Buck's Theological Dictionary.

From this city of murders went forth the bloody mandates of these cruel monsters. But Rome has had its morning, noon, and now comes its doleful night—a night in which no glimmering star of hope shall shed a ray of light amid the fierceness of the wrath of God who has witnesed the tears, and heard the dying groans and prayers of His persecuted saints. *Not a hair of their heads has fallen without His notice*; He has watched their precious dust; He will soon revivify those martyred ones, of whom it is written *they came out of great tribulation.* Their prayers are among the *odours in the golden vials* of Rev. 5: 8.

The population of this great city, according to Putnam in his dictionary of dates, is estimated in A. D. 48, at 6,900,000! The ground on which the modern city is built covers about one thousand acres, or one mile and a half square. Its walls form a circuit of fifteen miles, and embrace an area of 3000 acres. In 1836 the population consisted of 153, 678, exclusive of Jews, who amount to 3,700.—It now has one building—St. Peters—that will hold over one third of its population. It covers 20 acres, and cost one million.* Pope Leo X, in order to carry on this magnificent structure, published indulgences and a plenary remission to all such as should contribute money towards it. This world-renowned structure will hold 54,000 persons. The city contains 46 squares, 5 monumental pillars, 10 obelisks, 13 fountains, 22 mausoleums, 150 palaces, 346 churches.

Rome once contained 6,900,000 inhabitants; its present number is not one quarter of a million. "Alas! alas! that great city," in which the mitred Antichrist sat in the temple of God, showing himself to be Lord God the Pope, now crouches a sycophant at the feet of one of the vilest parvenus, who in turn uses him to serve his own political interests.

An article before me makes the following statement:—

"ROMANISM AT ROME. Italy is the best place for seeing the effects of Popery; for if there is anything good in the system there you ought to see it. Rome ought to be a celestial city; for if the Pope be God, then the city must be heaven—it might be expected to be the New Jerusalem, whose inhabitants bask in the perpetual sunshine of Pontifical favor. Well, we know that in 1847 there were 150,000 inhabitants in the city of Rome; now there are *only* 100,000, the other 50,000 being banished or in prison, and their old Pope requires from that day to this, the power of two foreign armies to keep him in his rickety chair. If the Pope be God, then the inhabitants are saints; but of what is Rome's population composed? Brigands, shirri, soldiers, daupers, and prisoners, and the Pope presiding over them all!"

* Pounds Sterling.

Let me introduce an extract taken from the columns of the New York Times of Jan. 31st, 1852. It presents a sample of Papal Romish government in the nineteenth century.

"NEAPOLITAN ATROCITIES. It is nearly a twelve-month since Mr. Gladstone's expose of Neapolitan cruelty and deception was made public. Sufficient time has passed to judge of the effects. If the government of that unfortunate kingdom could possibly be shamed into humanity, it would have been so since that eloquent pamphlet was circulated throughout Europe, exciting the horror of the benevolent, and the contempt of all public men, who cannot fail to realize the gratuitous barbarity of such proceedings. Naples is branded as the felon government. It stands before the world in the plenary enjoyment of all the infamy its terrible wickedness deserves.

"Our files of the *Risorgiamento* keep us posted as to the course of events in the Two Sicilies, and we regret to observe no amelioration of the symptoms. The number of political prosecutions continues without abatement. It is no rare occurrence to see three or four hundred prisoners arraigned, at one Court term, for high treason, in having lent themselves to the project of Italian Unity. Twenty-five thousand prisoners are supposed to suffer the vengeance of government, the torture of hunger, the intolerable weight of chains, or the welcome agonies of death, in the various prisons of the kingdom. Those noble men, Poerio, Scialoia, Setembrino, Cagnazzi, still rot in confinement. It happened that the finest intelligences the miserable despot could lay his hands on, were the first to fall beneath his wrath. Nearly all the talent, enlightenment, wisdom and goodness of the kingdom were shut out from life, light and hope forever, at the first outburst of the monster's cruelty.—Now the men of a less notable stamp, the true-hearted but subordinate sympathizers with liberal sentiments, are having their day. The trials are purely arbitrary, the object of every officer of the Court being the conviction of the prisoner, and the prisoner having no earthly means of defence. There is no getting back to freedom from a Neapolitan Court room. The only exit is into some filthy dungeon, populous with vermin, or what is worse, abandoned wretches flung in to suffer the penalty of revolting crimes. The city of Naples is less crowded with prisoners of State than other portions of the kingdom. It is an object of the government to prevent the world of travel that floods every season that lonely capital, from encountering the evidences of demon-like barbarity. The castles, fortresses, and dungeons of Calabria, however, make up for any deficiencies in inhumanity at the capital. The Island of Capri has 120 or 130 upon it. A writer thence describes the treatment of one of the prisoners, and leaves us no reason to doubt that it is a fair ensample of the whole.

"'One of these unfortunate men was condemned to be lashed in the Piazza of our little village for some trifling offence. During the night he nailed up his prison door. The ordinary Urban guard the next morning were sent to bring him to the flogging-post, but finding they could not get at the prisoner, the civil authorities called in a picquet of soldiers. The prisoner from within prayed for trial, saying he was unjustly condemned to be flogged. At last the soldiers broke open the door, and he was laid on a bench to be lashed. The unhappy man tried to escape. The soldiers then struck him with the butt-ends of their guns, on the hips, head, and belly, accompanied by sabre wounds. Thus bleeding and exhausted, he was again placed on the bench to be flogged, but being supposed to be dying, he was carried off to prison, where he expired in a few hours.'

"And thus are men of the highest refinement, and accustomed through early life to every indulgence of ease and intellectual gratification, doomed to suffer the long, tedious tyranny of years, if death, more merciful than man, does not interpose to release them.

"The only means of estimating the number af those who have fallen victims to royal jealousy, is to count up in each community, the various individuals whose disappearance cannot be otherwise explained by their friends, and whose known probity of character, and frankness of utterance, would be likely to expose them to danger of the judgment. They are, perhaps, unheard of, and their fate left problematical for months, when at last they are extracted from some loathsome vault, to have the question of guilt or innocence sifted. Mr. Gladstone confined his narratives to cases which had transpired on the Continent. The dungeons of the Island would have furnished him instances of prisoners brought up for trial who had been awaiting it for *two years*, among unspeakable, inconceivable sufferings.

"It seems therefore that the efforts of Mr. Gladstone, seconded by Lord Palmerston, to arm the public opinion of Europe against the atrocities of this crowned felon, have had but a partial effect. The Court of Naples certainly exhibited at the time much sensitiveness to criticism, but only modified its plans so as to conceal them better from scrutiny. There was the additional Inquisitorial element of secrecy introduced, to baffle foreign impertinence. That was pretty much all. The capital prosecutions are as numerous, the charges as frivolous, the penalties as severe, as they ever were; and the king defies alike the opinion of men and the dictates of humanity.

"'See Naples and die,' was the exulting proverb of olden time. 'See Naples and live if you can,' is the modern version. The kingdom is a vast prison, with countless unseen dungeons, and lurking trap holes in which the pride, and manhood, and intellect of the people are buried alive. Its cities are slaughter houses, where better blood is daily poured out, than ever coursed in Bourbon veins. Its schools inculcate passive obedience to the king, whose violated oaths are described as so many acts of piety. The Churches are thronged with soldiery to whom the well drilled priests pour out Sunday after Sunday absurd invectives against Liberty and the constitution; or panegyrize the blessings of absolutism.—This is Naples of to-day. A people, whose characteristic is long-suffering, and gentleness, and patience, oppressed with a sorer burden of tyranny than history furnishes an idea of! It seems impossible that such wrongs can exist in the nineteenth century. The common sense of mankind should at once speak and forbid it."

The article above presents some idea of what Papal rule and authority does when it has power, and what it would do if it could. Here is another sketch of BABYLON THE ONCE GREAT:

"A SKETCH OF THE PAPAL STATES. A letter from Ravenna, dated June 12, says the misery in the States of the Pope is extreme. Last year the harvest and the vintage failed, and now they would sell themselves for a piece of bread.—Mothers and even fathers sell their daughters at the tenderest age, even of ten or twelve years; and there is among the poor suffering creatures universal corruption. The price of a piece of bread has risen from three to six fold, and that of the commonest wine (here a necessary of life, and used by all,) three times or more.—When I go to take my breakfast in the coffee-house, (where even at these high prices, I still have an excellent mug of coffee, milk, sugar, two rolls, and two boiled eggs, napkins, &c., in the best coffee-house, for 9 cents—4 1-2 d.) I see little children, miserable women, and even old men, once evidently in better circumstances, and educated too, come and lean by the door, look wistfully in, and humbly wait for you to see their misery, or beg you, for the sake of the Blessed Mary, to relieve their hunger! The people generally do not get one-third of what they want to eat. Meantime they sustain 72 cardinals, or a good portion of this college, idle and useless princes, besides a host of priests that eat up the land, and a good round number of their own good-for-nothing soldiery. Then it requires more than 10,000 French soldiers to keep the capital, eternal Rome, in order, and the Pope from running away, or being massacred, and at least 10,000 Austrians for the north in Bologna, Ancona, Forli, Faenza, &c. What a picture! And yet it is not exaggerated, but underdrawn. Meantime the nobility are also sinking; for the law of primogeniture has been abolished, the estates are divided, and I can see nothing before the Papal States, but universal decay, misery, and downfall."

In another article from the pen of S. Cassali Sechi, Editor of Gavezzi's Crusader, once a citizen of Rome, now of N. Y., we find the following: He addresses himself to Arch Bishop Hughes on the eve of his embarkation for Rome as follows:

"My Lord, you are going to Italy! my most beloved and native land. Soon you will tread with your national episcopal brogues that soil of heroes and of martyrs—the idea alone of seeing that terrestrial Paradise—that blue sky of her serene heavens—that sun which covers with its radiant mantle her miseries and sorrows makes my very heart throb. You will arrive there with a pompous suite. You will be received by the hierarchy with honors—you will march through the streets of our Eternal Rome, as one of her masters and conquerors. And you, a stranger, will be better protected than a Roman citizen. * * I wish you would follow me in an ordeal of spiritual manifestation, on an errand through the city of Rome and into the Roman States. In our walk through the deserted streets of the 'Eternal City,' were we to meet the so called Representative of God on earth, driving in a sumptuous and richly decorated carriage, followed by a company of dragoons, to see the people going and coming without kneeling as of old before HIS HOLINESS and shouting no more as was customary in the bright days of his Pontificate, you need not be surprised, MY LORD JOHN HUGHES; *because the people are starved, oppressed with taxes, tortured by the most demoniac police Satan himself could have ever invented to persecute humanity. You would see even mothers covering the face of their children at the breast, that they should not receive from the modern Nero a Papal blessing, which at Rome in our day is considered a curse.*

"From the public streets I would lead your Lordship to the dungeons and prisons of San Michele a Ripa Grande, or of the Termo Diocleziane, where we could learn from the Papal Jailor how died a few months ago, 'one Gavezzi,' after having endured five years of close confinement, of privation, of mental aberration, and physical tortures.

"In these two establishments we could find not hundreds! but thousands! of political prisoners—all the youth of Rome and of the Roman States who were unfortunate enough to trust in the paternal pardon of your Pope. Do not be surprised if you find those dens crammed and jammed with moving human flesh.—Should you by accident complain of it to CARDINAL DELLA GENGA, the minister of justice would answer you, '*If the prisons are filled, the graves are open.*'

"Inquiring of the inmates, for what crime they are so barbarously treated, they would answer you, 'My Lord, for loving republicanism and liberty as they do in America.' Should you interest yourself so far as to ask them how they were condemned—by what tribunal they were judged—on what authority they were dragged away for years and years from the bosom of their friends and family and society, they would feebly reply, 'We were tried by an Inquisitorial court without meeting our accusors and informers face to face, without being allowed to reply, or choose a defender; we appeared before our masked Inquisitors only to be sentenced.' Their nourishment, my Lord, you would find very different from your Episcopal table. The poor martyrs of freedom are fed on bad brown bread, or soup so clear that you could christen with it. Meat and fresh vegetables are totally banished from those enclosures, or make there a scanty visit only on holy days. The same treatment is practised at St. Leo, at Civita Vecchia, at St. Michele, at Palliano, and in all the hundreds of political Papal galleys. * * Next, my Lord, comes the police. Oh, the PAPAL POLICE is as the Romans call it, *l'inferno sulla terra* (*hell on earth.*) This department will offer your Lordship another specticle of a monstrous and inefficient government. The directors and commissioners are *generally men taken out of the prisons, or from among highway robbers.* In SACRED ROME you will find a Chief of Police and administrator of justice (!) the famous NARDONI who has served as a forger many years in a galley; and should you insist on his taking off his clothes, you would find on his shoulders the brand of infamy stamped with a hot iron.

"The administration of the laws in the Roman States is under the special jurisdiction of Bishops like you. They preside at trial as you would do were New York an appanage of popery. The successors of the Apostles employ Russian legislation, administering the bastinado to political offenders, and also *to women.* When the pious men cannot discover by false promises of pardon, or by bribery, any confederacy or political secret, they resort to the *canaletto*, a barbarous instrument under which the wretched victim often expires. This salutary expedient was first introduced by the very Rev. Cardinal Pacà, in 1847. Religious toleration, which, according to his Holiness, is an abomination of modern times, is out of the question, and totally unknown in the States of the Papacy. At Rome, near the Coliseum, or behind the Capitol, or side by side with the Minerva, where is the Inquisition with hundreds of victims deprived of freedom, you will see plenty of street preaching. You will not find the so-called Angel Gabriel, but ignorant, dirty priests, abusing Protestants, denouncing heretics, and damning all those out of the Church."

Such, reader, is the state of modern Rome.

(To be continued.)

For the Crisis.

Preparation to meet the Bridegroom.

[BY S. M. BASSETT.

A conviction has been resting upon my mind for the last year, that the Advent Church have never yet been fully prepared to meet the Lord. I think that but few are so completely dead to the world and all it contains, and entirely consecrated to God, as to be qualified for translation.

Dear Brn. and Srs., we are on the eve of that great day of days for which all other days were made. Prophets and Apostles have in all their writings been pointing down to it as the great consummation day. Saints in all ages have viewed it as the most important of all events. We look upon it as an event most awfully sublime. Does it not then appear evident that those who are to witness such an event with mortal eyes, must be pre-eminently holy? Reason as well as Revelation teaches us that we must be entirely purified from all that is, in any degree, offensive in the sight of God, before we can gaze, with an unblanched countenance upon a scene of such terriffic grandeur, and transcendent glory. The word of the Lord says, "Without holiness no man shall see the Lord." "Blessed are the pure in heart, for they shall see God."

Let us, for a moment contemplate a scene which St. Paul tells us was a faint type of that scene for which we are looking. See Heb. 12: 18–29. In the 26th verse he says, God's "voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Let us imagine, if we can, the glorious and awful scene at mount Sinai. There were thunders and lightnings, the sound of a trumpet, long and loud, the very mountain itself smoking, trembling, and quaking. Grand and terrific indeed! Ah, God was there. When a pure and holy God revealed himself in this majestic and awful manner, who can wonder that it was almost too much for mortals to bear? But beloved, we are looking for a scene, far more glorious, "also heaven," is to be shaken! How will a guilty, trembling world try to shrink away from the presence of the great and mighty God!"

Says Isa. 2: 19, "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord and for the glory of His majesty, when He ariseth to shake terribly the earth." Awful moment! How should we "Watch and pray that we may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man?" Oh, surely, if we have "this hope" in us, we shall "purify ourselves, even as he is pure." Every desire, and motive, which does not spring from pure love to God, will be denied.

This purifying process is a severe one, and but few probably will endure it.—Says Daniel, "Many shall be purified, and made white, and tried." We must be entirely set apart for God. It is not sufficient that we aim to be; we must *actually* be entirely consecrated to God. We must be much more dead to the world, and alive to God, than we have probably ever yet been. We have, dear Brn. and Srs., passed through many trials which have been severe.—The belief of a doctrine so much hated and despised by the world as the appearing of our glorious King, has exposed us to no small amount of ridicule. Our names have been "cast out as evil," we

have been scoffed at, but have all our trials, great as they have been, served so to wean us from the world that we are conscious of doing nothing except to please God? that we have His smile and approbation resting on us continually, and that we are doing nothing but what we are conscious God approves? Have our trials had this effect? If not, we have not been sufficiently purified, the gold has not been sufficiently tried. We must enter the furnace once more; and it must be heated hotter than ever before. We shall come out at last, glory to God, not only "as gold seven times purified, but also as a bride with white raiment and adorned with her jewels. Isa. 61: 10.

O let us hasten to purify ourselves and be ready for the marriage supper of the Lamb.

The World's Crisis.

LOWELL, JAN. 19, 1856.

The Millennium.

As we may have some readers who have not fully investigated the Scriptural testimony in regard to the Millennium, and particularly as our Correspondent who writes under the signature of Amicus, has offered some friendly suggestions on the subject, I thought it might be advisable to present some remarks, not specifically in reply to him, but upon the question of the pre-millennial Advent, leaving it for others, if they choose, to reply definitely to his arguments.

The great question of paramount importance in relation to the coming age of glory to the Israel of God, is, whether the glowing, precious, blessed promises that shine all through the prophetic declarations in relation to the day of Israel's triumph, and the extension of her dominion over the entire surface of the globe, is to be accomplished by the personal appearing of Zion's King for the redemption of His people and the destruction of His enemies, or by a spiritual manifestation of His grace, conquering the world by the energies of His all-subduing love. This one grand idea is the key to the prophetic vaults which will bring out of this bank of heaven the rich deposits of golden treasure—the pure coin bearing the image and superscription of Prince Immanuel. Just settle this point, and a solution is found to the entire subject.

Let us recur to some passages of Scripture which are claimed by the advocates of a temporal millennium as favoring their theory on this subject.

To my apprehension the Scriptures are so plain on this subject that he may run that readeth; for if it be in the power of language to express the final catastrophe—the ultimate ruin that is to overwhelm a rebellious world, it is expressed in those identical passages and their contexts that are so frequently cited to prove a *spiritual* reign. In those very Scriptures the sentence of a guilty world is written as in letters of living light. The lightnings of God's vindictive justice flash fearfully, and the thunders of His violated law roll in monitory tones that are enough to shake the pillars of the earth, from those portions of divine writ which by the present popular theology are distorted into the light of God's countenance, and the whispers of His love.

One of the passages most commonly quoted to sustain the popular theory is that contained in the 2d Ps. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." V. 8. This being the first passage which is understood to clearly develop the great fact of Christ's spiritual reign, and as furnishing a sort of chartered right to the heathen as the subjects of His overflowing love, to be controlled by the sceptre of His grace, we will commence with this Psalm.

It has been God's method of communicating instruction, to seize upon some present object, or some prominent event, as a *nucleus*, around which to throw many instructive ideas—many salutary admonitions, or heavenly consolations, as the case may be. Now the most prominent vent in the world's history—that point from which radiates all the light that has shone upon a benighted world is the *cross*. It was the most fearful development of heaven-daring rebellion on the part of those who, with wicked hands, crucified and slew the only begotten and dearly beloved Son of God, the world ever witnessed.—The inspired Psalmist lays hold on this event to illustrate the revolted state of man and the final retribution of such an apostatized race.

His first exclamation is, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves and the rulers take counsel together against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." vs. 1–3.

Turn now to Acts 4: 25–28. "Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontus Pilate with the Gentiles and the people of Israel were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done." This quotation from the 2d Ps. demonstrates that David had reference primarily to the events transpiring at the crucifixion. The idea seems to be this—a war is waged by the combined powers of earth against the government of God. The moral purity of His Son, and the holy requisitions of the Gospel were abhorrent to their feelings; and through the corruption of their own depraved natures, instead of submitting to His blessed yoke and heavenly precepts, they reject His easy reign, break assunder the bonds of moral obligation, and cast away the cords of the divine law. Thus they virtually undertake to overthrow the government of Jehovah, and wage an unequal contest with the King of kings.

V. 4. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." In the poetic imagery of the Psalmist, the Lord is represented as holding His enemies in *derision*, or as smiling at the puny efforts of such impotent foes.

V. 5. "Then shall he speak unto them in his wrath, and vex them in his sore displeasure."

This is an expression of the indignation of God at such unparalled outbreaks of violence and rebellion.

V. 6. "Yet have I set my king upon my holy hill of Zion." This v. declares that His King, (Marg. *Anointed*,) the same Anointed One against whom their energies had been combined, and whom they had designed to crush, was exalted to the honors of royalty. They thought to extinguish the spiritual light so painful to their diseased organs of vision; but they had indeed "imagined a vain thing;" for that light had arisen in glory far above their reach, and in peaceful security it looked down from the heights of heaven above.

V. 7. "I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee." In this v. the Father recognizes the object of their malice as the Son of His love. To find the fulfilment, turn to Acts 13: 32, 33.—"And we declare unto you glad tidings, how that the promise made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee."

Thus it appears that the Lord made this public recognition of His Son by *raising Him from the dead*. The object of the Father's most endeared affection could not be permitted to remain under the dominion of death. The Divine arm is put forth, the chains of death are broken, the charnel house unlocked, and Jesus comes up again, covered with light and glory, triumphant over the powers of hell. Thus it was demonstrated that He was no other than the Son of God, being declared such by the resurrection from the dead.

V, 8. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Many believe that as the heathen are to be given to Christ for an inheritance, they must of necessity be converted; but that this is not a Scriptural position, the following verse will show.

V. 9. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." But as some would convert this iron rod of justice into a golden sceptre of mercy, and make this denunciation of wrath a promise of salvation, let us proceed to scrutinize the passage in the light of Bible truth.

The term *break* seems to be used in Scripture as synonymous with *destroy*, as "I will break the pride of your power;" "and shall be *broken*; yea, also, the prince of the covenant." I am confident no different interpretation can be fairly made out from Scripture usage. But when you come to connect with it the idea of a *rod*, it would be in the highest degree unnatural to regard it as the operation of God's grace; and if you add that this breaking shall be with a *rod of* IRON, it is passing strange that any one should mistake such denunciations for a promise of salvation, and more especially when it is annexed that they shall be *dashed in pieces like a potter's vessel.*—This last expression is one of the most striking representations that could be conceived of to express the perfect, final and irremediable destruction of the heathen, and all who are in rebellion against the government of God. What can more fully present the idea of utter destruction—eternal ruin—than dashing to fragments an earthern vessel? If it were not for the prejudices of education, and a desire to sustain a favorite theory, no one could have misinterpreted so plain a passage evidently spoken too in "sore displeasure" of God against most atrocious wickedness. Were the advocates of the popular theory to take the ground occupied by many sound and gifted minds, as that of Pres. Edwards, that the millennium would be preceeded by great and terrible calamities that would exterminate a large portion of the wicked from off the earth, there might be some plausibility in their exposition of similar passages; but when the position is taken that the world's conversion is to be effected by the ordinary means of grace as theologians now believe, it is impracticable to find any harmony or consistency in the scriptural presentation of the subject.

Now the Bible is intended as a plain guide—"a light to our feet and a lantern to our path"—would the great Author of it threaten to *dash in pieces* the subjects of His pardoning love and saving grace with a rod of iron? Would He tell them in His WRATH that Jesus is exalted as Head over the house of David? that He holds the reins of universal empire? and that all who have risen in rebellion against His sovereign authority are to be given into His hands, inasmuch as He is the rightful Proprietor of all things, even to earth's remotest bounds? and that He has "appointed a day in which He will judge the world in righteousness by that man whom He hath ordained (or appointed by His decree in the 7th v. of this Psalm,) whereof He hath given assurance unto all men in that He hath raised Him from the dead?" Acts 17: 31. Would He have published to the powers of darkness a manifesto couched in the severest terms of denunciation, and announcing the tremendous and startling fact that those who were implicated in the awful scenes of Calvary were under His control? that they came within the bounds of His jurisdiction, which fact was demonstrated by His victory over death and hell? for "He was declared to be the Son of God with power by the resurrection from the dead," Rom. 1: 4

I learn from the Cottage Bible that there are two words signifying *a staff*, *shebet and chakak*; the one, being emblematical of civil power; the other, of judicial authority; and that the word here translated "rod of iron," is that which denotes the office of a *Judge*. This circumstance proves conclusively that the exposition I have given is correct; for a just Judge is expected to pass sentence according to the merits or demerits of the case. It may fall within the province of the civil power to pardon the guilty, but the judicial power must be governed by the requisitions of the law, and adjudge the criminal accordingly.

Let us now recur to *Bible usage*—one of the most satisfactory methods of settling theological questions.

Jer. 51: 20–23. "Thou art my battle-axe and weapons of war: for with thee will I break in pieces the nations; and with thee will I destroy kingdoms; And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers."

Here the expression, "*break in pieces*," occurs nine times; and does it mean destruction? or salvation? Let the following verse answer. "And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the Lord." If Babylon was saved, and her inhabitants converted, then this expression denotes *salvation*; if otherwise, *destruction*.

Again: Jer. 48: 38. "There shall be lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the Lord." Here the expression is precisely analogous to that in the second Psalm. Was Moab saved? Let the 42d v. answer.—"And Moab shall be DESTROYED from being a people."

Not to pursue the analogy further we have quoted ten examples of Scripture usage, in all of which it cannot be disputed that similar expressions signify entire destruction.

But there is evidence on this point, if possible, still more convincing. If there be any possibility of settling to a moral demonstration the meaning of a passage, it is by the quotation of that passage into some other portion of Scripture; for in such a case we have not merely a *precedent*, but the *exposition* of the sacred writer himself.

In Rev. 2: 27 we find a quotation of the 9th v. of the Ps. under consideration, and the context there shews it has reference to the time when His enemies are to become His footstool.

The text and context read thus: "But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." vs. 25–27. Says Jesus: "hold fast till *I come*," again: "he that *overcometh*," again: "keepeth my work *unto the end*." All these expressions denote beyond controversy that the reference here is to the literal coming of Christ, and the reward to be given to the saints at the resurrection. Just in the same manner a recompense is promised to the faithful of all the seven Churches when He shall come. How striking is the fact that the reward here promised is the same as that promised to Christ in the second Psalm. It is analogous to being seated with Him in His throne, or sitting "on 12 thrones judging the 12 tribes of Israel," or executing "the judgment written; this honor have all the saints." Ps. 149: 9. It is as if He had said, to him that overcometh will I give power over the nations according to the commission which I have received of my Father in the second Psalm.

In Rev. 19th, where Jesus rides forth to fulfil the executive judgment, the saints participate in this ultimate triumph over His foes. "Out of his mouth goeth a sharp sword, that with it he should SLAY the nations," (v. 15,) and from v. 21 we learn that "the remnant *were slain* with the sword of him that sat upon the horse, and all the fowls were filled with their flesh." Therefore the sword is an emblem of destruction indisputably. Again: "And he shall rule *them with a rod of iron*; and he treadeth the winepress of the fierceness and wrath of Almighty God." That this is the executive judgment, none can deny. Here then we have the first and last clause of a verse, expressive of the final judgment upon the wicked, and between these two members of the sentence is almost the identical phraseology found in the second Psalm, "He shall rule them with a rod of iron."

Thus has inspiration placed this term in a position from which no human power can wrest it as they do the other Scriptures, so there can be no excuse for not understanding what God means by a rod of iron.

Vs. 10, 11. "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling."

An appeal is made in these verses to the kings and judges, or rulers of the earth, to serve the Lord with FEAR, and rejoice with TREMBLING—are they called upon to fear and tremble lest the world should be converted? lest they should enjoy the salvation of God? or are they admonished to fear the iron rod of Jehovah's wrath?

V. 12. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

It was the custom of the age for the princes of the realm to kiss a newly crowned king in token of their willing subjection to his authority. Jesus is spoken of in this Psalm as a King newly inducted into office on the holy hill of Zion. Zion, being the seat of David's power, was an apt emblem of the throne of Christ on which He was to sit and rule over the house of David.

Thus far this Psalm plainly denotes the just indignation of God against the rebellious subjects of His government; but it closes with a promise of blessings on the head of all those who trust in Him.

In settling the meaning of Scripture phraseology, we ought first to decide on the signification of the terms according to the *common usage of language* the world over. Secondly, to ascertain how far the *context agrees* with the construction you may put upon it. Thirdly, to ascertain the *Bible usage* by comparing the text with other passages throughout the Bible. Fourth, to find whether your construction harmonizes with the general tenor of Scripture sentiment. The three first methods I have adopted in examining this interesting portion of divine writ. The fourth remains to be attended to.

Taking the plain, literal sense of the language, what a beauty, sublimity and harmony there is throughout the Psalm. But with the spiritual view all is distorted, unnatural and incongruous. And not only so, but it conflicts with the representations of Scripture in other portions of the word. Some of these portions we may take up in a future number.

Personal Favors.

Thank the Lord—and much obliged to those friends from whom I have received private benefactions of late. From two friends I have received $5 each for my personal benefit; from several others, one and two dollars each. I would like to add some remarks, but want of time prevents at present.

For The Crisis.

The Age of Gospel Light.

I have been requested by a Br., favorable to the Advent views, to give my opinion, through the Crisis, upon the 14th ch. of Zechariah.

These views were, in a measure, expressed, in an article which I wrote some weeks since, upon the 20th of Revelation. I presume they will not accord with those of our Advent Brn., but they are presented in a spirit of kindness, and if unscriptural, I wish to be set right.

Before entering upon the consideration of this subject, we would premise, that we can see a good reason why our Lord should desire to have His Gospel become victorious over all the earth, and can see no reason why He should not; for "He is not willing that any should perish, but that all should come to repentance."—With this great principle in view, we will proceed to examine the subject.

It would seem, that the events herein described have not had their fulfilment. By some it has been thought, that the first two verses, related to the overthrow of Jerusalem by the Romans; but a weighty objection to this view arises from the fact, that it is here recorded, that "one half of the city shall go forth into captivity; and the residue shall not be cut off from the city;" whereas a general dispersion then took place; and "Zion was ploughed as a field, and Jerusalem became heaps.—The fulfilment of this prophecy is then in the future; therefore the further inquiry is, When will it be fulfilled?

In our former communication, we adverted to the incursion of Gog and Magog, as recorded in the 38th, and 39th chapters of Ezekiel's prophecy. This warlike prince, the prince of Rosh, Meshech and Tubal, it appears, is to come forth to fight against the ancient chosen of God, and is to fall on the mountains of Israel, with all His bands, and there be given to the ravenous birds of every sort, and to the beasts of the field to be devoured, Ezek. 39: 4. The fulfilment of this prophecy, being yet in the future, and describing an event similar to the one under consideration, may therefore be fairly presumed to refer to one and the same event. In the eleventh chapter of Daniel, commencing at the 40th verse, we have also a prophecy of similar import. After describing the conduct of the wilful king; (which we understand to be the same as the Antichrist of St. Paul and St. John.) the prophet says, "The king of the south shall push at him, and the king of the north shall come against him," &c. We find by this prophecy, that this king of the north is to overflow and pass over, and that he shall also enter into the glorious land, and many shall be overthrown, some however will escape, which agrees with the chapter under consideration.—The substance of this combined prophecy, then, in brief, appears to be this, The Jews will be restored to their own land, and this king of the north, or Gog, in the land of Magog, the chief prince of Meshech and Tubal, will cast his eyes upon the glorions land, the inhabitants of which are dwelling in unfortified security; Ezek. 38: 8, and in his rapid conquests, will overspread much of it, and gain possession of the beloved city. The inhabitants of the land, in their distress, cry out for aid to their Brn. in Christ, the Gentile Christian nations, which aid at this critical juncture arrives, and arrests the complete overthrow of the beloved city. The time has also arrived for the Most High to manifest His power for the deliverance of His people, as He manifested it in former days against the Egyptians and other of their ancient enemies. "The Lord my God shall come, and all his saints with thee." As if He had said, Fear not, O! ye chosen of the Lord, for He shall collect the faithful of the remote nations to aid thee, and himself appear, as in former days, for thy deliverance. What will be the exact nature of the miraculous display of Divine power alluded to in the fourth verse, would be as presumptuous for us to say, as to attempt to ascertain the exact nature of the plagues, with which He will smite the hosts of His enemies, around the beloved city. That they will be smitten with a fearful plague, is vividly set forth in this ch., from the 12th to the 15th vs., and also, that a strange delusion will seize upon them, so that the hand of each, shall be lifted up against his neighbor.

After the overthrow of these presumptuous enemies, the Lord will have perfected His Kingdom, and have ushered in that blissful period of light and knowledge, which all His prophets have predicted, and which are described in the concluding verses of this chapter, wherein the most common concerns of life, are said to be marked with "Holiness to the Lord," and He will be king over all the earth. (verse 5.

It is also asked, if the Mount of Olives is not the Sanctuary that is to be cleansed, and made holy, for the camp of the saints, during the reign of Christ?

In Dan. 8: 14, we read in reply to the interrogation of the saint therein mentioned, "Unto two thousand, and three hundred days; then shall the sanctuary be cleansed." And from the 17th v. we are informed that the vision extends to the end. We will now turn to the 13th ch. of Matt., vs. 38 to 43, and we shall perhaps ascertain something of the nature of this cleansing. The word in the 38th v., rendered world, is *kosmos*, which is correct; in the 39th and 40th vs., it is *aionos*, age; Therefore the passage reads thus; "The field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one. The enemy that sowed them is the Devil; the harvest is the end of the world, (age,) and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world, (age.) The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

It is therefore important that we ascertain what is here meant by the "end of the age." The Jews, we are informed, were accustomed to dispute concerning the two ages of the world; i. e., the age antecedent to the coming of the Messiah, and the age when the Messiah should come in majesty, and establish His kingdom, and introduce an era distinguished for knowledge, liberty, and piety. The disciples seem to have been impressed with those views, to which our Lord adverts, commissioning them to promulge this gospel of the kingdom, correcting however the errors into which they had fallen in regard to the nature of His kingdom and its subjects, (Acts 1: 6–9.) In John 19: 36 we have also the words of our Savior which assure us that his kingdom is not of this world; and in Luke 17: 20, it is said it "cometh not with observation," and from the connection we infer that it was already introduced. Yet some in our day, like the disciples of old, who said, "Lord, will thou at this time restore again the kingdom to Israel?" are looking for the Messiah to sit on a material and earthly throne; and to disabuse the mind of this unscriptural idea, is a matter of vital importance.

We read, Dan. 2. 35, that the "stone cut out without hands became a great mountain, and filled the whole earth." Isaiah tells us of this mountain, 2d ch. 2d to 6th vs., and informs us what it is: The mountain of the Lord's house. Thus we conclude, that the sanctuary is the Church of Christ; His spiritual kingdom, Which He received at His ascension; Dan. 7: 13, 14, the elements whereof were introduced into this world at His Advent; Luke 17; 21. In which the enemy has sowed tares; 2 Thess. 2; 3, and which will be plucked up at the end of age, as we perceive by the passage under consideration. This we conceive extends to the dawn of the Millennial period; which will be distinguished as an age of remarkable purity, light and spiritual prosperity, in proof of which we would refer to Isa. 2d to 6, Ps. 2: 8; 46: 9; Jer. 50: 5; Hosea 2: 18; Jer. 31: 45; Zech. 8: 20–23, as a portion of the passages upon this subject, with which the Scriptures abound. Then will the Gospel of our Lord become victorious in the earth.

AMICUS.

PARTICULAR NOTICE.

ORRINGTON, Jan. 8th, 1856.

Br. Merriam:—I want to say through the Crisis to our preaching Brn., that it is thought best under existing circumstances, to have a Conference in Hermon, where the Brn. and Srs. from different places can meet and exchange views, and come to a better understanding than now exists. We have not had one of our western Brn. to preach to us since the time passed, except Br. Cummings. Brn., do not neglect us any longer.

Will not Br. Couch, Hemmenway, Brewer, or some one who can, come and labor with us, appoint a Conference as above, when it will suit them best, and give notice through the Crisis?

By request, WM. CHAPIN.

P. S. While writing the above, I forgot to mention the labors of Br. Boutell, who spent some time with us last fall, and should this meet his eye, we hope he will receive it as a request to come again as soon as convenient.

W. C.

Bible.

BY RALPH HOYT.

Bible! blessed Bible!
 Treasure of the heart!
What sweet consolation
 Doth thy page impart;
In the fiercest trial,
 In the deepest grief,
Strength, and hope, and comfort,
 In each holy leaf.

Bible—let me clasp thee,
 Anchor of the soul!
When the storm is raging,
 When the waters roll,
When the frowning heavens
 Darken every star,
And no hopeful beacon
 Glimmereth afar,

Be my refuge, Bible!
 Then be thou my stay,
Guide me on life's billow,
 Light the dreary way;
Tell me of the morrow,
 When a sun shall rise,
That shall glow forever,
 In unclouded skies.

Tell me of that heaven
 In the climes above,
Where the bark rides safely
 In a sea of love.
Bible! let me clasp thee!
 Chronicle divine,
Of a world's redemption,
 Of a Savior, mine!

Wisdom for the simple,
 Riches for the poor,
Hope for the desponding,
 For the sick, a cure;
Rest for all the weary,
 Ransom for the slave,
Courage for the fearful,
 Life beyond the grave!

Bible! Blessed Bible!
 Treasure of the heart,
What sweet consolation
 Doth thy page impart;
In the fiercest trial,
 In the deepest grief,
Strength, and hope, and comfort,
 In each holy leaf!

Christ in the Tempest. The sea of Galilee is a small body of water, of no importance to the commercial world, and forsaken now by the busy population which once surrounded its shores. Yet it is classic ground to the Christian; for near its shores and upon its waters were performed some of the most wonderful works of our Saviour, which are related by the historians of his life with a conciseness and simplicity that show the absence of all artifice, and command the admiration of the thoughtful reader. Let us contemplate one incident, for example.

One day he had been teaching a great multitude; and when evening was come, he said to his disciples, "Let us pass over unto the other side." "And they launched forth," in fearless obedience to their Divine Teacher. How little did they anticipate the trials and dangers of that night! They risked all in obedience to their Lord, not asking what evil would happen to them in the path of duty. But not so with Christ. He knew all that was about to happen. The tempestuous wind, the rough sea, and the danger of being swallowed up in the deep—all were known to him, who, though in human shape, could "see the end from the beginning." Yet he trembled not; not a ruffle of anxiety disturbed the serenity of his peace; and, weary with the toils of the day, he sought and found physical repose. There, on that soft pillow, slept the mortal frame of him who ruled the tempest and the sea; and in all the consciousness of his omnipotence, he feared not, but slept on as quiet and secure, as unconscious of danger as an infant in its mother's arms, while his disciples, who had not yet learned the full extent of his power, were toiling to steer the vessel safely through the tempest, and trembling lest they should be swallowed up by the raging billows; they went to their Lord in that hour of fearful danger, and awaking him, exclaimed, "Lord save us; we perish," and they found him a mighty deliverer. Rising calmly and fearlessly from his repose, ready to rescue his chosen ones from the jaws of death, and in the full consciousness of his power to save, he stepped forth, and in the simple majesty of his omnipotence, he "rebuked the wind, and said unto the sea, Peace—be still." Could a mere man have the presumption to speak in such a tone of conscious authority to the warring elements? How would they mock his impudence, by raging on with redoubled violence! Yet this humble personage, to all appearance no more powerful than those around him, was obeyed at once by the wind and the waves. They recognized the mandate of the supreme; and as soon as the voice of command was passed from his lips, they laid themselves at rest at his feet.

An incident so astounding to human credulity, yet so clearly palpable to their senses, could not fail to produce a corresponding effect upon the minds of those who witnessed it. "They feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?" But Jesus, ever ready to improve the lessons of experience, turned to them, and in a tone of mild reproof asked, "Why are ye so fearful? How is it that ye have no faith?" These inquiries were not designed for the occasion alone on which they were uttered. They are applicable at all times to all occasions in which the disciples of Christ are prone to give way to feelings of alarm and discouragement, and to lose a sense of the all-sufficiency of that Divine Power into whose hands they have confided their salvation. In the voyage of life, we meet with many dangers and trials, that take us by surprise, and find us unprepared. While, apparently, surrounded with safety and security, the black cloud arises, and the tempest thickens around us, causing the timid heart to quake and to feel its helplessness.

"There are swift hours in life—strong, rushing hours,
That do the work of tempests in their might."

At such times, when we are apt to feel our helplessness, and to tremble in view of impending danger, as did the disciples when they saw the wind and waves threatening to overwhelm them; then it is that the Lord's inquiry should be laid to our hearts—"Where is your faith?" Faith was often the theme of our Savior's remarks. He knew its value to the human soul. It gives peace, stability and strength in the hour of danger and trial. Without it no one is safe, no one is free from the agitations which conscious weakness forces upon the mind at such times. Faith gives serenity and fearlessness to the mind, and strength to the arm. He is the most trustworthy mariner, who bravely exerts himself to steer his rudder true amid the howlings of a tempest, instead of giving way to cowardly fear and despair. The most savage beasts of the forest will cower and flee before the steady gaze of the man who fears them not. So with temptation, so with a thousand imaginary dangers and perplexities which have their origin in a mind which has no foundation to repose upon, no confidence in a Divine Providence, who is pledged for the protection from all harm of all who trust him; they vanish before the bravery of a trustful heart, and leave it to the enjoyment of "perfect peace."—[Selected.

Selected for the Crisis.

The Evening Prayer. "Our Father." The mother's voice was low, and tender and solemn.

"Our Father." On two sweet voices the words were borne upward. It was the innocence of reverent childhood that gave them utterance.

"Who art in heaven."

"Who art in the heavens," repeated the children, one with her eyes bent meekly down, and the other looking upwards, as if she would penetrate the heavens in which her heart aspirated.

"Hallowed be Thy name."

Low fell the voices of the little ones. In a gentle murmur they said, "Hallowed be Thy name."

"Thy kingdom come."

And the burden of the prayer was still taken up by the children, "Thy kingdom come."

"Thy will be done on earth as it is done in heaven."

Like a low sweet echo from the land of angels —"Thy will be done on earth as it is done in heaven," filled the chamber.

And the mother continued—"Give us this day our daily bread."

"Our daily bread," lingered a moment in the air, as the mother's voice was hushed in silence.

"And forgive us our debts as we forgive our debtors."

The eyes of the children had dropped for a moment. But they were uplifted again, as they prayed—"And forgive us our debts as we forgive our debtors."

"And lead us not into temptation, but deliver us from evil For thine is the kingdom, and the power and glory, forever. Amen."

All these holy words were said piously and fervently, by the little ones, as they knelt with clasped hands beside their mother. Then, as their thoughts, uplifted on the wings of prayer to their heavenly Father, came back again and rested on their earthly parents, a warmer love came gushing from their hearts.

Pure kisses—tender embraces—the fond "good night." What a sweet agitation pervaded all their feeling! Then two dear heads were placed side by side on the snowy pillow, the mother's last kiss given, and the snowy curtains drawn.

What a pulseless stillness reigns throughout the chamber! Inwardly the parents' listening ears are bent. They are giving these innocent ones into the keeping of God's angels, and they gather around their sleeping babes. A sigh deep and tremulous, breaks on the air. Quickly the mother turns to the father of her children with a look of earnest inquiry on her countenance. And he answers thus her silent questions:

"Far back, through many years, have my thoughts been wandering. At my mother's knee, thus said I nightly, in my childhood, my evening prayer, 'Our Father,' that she taught me. Childhood and my mother passed away. I went forth as a man, into the world, strong, confident, and self-seeking. Once I came into great temptation. Had I fallen in that temptation, I would have fallen, I fear, never to have risen again. I was about yielding. All the barriers that I could oppose to the inrushing flood, seemed just ready to give way, when, as I sat in my room, one evening, there came from an adjoining chamber, now first occupied for many weeks, the murmur of low voices. I listened. At first no articulate sound was heard, and yet there was something in the tones that stirred my heart with new emotions. At length there came to my ears, in the earnest, loving voice of a woman, the words—'Deliver us from all evil.' For an instant, it seemed to me as the voice of my mother. Back with a sudden bound through all the intervening years went my thoughts; and a child in heart again, I was kneeling at my mother's knee. Humbly and reverently I said over the holy words of the holy prayer she had taught me, heart and eyes uplifted to heaven.

"The hour and the power of darkness had passed. I was no longer standing in slippery places, with a flood of waters ready to sweep me to destruction—but my feet were on a rock.—My mother's pious care had saved her son. In the holy words she taught me in childhood, was a living power to resist evil through all my after life. Ah! that unknown mother, as she taught her child to repeat his evening prayer, how little dreamed she that the holy words were to reach a stranger's ears, and save him, through memories of his own mother! And yet it was so.—What a power there is in God's Word, as it flows into and rests in the minds of children!"

Tears were in the eyes of the wife and mother, as she lifted her face and gazed with a subdued tenderness upon the countenance of her husband. Her heart was too full for utterance. A little while she thus gazed, and then, with a trembling joy, laid her head upon his bosom.—Angels were in the chamber where their dear ones slept, and they felt their holy presence.

Later from Central America. The steamship Northern Light arrived at New York on Saturday night, Jan. 12.

Important from Nicaragua. Matters at Nicaragua are said to be improving. San Salvador and Honduras have officially recognized the Government of Rivas, and a Minister from Honduras is reported on his way to Granada.

Walker was receiving continued accessions to his forces. Kinney is still at San Juan del Norte; a large number of his men have recently joined Walker.

An expedition under Roman Rivas, son of the President, had fortified themselves near Castillo Rapids, and threatened to seize the Transit Co.'s steamer, and the property of the passengers, but Commodore Paulding, at the request of the Company, sent forward an armed party, when Rivas and his party fled. Colonel Hornsby was to proceed with an armed force for the further protection of the place.

One hundred and twenty recruits for Walker's army, left San Francisco on the 20th in the Cortes.

The Central American Kinney's paper, alludes to a report that Honduras and San Salvador had made overtures to Nicaragua to reinstate the old confederation of the States.

The Indian War in Oregon. Dates from Oregon are to the 14th of December. The Indian war was raging with increased fury. The Oregon mounted volunteers, under Lieut. Kelly, attacked the Indians at Fort Wallawalla, Dec. 8th, and fought them forty-eight hours, losing eight killed and eleven wounded. Among the killed, were Capt. Bennett and Lieut. Barrows. The Indians lost their chief and fifty men. The volunteers were short of ammunition, and had sent to Fort Henrietta for supplies.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE ATLANTIC.

The steamship Atlantic arrived at New York, Sunday, Jan. 13, bringing nine days later news from Europe.

General News. The news by this arrival is interesting, but not important, and mostly confined to rumors. Peace negotiations remain in *statu quo.* Prince Esterhazy has reached St. Petersburg with the Western ultimatum, but it is not yet replied to. Austria has notified Prussia of its contents, and Prussia assents to urge it upon the Czar.

Saxony has also sent to St. Petersburg Baron Siebach to recommend the Czar to accept the ultimatum.

Rumor repeats that Denmark is about to join the Western Alliance, as Sweden has. The propositions of the Western powers are kept secret, but it is believed that Russia would accept but for England's demands for indemnity, which Russia, backed by Austria, absolutely refuses. On the whole, the prospect of speedy peace has advanced little or none.

There is no news from the seat of war, except details of the capture of Kars.

A dispatch from Vienna to the London Times states that Count Buol had communicated the terms of peace to Prince Gortschakoff; they are the same as mentioned in the London Times of December 12th. The territory demanded to secure the free navigation of the Danube is that part of Bessarabia lying between the fortress of Chotyr, on North Salt Lake, Casyk on the south, and the Pruth on the west. Three weeks from the day of delivery, is the time allowed for consideration.

Advices from Constantinople to the 17th ult. state that sixty merchantmen had been wrecked off the Salina mouth Four hundred lives lost.

It is reported that a French frigate was wrecked off the Spanish coast; all hands lost.

We have details of the surrender of Kars, but they possess no general interest. The brave garrison did not surrender until all hopes of relief had died out, and capitulation or starvation were the only alternatives. Eighty men died of starvation in one day. A correspondent of the London News gives the following account of the condition of Kars before the surrender:

"The dispatches from Erzeroum, as well as a variety of other accounts, depict the horrors and desolation of the beleagured city—nay, it is further stated, on the best authority, that such was the extremity of woe and misery to which the inhabitants and soldiery were at last reduced, that the most disgusting articles of every description, which might serve for sustenance, were eagerly sought after and bought up at a fabulous price. A medical man and countryman, for instance, it has been stated to me, paid cheerfully for a cat, the enormous sum of £2. The rations of the troops amounted daily per man, to one hundred drachms, comprising a little horseflesh, and other horrors, with a handful of flour, whereof a portion was baked into a mass, and the rest, diluted with a little water, served as soup.

The terms of the capitulation of that ill-fated fortress are very honorable to both parties.—General Mouravieff granted all the honors of war to the capitulating garrison, and General Williams stipulated for the free departure of the Polish and Hungarian officers."

The idea of calling together a European Congress "to settle not only the present Eastern difficulty, but all the complications in European relations that have arisen since the Congress of Vienna"—in other words to readjust the balance of power—is reported to be the pet idea of the Emperor Napoleon, and to be exceedingly distasteful to England. In connection with this alleged idea of Napoleon's is the publication in Paris of a pamphlet entitled, 'The Necessity of a Congress to Pacify Europe.' This pamphlet is ascribed to the pen of Napoleon himself, and of course has made a great sensation. The object of the paper seems to be to convince the nations of Europe that peace may be concluded without a loss of honor or dignity by either of the belligerent parties. The paper is strongly denounced by the British press.

The Crimean veterans had received a magnificent reception at Paris. The Emperor in his speech to them, said:

I have recalled you, though the war be not terminated, because it is only just to relieve in their turn the regiments that have suffered most. Each will thus be able to take his share in glory, and the country which maintains 600,000 soldiers has an interest in maintaining in France a numerous and experienced army, ready to march wheresoever necessity may require. Preserve, then, carefully the habits of war, and fortify yourselves in the experience you have already acquired.

Hold yourselves in readiness to respond, if need be, to my appeal; but yet on this day forget the hardships of the soldier's life, return thanks to God for having spared you, and march proudly in the midst of your brethren in arms and your fellow-citizens whose acclamations await you.

The following is published in the English papers:

A telegraphic dispatch from Berlin relates an unconfirmed rumor to the effect that Russia and the United States have concluded a treaty, offensive and defensive, in case war should break out between Britain and America; but another version is, that the agreement merely relates to the purchase of ships-of-war

The following is a paragraph in the Vienna Austrian Gazette:

There is a good deal of talk in the military circles of a treaty having recently been concluded between the Cabinets of St. Petersburg and Washington, in which they bind themselves to lend each other effective assistance in the event of war breaking out between the United States and the Western Powers. It is further said, and with greater probability, that Russia is negotiating with the States for forty-five to fifty ships-of-war.

A camp of 40,000 men will be formed this winter at Cherbourg, France, and, it is reported, another at Brest.

The French Minister of War, notifies that the price of exemption from the military conscription is fixed for this year at 2,800 francs.

Several English gun-boats are cruising in the Sea of Azoff, destroying, where the ice does not hinder them, all the Russian fisheries.

Russian Preparations for another Campaign. A despatch from Berlin, dated Dec. 27th, says:

The preparations making by Russia for the next campaign, do not favor hopes of peace. The reinforcements for the 11th Russian division, now in the Crimea, are concentrating in the South, ready to join their regiments at the first notice. The effective of the reserves in the southern provinces amounts to about 80,000 men.

The Indian War in Oregon. A battle has been fought by the Oregon volunteers, under Lieut. Kelly, in which the Indians were badly beaten. Below is Lieut Kelly's official report of the affair, which is dated Dec. 8th:

"Yesterday morning, as my command was on the line of march from the mouth of the Do Shute river to Whitman's valley, we were attacked by about 400 Indians, with whom we kept up a running fight all day, and for a distance of about ten miles among the Walla-Walla river. At dark yesterday, the battle was suspended, by the Indians withdrawing. We drove them from every position which they took, both in the brushwood along the river bank and on the adjacent hills. This morning the battle was renewed and raged all day. At dark this evening the Indians again withdrew. The number of the Indians who fought us has been considerably greater than yesterday, and is supposed to exceed 600. To-morrow morning we expect a renewal of the battle, which, in all probability will last for some time to come.

I regret to say that yesterday and to-day we have lost many brave and gallant men, who fell nobly fighting for their country. Subjoined to this despatch you will find a list of the killed and wounded. The loss of the Indians must be very great, as their killed alone, during the two days, cannot be less than fifty men. Among their killed yesterday, was the noted chief of the Walla Walla valley, the celebrated Peu-peu-mox-mox. He was taken prisoner by my command, on the 5th instant, near his camp on the Touchet, and during the battle yesterday made an effort to escape. On doing so he was killed, together with four others who were made prisoners at the same time, and who attempted to get away. To-morrow, as I said, we expect a renewal of the battle, and I regret to say that we are not in a situation to repel the attack of the Indians with the vigor that is desired. This arises from our scarcity of ammunition and the broken-down condition of our horses.

In this sanguinary affair, three officers and two men were killed, and fourteen men wounded. The Oregon papers contain accounts of murders of families and individuals in unprotected places, giving evidence that the Indians have commenced a war of extermination.

The Oregonian says the end of this war will only be when the last red-skin, who has spread terror among the peaceable citizens of these two valleys, shall have bit the dust. The same paper of Dec. 15 says:

Gen. Wool, U. S. A., is now, as we learn, engaged in arranging preliminaries for a campaign against the Indians at an early day. We are informed that Gen. Wool will take the field as soon as he can concentrate a sufficient force, obtain the necessary supplies for his troops, and the weather will permit of a successful campaign."

Frightful Prevalence of Murder and Ruffianism in New Orleans. It is painful to read such accounts of unrebuked crime in one of our largest and most important cities, as the following, from the New Orleans Delta of a recent date:

"Within the last eight weeks there have been more assassinations in the public thoroughfares of the Republican city of New Orleans, than, we will venture to assert, have occurred in the whole despotic empire of brutalized Austria, a nation of forty millions of people, in the last two years; or, indeed, in any other despotic government in Europe, within the same time; or in any other equal period—save a revolutionary era—since the time when it was the custom to employ professional assassins in Italy to avenge private wrongs, or gratify individual vengeance.

In a state of affairs so deplorable, in a condition of society so disorganized, and with a public sentiment so blunted that four assassinations in one night, and innumerable other outrages against the person that may in numerous instances result in death, excite no more attention, challenge no greater comment from the press or the public, than a mere notice of the fact in the local columns of the daily papers, can we believe that it is impossible to get the population to make such a public demonstration of its determination to put an end to, in an exemplary, if not strictly legal manner, to these diabolical occurrences, as will forever put an end to their revival in this city, once so famed for the peaceful, orderly and decorous behavior of its inhabitants?

We have no laws, for either those charged with their administration and execution who are disposed to do their duty, few though those so disposed are, are either paralyzed by the infidelity of the greater number, or stand helpless before the demands of justice and an indifferent public

That something may be done to arrest and remedy this fearful state of things, we suggest to our fellow citizens the propriety of a call for a public meeting, to devise ways and means to maintain public order and preserve life and property in this city of New Orleans."

The same paper of Dec. 27, has the following paragraph:

On Monday afternoon last, a few minutes after Judge Robertson, of the First District Court, had dismissed the rule for a new trial, in the case of John M. Bell vs. Joseph Hufty, some six or eight persons, standing in the corridor of the court house, were knocked down with slung shots. For about an hour the building was in the undisputed possession of twenty or thirty persons, who would gather about any man obnoxious to them, knock him down from behind without saying a word, and then proceed to treat another in the same manner, until the building was cleared. No attempt was made to disturb them in their saturnalia. The court house has become one of the most dangerous places in this ruffian-ridden city.

The Irish Fillibusters at Cincinnati. It was announced several days since that some eight or ten persons had been arrested at Cincinnati on a charge of setting on foot a hostile invasion of the Canadas. The examination of these parties commenced on the 7th inst., before Judge Leavitt, of the United States Court.

Messrs. Sage and Probasco appeared for the prosecution, which was set on foot by Mr Rowecroft, the British Consul. Mr Sage made a statement of what the prosecution expected to prove—

"That a secret association, called by its members the 'Irish Emigrant Aid Society of Ohio,' had been in existence in this city for a period of three months or more; that it was auxiliary to a parent society in Boston, Massachusetts; that the aims of both, as would appear, were 'the subversion of British government in Ireland,' through or by the help of some military expedition, set on foot and organized in this country by the societies named; that the defendants in this case were members of the 'Irish Emigrant Aid Society,' and in that capacity had violated the neutrality law."

Mr Sage also read an address of the Robert Emmet Branch of the Irish Emigrant Society of Ohio, to the Irishmen of the Buckeye State, which is not essentially different from the addresses already issued by kindred societies in this city and New York. Mr Sage also read the following oath administered to the members of the society:

"In the awful presence of God, I do voluntarily declare and promise, that I shall use my endeavors to form a brotherhood amongst Irishmen of all persuasions, for to uproot and overthrow English Government in Ireland; and I furthermore declare, that neither hopes, fears, rewards or punishments shall ever induce me to make known any of the secrets of this order; to all this I most solemnly pledge my most sacred honor."

A Washington correspondent of the Herald telegraphs: A strong impression pervades political circles that our relations with Great Britain are threatened and serious apprehensions are felt and expressed by many Senators, several of them in the confidence of the Administration, of an early rupture between the two Governments.

Another correspondent telegraphs—"Highly important despatches have been received at the State Department from England, with reference to the understanding respecting Central American affairs. They will be formally considered by the Cabinet to-morrow, when their import will be known.

New York, Jan. 14. Another Railroad Accident—Three Persons Missing. Another accident occurred on the Hudson River Railroad at ten o'clock last night; as the down train from Albany, drawn by two locomotives, was passing over the bridge at Stuypten, Devil Creek, one of the locomotives went through the bridge into the river, taking a passenger car and two baggage cars with it. One engineer, one fireman, and a boy are missing, as far as known no one else is missing or hurt.

Second Despatch. It is now ascertained that several passengers were hurt, but not seriously. Both engines, with one passenger car and ten baggage cars, were smashed to pieces.

Henry Dawson, the engineer of the first engine, is badly scalded. The engineer of the second engine, who is missing, is supposed to be under the water. His name is George Perisen.

The fireman on the same engine, Howard Root, is also probably killed. The little boy escaped uninjured. All the passengers of the train went on to New York early this morning. Workmen are busy repairing the bridge, and trains will go through regularly this evening.

The accident was caused by the ice.

Infidels Reproved. Sir Isaac Newton set out in life an infidel; but, on a close examination of the evidences for Christianity, he found reason to change his opinion. When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac addressed him to the following effect:—"Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject *you have studied, and well understand;* but you should not talk of Christianity; for you have *not* studied it. I have, and am certain that you know nothing of the matter." This was a just reproof, one that would be very suitable to be given to the infidels of the present day; for they often speak of what they have *never studied,* and what, in fact, they are entirely ignorant of. Dr Johnson, therefore, well observed, that "no honest man could be a Deist; or no man could be so after a fair examination of the proofs of Christianity." On the name of Hume, the historian, being mentioned to him, as one who had studied it, "No, sir," said he, "Hume owned to a clergyman in the bishopric of Durham, that he had never read the New Testament with attention."

Millenarianism in England. The Paris correspondent of the Presbyterian says, in a recent letter:

"Of the three divisions of the Church of England, the Evangelical is increasing the most numerously in members and clergy; the High church is losing ground, and the Broad church has comparatively few representatives, but these few, intellectual. The Unitarians are diminishing. As to the various dissenting denominations, the Papal aggression served to bring them nearer Evangelical Churchmen. Present duty seems to point to the field of missions—to be active in the Lord's service—and to the second advent of the Lord, which is now an active principle among the majority of the religious there."

The driver of a milk wagon between Seekonk and Providence perished with cold, as his team was passing India bridge, on Thursday morning of last week.

Appointments.

God willing, I will preach in
The Advent Chapel, in Danville, Canada East, the two last Sabbaths in February, and in the vicinity, during the week, as the friends may arrange. I hope to see many of my former friends.

EDWIN BURNHAM.

The Lord willing, I will lecture at
Kirk St. Chapel, Lowell, Wednesday eve, Jan. 23d.
Portsmouth, N. H., Monday eve, Jan. 28th.
Kennebunkport, Me., Wednesday, Jan. 29th.
Bridgeport, Me., Jan. 30th.
Falmouth, Me., Jan. 31.

L. L. HOWARD.

☞ There is some mistake in the above appointments, but we give them as written, not knowing how to correct them.

It it be the will of the Lord, I will preach in
Brunswick, Me., Jan. 17th.
Hollis, Jan. 18th.
Portsmouth, N. H., Jan. 20th.
Salem, Mass., Jan. 21st and 22d.
Lowell, Jan. 23d.
Lynn, Jan. 25th.
Boston, Jan. 27th.
Providence, R. I., Jan. 29th, eve.

E. HODGES.

If the Lord permit, I will preach at
Durham, S. W. Bend, Jan. 27th.
Freeport, Feb. 3d.
Brunswick, Feb. 10th.

R. R. YORK.

By Divine permission, I will try to fill the appointments I lately withdrew, as follows.
Worcester, Tuesday, Jan. 22d, where Br. Myers may appoint.
Westborough, Wednesday, Jan. 23d.
Boston, Thursday, Jan. 24th.
Roxbury, Friday, Jan. 25th.
Fair Haven, Mass., Jan. 26th and 27th, over the Sabbath.
Providence, Monday and Tuesday Jan. 28th and 29th.
Warwick, or Appanagg, Jan. 30th and 31st, Wednesday and Thursday, where Br. J. B. Wait may appoint.
Layfayette, Friday, Feb. 1st.
Peace Dale, Saturday and Sunday Feb. 2d and 3d.
Fair Haven, Ct., Monday, Feb. 4th.
Bridgeport, Tuesday, Feb 5th.
Waterbury, Wednesday, Feb. 6th.
Bristol, Thursday, Feb 7th.
Friday, Saturday and Sunday, as Providence may direct.
If any of the above appointments conflict with others, please inform me by letter in season to alter my course.

HIRAM MUNGER.

CONFERENCE AT DANBURY, N. H.

Providence permitting, there will be a Conference at Danbury, commencing Friday, Jan. 25th, at 10 o'clock A. M., and continue over the Sabbath. Meeting expected to be holden in the new School House, near Br. Knowlton's. Eld. David Leavitt and the writer are expected to attend.

For the Brn., T. M. PREBLE.

The Lord willing, I will try to preach the word of life in
Athol, Mass. Jan. 20th.

O. D. GIBSON.

If the Lord will, I will preach at
Portland, Me., Jan. 20th. J. COUCH.

Providence permitting, I will preach at
Collinsville, Sunday, Jan. 20th.
Fair Haven, Ct., Jan. 27th.

S. G. MATHEWSON.

Providence permitting, I will meet the Brn. in
Springfield, Sabbath, Jan. 20th.

H. PRATT.

The Lord willing, Elder L. L. Howard will preach in
Salem, at the Union St. Church, on Sunday, the 27th.

TEMPLE HERRY.

By leave of Providence, Eld. L. L. Howard will preach at
Lawrence, on the 3d Sunday in January.

The Lord willing, Eld. J. Couch will preach at
Lawrence on the 4th Sunday in Jan.

Providence permitting, I will preach at
Cheshire, Friday and Saturday evenings, and on Sunday 18th, 19th, 20th,
Chester Factories, Monday and Tuesday evenings 21st, and 22d,
Westfield Farms, Wednesday and Thursday evenings 23d, and 24th.
Westfield, Friday eve. 25th.
Springfield, Saturday eve. and Sunday 26th and 27th
Thorndike, Monday eve, Jan. 28th.
Bondville, Tuesday eve, 29th.
Ware, Wednesday eve, 30th.
I expect a yoke-fellow to assist in filling the above appointments.

SAMUEL BRAGG.

The Lord willing, by invitation, I will spend Lord's Day, Jan. 20th, with the Church in
Portsmouth, N. H.

S. S. BREWER.

Providence permitting, I will meet with the Brn. in the following places.
Danbury, Sunday Jan. 20th.
Sutton, Jan. 22d, eve., where Br. Jesse Hazen may appoint.
Carlisle, Mass., Sunday, Jan. 27th, and longer, if thought best.

S. P. [illegible]

Notices.

☞ Advent brethren hold regular meetings every Sabbath in the Chapel on Spring Street; also on Tuesday and Friday evenings. In giving out appointments, Brn. will please to name the place, as there are *two meetings held in this city.*

For the Brethren,

THOMAS N. PALMER.

CONCORD, N. H., Nov. 19th, 1855.

Voice of the Church, by D. T. Taylor, for sale at this Office. Price $1; postage 17 cts.

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

The Age of Gospel Light. Price 10 cts.

Materialism Scriptural—or The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

The above works by Eld. Z. Campbell, are for sale at this Office.

TRACTS AND BOOKS.

We call attention to the following valuable works:—

Pauline Theology,	15 cts single,	$10 per 100	
The Old Paths,	18 cts "	12 " "	
State of the Dead, by Milton,	5 cts "	3 " "	
Intermediate State, by Grew,	5 cts "	3 " "	
Future Punishment, by Grew,	2 cts "	1 " "	
Scripture Tract,	3 cts "	1,50 " "	
The Church not in Darkness,	5 cts "	3 " "	
The Three Worlds,	5 cts "	3 " "	
The Last Days,	5 cts "	3 " "	
Voice of Warning,	5 cts "	3 " "	
New Heavens and Earth,	5 cts "	3 " "	
Outline of the Coast,	3 cts "	1,50 " "	
Voice of the Church $1	"	9 " doz	

John Cumming's works, 75 cts per volume.
Romanism by John Cumming, $1,00.
Address orders with the cash to
H. L. Hastings, Peace Dale, R. I.
☞ Free for the poor.

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H., and D A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

☞ Br. J. K. Bellows, your communication is received.

Br. Samuel Bragg's P. O. Address is Ware Village, Mass.

George W. Barnes' P. O. address is Russell's Corner, Sauk Co., Wisconsin.

Br S G Mathewson's P O address is Bakersville, Conn.

F. H. Berick's Post Office address is Laporte, Indiana.

Br Miles Grant's P. O. address is East Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

Cash Receipts.

M Joice, E P Streeter, E Melcher, N C Lock, A Curtis, W F Carpenter, J R Allen, B Bussier, A S Conant, L Brooks, A P Wells, R Reding, H B Sevey, B E Mansfield, R Morril, $1 each. M L Clark $4,20, N H Brooks $6, A Howe $1,50, G A Fuller 50 cents, M Merrill 30 cents, C Flemming 36 cents, B F Bickford 50 cents, J Nugent 50 cents.

FOR OLD DEBT OF THE CRISIS.

A friend $2, South Waterford $1, E. Woodward $1, M Grant $5, M L Clark 80 cents. Whole amount paid $39,54.

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used; it gripes without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis, [illegible] Coughs and Consumptive habits. It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, CORNER OF MOODY AND AUSTIN STREETS, Lowell, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Br. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have myself proved to my entire satisfaction the good qualities of one of the articles, it may perhaps [illegible] serve the cause of humanity to [illegible] advertisement to the public. [illegible]

PARTICULAR NOTICE.

Orrington, Jan. 8th, 1856.

Br. Merriam:—I want to say through the Crisis to our preaching Brn., that it is thought best under existing circumstances, to have a Conference in Hermon, where the Brn. and Srs. from different places can meet and exchange views, and come to a better understanding than now exists. We have not had one of our western Brn. to preach to us since the time passed, except Br. Cummings. Brn., do not neglect us any longer.

Will not Br. Couch, Hemmenway, Brewer, or some one who can, come and labor with us, appoint a Conference as above, when it will suit them best, and give notice through the Crisis?

By request, Wm. Chapin.

P. S. While writing the above, I forgot to mention the labors of Br. Boutell, who spent some time with us last fall, and should this meet his eye, we hope he will receive it as a request to come again as soon as convenient.

W. C.

Bible.

By Ralph Hoyt.

Bible! blessed Bible!
Treasure of the heart!
What sweet consolation
Doth thy page impart;
In the fiercest trial,
In the deepest grief,
Strength, and hope, and comfort,
In each holy leaf.

Bible—let me clasp thee,
Anchor of the soul!
When the storm is raging,
When the waters roll,
When the frowning heavens
Darken every star,
And no hopeful beacon
Glimmereth afar,

Be my refuge, Bible!
Then be thou my stay,
Guide me on life's billow,
Light the dreary way;
Tell me of the morrow,
When a sun shall rise,
That shall glow forever,
In unclouded skies.

Tell me of that heaven
In the climes above,
Where the bark rides safely
In a sea of love.
Bible! let me clasp thee!
Chronicle divine,
Of a world's redemption,
Of a Savior, mine!

Wisdom for the simple,
Riches for the poor,
Hope for the desponding,
For the sick, a cure;
Rest for all the weary,
Ransom for the slave,
Courage for the fearful,
Life beyond the grave!

Bible! Blessed Bible!
Treasure of the heart,
What sweet consolation
Doth thy page impart;
In the fiercest trial,
In the deepest grief,
Strength, and hope, and comfort,
In each holy leaf!

Christ in the Tempest. The sea of Galilee is a small body of water, of no importance to the commercial world, and forsaken now by the busy population which once surrounded its shores. Yet it is classic ground to the Christian; for near its shores and upon its waters were performed some of the most wonderful works of our Saviour, which are related by the historians of his life with a conciseness and simplicity that show the absence of all artifice, and command the admiration of the thoughtful reader. Let us contemplate one incident, for example.

One day he had been teaching a great multitude; and when evening was come, he said to his disciples, "Let us pass over unto the other side." "And they launched forth," in fearless obedience to their Divine Teacher. How little did they anticipate the trials and dangers of that night! They risked all in obedience to their Lord, not asking what evil would happen to them in the path of duty. But not so with Christ. He knew all that was about to happen. The tempestuous wind, the rough sea, and the danger of being swallowed up in the deep—all were known to him, who, though in human shape, could "see the end from the beginning." Yet he trembled not; not a ruffle of anxiety disturbed the serenity of his peace; and, weary with the toils of the day, he sought and found physical repose. There, on that soft pillow, slept the mortal frame of him who ruled the tempest and the sea; and in all the consciousness of his omnipotence, he feared not, but slept on as quiet and secure, as unconscious of danger as an infant in its mother's arms, while his disciples, who had not yet learned the full extent of his power, were toiling to steer the vessel safely through the tempest, and trembling lest they should be swallowed up by the raging billows; they went to their Lord in that hour of fearful danger, and awaking him, exclaimed, "Lord save us; we perish," and they found him a mighty deliverer. Rising calmly and fearlessly from his repose, ready to rescue his chosen ones from the jaws of death, and in the full consciousness of his power to save, he stepped forth, and in the simple majesty of his omnipotence, he "rebuked the wind, and said unto the sea, Peace—be still." Could a mere man have the presumption to speak in such a tone of conscious authority to the warring elements? How would they mock his impudence, by raging on with redoubled violence! Yet this humble personage, to all appearance no more powerful than those around him, was obeyed at once by the wind and the waves. They recognized the mandate of the supreme; and as soon as the voice of command was passed from his lips, they laid themselves at rest at his feet.

An incident so astounding to human credulity, yet so clearly palpable to their senses, could not fail to produce a corresponding effect upon the minds of those who witnessed it. "They feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?" But Jesus, ever ready to improve the lessons of experience, turned to them, and in a tone of mild reproof asked, "Why are ye so fearful? How is it that ye have no faith?" These inquiries were not designed for the occasion alone on which they were uttered. They are applicable at all times to all occasions in which the disciples of Christ are prone to give way to feelings of alarm and discouragement, and to lose a sense of the all-sufficiency of that Divine Power into whose hands they have confided their salvation. In the voyage of life, we meet with many dangers and trials, that take us by surprise, and find us unprepared. While, apparently, surrounded with safety and security, the black cloud arises, and the tempest thickens around us, causing the timid heart to quake and to feel its helplessness.

"There are swift hours in life—strong, rushing hours,
That do the work of tempests in their might."

At such times, when we are apt to feel our helplessness, and to tremble in view of impending danger, as did the disciples when they saw the wind and waves threatening to overwhelm them; then it is that the Lord's inquiry should be laid to our hearts—"Where is your faith?" Faith was often the theme of our Savior's remarks. He knew its value to the human soul. It gives peace, stability and strength in the hour of danger and trial. Without it no one is safe, no one is free from the agitations which conscious weakness forces upon the mind at such times. Faith gives serenity and fearlessness to the mind, and strength to the arm. He is the most trustworthy mariner, who bravely exerts himself to steer his rudder true amid the howlings of a tempest, instead of giving way to cowardly fear and despair. The most savage beasts of the forest will cower and flee before the steady gaze of the man who fears them not. So with temptation, so with a thousand imaginary dangers and perplexities which have their origin in a mind which has no foundation to repose upon, no confidence in a Divine Providence, who is pledged for the protection from all harm of all who trust him; they vanish before the bravery of a trustful heart, and leave it to the enjoyment of "perfect peace."—[Selected.

Selected for the Crisis.

The Evening Prayer. "Our Father." The mother's voice was low, and tender and solemn.

"Our Father." On two sweet voices the words were borne upward. It was the innocence of reverent childhood that gave them utterance.

"Who art in heaven."

"Who art in the heavens," repeated the children, one with her eyes bent meekly down, and the other looking upwards, as if she would penetrate the heavens in which her heart aspirated.

"Hallowed be Thy name."

Low fell the voices of the little ones. In a gentle murmur they said, "Hallowed be Thy name."

"Thy kingdom come."

And the burden of the prayer was still taken up by the children, "Thy kingdom come."

"Thy will be done on earth as it is done in heaven."

Like a low sweet echo from the land of angels—"Thy will be done on earth as it is done in heaven," filled the chamber.

And the mother continued—"Give us this day our daily bread."

"Our daily bread," lingered a moment in the air, as the mother's voice was hushed in silence.

"And forgive us our debts as we forgive our debtors."

The eyes of the children had dropped for a moment. But they were uplifted again, as they prayed—"And forgive us our debts as we forgive our debtors."

"And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power and glory, forever. Amen."

All these holy words were said piously and fervently, by the little ones, as they knelt with clasped hands beside their mother. Then, as their thoughts, uplifted on the wings of prayer to their heavenly Father, came back again and rested on their earthly parents, a warmer love came gushing from their hearts.

Pure kisses—tender embraces—the fond "good night." What a sweet agitation pervaded all their feeling! Then two dear heads were placed side by side on the snowy pillow, the mother's last kiss given, and the snowy curtains drawn.

What a pulseless stillness reigns throughout the chamber! Inwardly the parents' listening ears are bent. They are giving these innocent ones into the keeping of God's angels, and they gather around their sleeping babes. A sigh deep and tremulous, breaks on the air. Quickly the mother turns to the father of her children with a look of earnest inquiry on her countenance. And he answers thus her silent questions:

"Far back, through many years, have my thoughts been wandering. At my mother's knee, thus said I nightly, in my childhood, my evening prayer, 'Our Father,' that she taught me. Childhood and my mother passed away. I went forth as a man, into the world, strong, confident, and self-seeking. Once I came into great temptation. Had I fallen in that temptation, I would have fallen, I fear, never to have risen again. I was about yielding. All the barriers that I could oppose to the inrushing flood, seemed just ready to give way, when, as I sat in my room, one evening, there came from an adjoining chamber, now first occupied for many weeks, the murmur of low voices. I listened. At first no articulate sound was heard, and yet there was something in the tones that stirred my heart with new emotions. At length there came to my ears, in the earnest, loving voice of a woman, the words—'Deliver us from all evil.' For an instant, it seemed to me as the voice of my mother. Back with a sudden bound through all the intervening years went my thoughts; and a child in heart again, I was kneeling at my mother's knee. Humbly and reverently I said over the holy words of the holy prayer she had taught me, heart and eyes uplifted to heaven.

"The hour and the power of darkness had passed. I was no longer standing in slippery places, with a flood of waters ready to sweep me to destruction—but my feet were on a rock.—My mother's pious care had saved her son. In the holy words she taught me in childhood, was a living power to resist evil through all my after life. Ah! that unknown mother, as she taught her child to repeat his evening prayer, how little dreamed she that the holy words were to reach a stranger's ears, and save him, through memories of his own mother! And yet it was so.—What a power there is in God's Word, as it flows into and rests in the minds of children!"

Tears were in the eyes of the wife and mother, as she lifted her face and gazed with a subdued tenderness upon the countenance of her husband. Her heart was too full for utterance. A little while she thus gazed, and then, with a trembling joy, laid her head upon his bosom.—Angels were in the chamber where their dear ones slept, and they felt their holy presence.

Later from Central America. The steamship Northern Light arrived at New York on Saturday night, Jan. 12.

Important from Nicaragua. Matters at Nicaragua are said to be improving. San Salvador and Honduras have officially recognized the Government of Rivas, and a Minister from Honduras is reported on his way to Granada.

Walker was receiving continued accessions to his forces. Kinney is still at San Juan del Norte; a large number of his men have recently joined Walker.

An expedition under Roman Rivas, son of the President, had fortified themselves near Castillo Rapids, and threatened to seize the Transit Co.'s steamer, and the property of the passengers, but Commodore Paulding, at the request of the Company, sent forward an armed party, when Rivas and his party fled. Colonel Hornsby was to proceed with an armed force for the further protection of the place.

One hundred and twenty recruits for Walker's army, left San Francisco on the 20th in the Cortes.

The Central American Kinney's paper, alludes to a report that Honduras and San Salvador had made overtures to Nicaragua to reinstate the old confederation of the States.

The Indian War in Oregon. Dates from Oregon are to the 14th of December. The Indian war was raging with increased fury. The Oregon mounted volunteers, under Lieut. Kelly, attacked the Indians at Fort Wallawalla, Dec. 8th, and fought them forty-eight hours, losing eight killed and eleven wounded. Among the killed, were Capt. Bennett and Lieut. Barrows. The Indians lost their chief and fifty men. The volunteers were short of ammunition, and had sent to Fort Henrietta for supplies.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE ATLANTIC.

The steamship Atlantic arrived at New York, Sunday, Jan. 13, bringing nine days later news from Europe.

General News. The news by this arrival is interesting, but not important, and mostly confined to rumors. Peace negotiations remain *in statu quo.* Prince Esterhazy has reached St. Petersburg with the Western ultimatum, but it is not yet replied to. Austria has notified Prussia of its contents, and Prussia assents to urge it upon the Czar.

Saxony has also sent to St. Petersburg Baron Siebach to recommend the Czar to accept the ultimatum.

Rumor repeats that Denmark is about to join the Western Alliance, as Sweden has. The propositions of the Western powers are kept secret, but it is believed that Russia would accept but for England's demands for indemnity, which Russia, backed by Austria, absolutely refuses. On the whole, the prospect of speedy peace has advanced little or none.

There is no news from the seat of war, except details of the capture of Kars.

A dispatch from Vienna to the London Times states that Count Buol had communicated the terms of peace to Prince Gortschakoff; they are the same as mentioned in the London Times of December 12th. The territory demanded to secure the free navigation of the Danube is that part of Bessarabia lying between the fortress of Chotyr, on North Salt Lake, Casyk on the south, and the Pruth on the west. Three weeks from the day of delivery, is the time allowed for consideration.

Advices from Constantinople to the 17th ult. state that sixty merchantmen had been wrecked off the Salina mouth. Four hundred lives lost.

It is reported that a French frigate was wrecked off the Spanish coast; all hands lost.

We have details of the surrender of Kars, but they possess no general interest. The brave garrison did not surrender until all hopes of relief had died out, and capitulation or starvation were the only alternatives. Eighty men died of starvation in one day. A correspondent of the London News gives the following account of the condition of Kars before the surrender:

"The dispatches from Erzeroum, as well as a variety of other accounts, depict the horrors and desolation of the beleagured city—nay, it is further stated, on the best authority, that such was the extremity of woe and misery to which the inhabitants and soldiery were at last reduced, that the most disgusting articles of every description, which might serve for sustenance, were eagerly sought after and bought up at a fabulous price. A medical man and countryman, for instance, it has been stated to me, paid cheerfully for a cat, the enormous sum of £2. The rations of the troops amounted daily per man, to one hundred drachms, comprising a little horseflesh, and other horrors, with a handful of flour, whereof a portion was baked into a mass, and the rest, diluted with a little water, served as soup.

The terms of the capitulation of that ill-fated fortress are very honorable to both parties.—General Mouravieff granted all the honors of war to the capitulating garrison, and General Williams stipulated for the free departure of the Polish and Hungarian officers."

The idea of calling together a European Congress "to settle not only the present Eastern difficulty, but all the complications in European relations that have arisen since the Congress of Vienna"—in other words to readjust the balance of power—is reported to be the pet idea of the Emperor Napoleon, and to be exceedingly distasteful to England. In connection with this alleged idea of Napoleon's is the publication in Paris of a pamphlet entitled, 'The Necessity of a Congress to Pacify Europe.' This pamphlet is ascribed to the pen of Napoleon himself, and of course has made a great sensation. The object of the paper seems to be to convince the nations of Europe that peace may be concluded without a loss of honor or dignity by either of the belligerent parties. The paper is strongly denounced by the British press.

The Crimean veterans had received a magnificent reception at Paris. The Emperor in his speech to them, said:

I have recalled you, though the war be not terminated, because it is only just to relieve in their turn the regiments that have suffered most. Each will thus be able to take his share in glory, and the country which maintains 600,000 soldiers has an interest in maintaining in France a numerous and experienced army, ready to march wheresoever necessity may require. Preserve, then, carefully the habits of war, and fortify yourselves in the experience you have already acquired.

Hold yourselves in readiness to respond, if need be, to my appeal; but yet on this day forget the hardships of the soldier's life, return thanks to God for having spared you, and march proudly in the midst of your brethren in arms and your fellow-citizens whose acclamations await you.

The following is published in the English papers:

A telegraphic dispatch from Berlin relates an unconfirmed rumor to the effect that Russia and the United States have concluded a treaty, offensive and defensive, in case war should break out between Britain and America; but another version is, that the agreement merely relates to the purchase of ships-of-war.

The following is a paragraph in the Vienna Austrian Gazette:

There is a good deal of talk in the military circles of a treaty having recently been concluded between the Cabinets of St. Petersburg and Washington, in which they bind themselves to lend each other effective assistance in the event of war breaking out between the United States and the Western Powers. It is further said, and with greater probability, that Russia is negotiating with the States for forty-five to fifty ships-of-war.

A camp of 40,000 men will be formed this winter at Cherbourg, France, and, it is reported, another at Brest.

The French Minister of War, notifies that the price of exemption from the military conscription is fixed for this year at 2,800 francs.

Several English gun-boats are cruising in the Sea of Azoff, destroying, where the ice does not hinder them, all the Russian fisheries.

Russian Preparations for another Campaign. A despatch from Berlin, dated Dec. 27th, says:

The preparations making by Russia for the next campaign, do not favor hopes of peace. The reinforcements for the 11th Russian division, now in the Crimea, are concentrating in the South, ready to join their regiments at the first notice. The effective of the reserves in the southern provinces amounts to about 80,000 men.

The Indian War in Oregon. A battle has been fought by the Oregon volunteers, under Lieut. Kelly, in which the Indians were badly beaten. Below is Lieut Kelly's official report of the affair, which is dated Dec. 8th:

"Yesterday morning, as my command was on the line of march from the mouth of the Do Shute river to Whitman's valley, we were attacked by about 400 Indians, with whom we kept up a running fight all day, and for a distance of about ten miles among the Walla-Walla river. At dark yesterday, the battle was suspended, by the Indians withdrawing. We drove them from every position which they took, both in the brushwood along the river bank and on the adjacent hills. This morning the battle was renewed and raged all day. At dark this evening the Indians again withdrew. The number of the Indians who fought us has been considerably greater than yesterday, and is supposed to exceed 600. To-morrow morning we expect a renewal of the battle, which, in all probability will last for some time to come.

I regret to say that yesterday and to-day we have lost many brave and gallant men, who fell nobly fighting for their country. Subjoined to this despatch you will find a list of the killed and wounded. The loss of the Indians must be very great, as their killed alone, during the two days, cannot be less than fifty men. Among their killed yesterday, was the noted chief of the Walla Walla valley, the celebrated Peu-peu-mox-mox. He was taken prisoner by my command, on the 5th instant, near his camp on the Touchet, and during the battle yesterday made an effort to escape. On doing so he was killed, together with four others who were made prisoners at the same time, and who attempted to get away. To-morrow, as I said, we expect a renewal of the battle, and I regret to say that we are not in a situation to repel the attack of the Indians with the vigor that is desired. This arises from our scarcity of ammunition and the broken-down condition of our horses.

In this sanguinary affair, three officers and two men were killed, and fourteen men wounded. The Oregon papers contain accounts of murders of families and individuals, in unprotected places, giving evidence that the Indians have commenced a war of extermination.

The Oregonian says the end of this war will only be when the last red-skin, who has spread terror among the peaceable citizens of these two valleys, shall have bit the dust. The same paper of Dec. 15 says:

Gen. Wool, U. S. A., is now, as we learn, engaged in arranging preliminaries for a campaign against the Indians at an early day. We are informed that Gen. Wool will take the field as soon as he can concentrate a sufficient force, obtain the necessary supplies for his troops, and the weather will permit of a successful campaign."

Frightful Prevalence of Murder and Ruffianism in New Orleans. It is painful to read such accounts of unrebuked crime in one of our largest and most important cities, as the following, from the New Orleans Delta of a recent date:

"Within the last eight weeks there have been more assassinations in the public thoroughfares of the Republican city of New Orleans, than, we will venture to assert, have occurred in the whole despotic empire of brutalized Austria, a nation of forty millions of people, in the last two years; or, indeed, in any other despotic government in Europe, within the same time; or in any other equal period—save a revolutionary era—since the time when it was the custom to employ professional assassins in Italy to avenge private wrongs, or gratify individual vengeance.

In a state of affairs so deplorable, in a condition of society so disorganized, and with a public sentiment so blunted that four assassinations in one night, and innumerable other outrages against the person that may in numerous instances result in death, excite no more attention, challenge no greater comment from the press or the public, than a mere notice of the fact in the local columns of the daily papers, can we believe that it is impossible to get the population to make such a public demonstration of its determination to put an end in an exemplary, if not strictly legal manner, to these diabolical occurrences, as will forever put an end to their revival in this city, once so famed for the peaceful, orderly and decorous behavior of its inhabitants?

We have no laws, for either those charged with their administration and execution who are disposed to do their duty, few though those so disposed are, are either paralyzed by the infidelity of the greater number, or stand helpless before the demands of justice and an indifferent public.

That something may be done to arrest and remedy this fearful state of things, we suggest to our fellow citizens the propriety of a call for a public meeting, to devise ways and means to maintain public order and preserve life and property in this city of New Orleans."

The same paper of Dec. 27, has the following paragraph:

On Monday afternoon last, a few minutes after Judge Robertson, of the First District Court, had dismissed the rule for a new trial, in the case of John M. Bell vs. Joseph Hufty, some six or eight persons, standing in the corridor of the court house, were knocked down with slung shots. For about an hour the building was in the undisputed possession of twenty or thirty persons, who would gather about any man obnoxious to them, knock him down from behind without saying a word, and then proceed to treat another in the same manner, until the building was cleared. No attempt was made to disturb them in their saturnalia. The court house has become one of the most dangerous places in this ruffian-ridden city.

The Irish Fillibusters at Cincinnati. It was announced several days since that some eight or ten persons had been arrested at Cincinnati on a charge of setting on foot a hostile invasion of the Canadas. The examination of these parties commenced on the 7th inst., before Judge Leavitt, of the United States Court.

Messrs. Sage and Probasco appeared for the prosecution, which was set on foot by Mr Rowecroft, the British Consul. Mr Sage made a statement of what the prosecution expected to prove—

"That a secret association, called by its members the 'Irish Emigrant Aid Society of Ohio,' had been in existence in this city for a period of three months or more; that it was auxiliary to a parent society in Boston, Massachusetts; that the aims of both, as would appear, were 'the subversion of British government in Ireland,' through or by the help of some military expedition, set on foot and organized in this country by the societies named; that the defendants in this case were members of the 'Irish Emigrant Aid Society,' and in that capacity had violated the neutrality law."

Mr Sage also read an address of the Robert Emmet Branch of the Irish Emigrant Society of Ohio, to the Irishmen of the Buckeye State, which is not essentially different from the addresses already issued by kindred societies in this city and New York. Mr Sage also read the following oath administered to the members of the society:

"In the awful presence of God, I do voluntarily declare and promise, that I shall use my endeavors to form a brotherhood amongst Irishmen of all persuasions, for to uproot and overthrow English Government in Ireland; and I furthermore declare, that neither hopes, fears, rewards or punishments shall ever induce me to make known any of the secrets of this order; to all this I most solemnly pledge my most sacred honor."

A Washington correspondent of the Herald telegraphs: A strong impression pervades political circles that our relations with Great Britain are threatened and serious apprehensions are felt and expressed by many Senators, several of them in the confidence of the Administration, of an early rupture between the two Governments.

Another correspondent telegraphs—"Highly important despatches have been received at the State Department from England, with reference to the understanding respecting Central American affairs. They will be formally considered by the Cabinet to-morrow, when their import will be known."

New York, Jan 14. Another Railroad Accident—Three Persons Missing. Another accident occurred on the Hudson River Railroad at ten o'clock last night; as the down train from Albany, drawn by two locomotives, was passing over the bridge at Stuypten, Devil Creek, one of the locomotives went through the bridge into the river, taking a passenger car and two baggage cars with it. One engineer, one fireman, and a boy are missing, as far as known no one else is missing or hurt.

Second Despatch. It is now ascertained that several passengers were hurt, but not seriously. Both engines, with one passenger car and ten baggage cars, were smashed to pieces.

Henry Dawson, the engineer of the first engine, is badly scalded. The engineer of the second engine, who is missing, is supposed to be under the water. His name is George Perisen.

The fireman on the same engine, Howard Root, is also probably killed. The little boy escaped uninjured. All the passengers of the train went on to New York early this morning. Workmen are busy repairing the bridge, and trains will go through regularly this evening.

The accident was caused by the ice.

Infidels Reproved. Sir Isaac Newton set out in life an infidel; but, on a close examination of the evidences for Christianity, he found reason to change his opinion. When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac addressed him to the following effect:—"Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject *you have studied, and well understand;* but you should not talk of Christianity; for you have *not* studied it. I have, and am certain that you know nothing of the matter." This was a just reproof, one that would be very suitable to be given to the infidels of the present day; for they often speak of what they have *never studied*, and what, in fact, they are entirely ignorant of. Dr Johnson, therefore, well observed, that "no honest man could be a Deist; or no man could be so after a fair examination of the proofs of Christianity." On the name of Hume, the historian, being mentioned to him, as one who had studied it, "No, sir," said he, "Hume owned to a clergyman in the bishopric of Durham, that he had never read the New Testament with attention."

Millenarianism in England. The Paris correspondent of the Presbyterian says, in a recent letter:

"Of the three divisions of the Church of England, the Evangelical is increasing the most numerously in members and clergy; the High church is losing ground, and the Broad church has comparatively few representatives, but these few, intellectual. The Unitarians are diminishing. As to the various dissenting denominations, the Papal aggression served to bring them nearer Evangelical Churchmen. Present duty seems to point to the field of missions—to be active in the Lord's service—and to the second advent of the Lord, which is now an active principle among the majority of the religious there."

The driver of a milk wagon between Seekonk and Providence perished with cold, as his team was passing India bridge, on Thursday morning of last week.

Appointments.

God willing, I will preach in
The Advent Chapel, in Danville, Canada East, the two last Sabbaths in February, and in the vicinity, during the week, as the friends may arrange. I hope to see many of my former friends.

Edwin Burnham.

The Lord willing, I will lecture at
Kirk St. Chapel, Lowell, Wednesday eve, Jan. 23d.
Portsmouth, N. H., Monday eve, Jan. 28th.
Kennebunkport, Me., Wednesday, Jan. 29th.
Bridgeport, Me., Jan. 30th.
Falmouth, Me., Jan. 31.

L. L. Howard.

☞ There is some mistake in the above appointments, but we give them as written, not knowing how to correct them.

If it be the will of the Lord, I will preach in
Brunswick, Me., Jan. 17th.
Hollis, Jan. 18th.
Portsmouth, N. H., Jan. 20th.
Salem, Mass., Jan. 21st and 22d.
Lowell, Jan. 23d.
Lynn, Jan. 25th.
Boston, Jan. 27th.
Providence, R. I., Jan. 29th, eve.

E. Hodges.

If the Lord permit, I will preach at
Durham, S. W. Bend, Jan. 27th.
Freeport, Feb. 3d.
Brunswick, Feb. 10th.

R. R. York.

By Divine permission, I will try to fill the appointments I lately withdrew, as follows.
Worcester, Tuesday, Jan. 22d, where Br. Myers may appoint.
Westborough, Wednesday, Jan. 23d.
Boston, Thursday, Jan. 24th.
Roxbury, Friday, Jan. 25th.
Fair Haven, Mass., Jan. 26th and 27th, over the Sabbath.
Providence, Monday and Tuesday Jan. 28th and 29th.
Warwick, or Appanagg, Jan. 30th and 31st, Wednesday and Thursday, where Br. J. B. Wait may appoint.
Layfayette, Friday, Feb. 1st.
Peace Dale, Saturday and Sunday Feb. 2d and 3d.
Fair Haven, Ct., Monday, Feb. 4th.
Bridgeport, Tuesday, Feb 5th.
Waterbury, Wednesday, Feb. 6th.
Bristol, Thursday, Feb 7th.
Friday, Saturday and Sunday, as Providence may direct.
If any of the above appointments conflict with others, please inform me by letter in season to alter my course.

Hiram Munger.

CONFERENCE AT DANBURY, N. H.

Providence permitting, there will be a Conference at Danbury, commencing Friday, Jan. 25th, at 10 o'clock A. M., and continue over the Sabbath. Meeting expected to be holden in the new School House, near Br. Knowlton's. Eld. David Leavitt and the writer are expected to attend.

For the Brn., T. M. Preble.

The Lord willing, I will try to preach the word of life in
Athol, Mass. Jan. 20th.

O. D. Gibson.

If the Lord will, I will preach at
Portland, Me., Jan. 20th. J. Couch.

Providence permitting, I will preach at
Collinsville, Sunday, Jan. 20th.
Fair Haven, Ct., Jan. 27th.

S. G. Mathewson.

Providence permitting, I will meet the Brn. in
Springfield, Sabbath, Jan. 20th.

H. Pratt.

The Lord willing, Elder L. L. Howard will preach in
Salem, at the Union St. Church, on Sunday the 27th.

Temple Hersey.

By leave of Providence, Eld. L. L. Howard will preach at
Lawrence, on the 3d Sunday in January.

The Lord willing, Eld. J. Couch will preach at
Lawrence on the 4th Sunday in Jan.

Providence permitting, I will preach at
Cheshire, Friday and Saturday evenings, and on Sunday 18th, 19th, 20th,
Chester Factories, Monday and Tuesday evenings 21st, and 22d,
Westfield Farms, Wednesday and Thursday evenings 23d, and 24th.
Westfield, Friday eve. 25th.
Springfield, Saturday eve. and Sunday 26th and 27th
Thorndike, Monday eve, Jan. 28th.
Bondville, Tuesday eve, 29th.
Ware, Wednesday eve, 30th.
I expect a yoke-fellow to assist in filling the above appointments.

Samuel Bragg.

The Lord willing, by invitation, I will spend Lord's Day, Jan. 20th, with the Church in
Portsmouth, N. H.

S. S. Brewer.

Providence permitting, I will meet with the Brn. in the following places.
Danbury, Sunday Jan. 20th.
Sutton, Jan. 22d, eve., where Br. Jesse Hazen may appoint.
Carlisle, Mass., Sunday, Jan. 27th, and longer, if thought best.

S. P. Manning.

Notices.

☞ Advent brethren hold regular meetings every Sabbath in the Chapel on Spring Street; also on Tuesday and Friday evenings. In giving out appointments, Brn. will please to name the place, as there are *two* meetings held in this city.

For the Brethren, Thomas N. Palmer.

Concord, N. H., Nov. 19th, 1855.

Voice of the Church, by D. T. Taylor, for sale at this Office. Price $1; postage 17 cts.

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

The Age of Gospel Light. Price 10 cts.

Materialism Scriptural—or The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

The above works by Eld. Z. Campbell, are for sale at this Office.

TRACTS AND BOOKS.

We call attention to the following valuable works:—

Pauline Theology,	15 cts single,	$10 per 100
The Old Paths,	18 cts "	12 " "
State of the Dead, by Milton,	5 cts "	3 " "
Intermediate State, by Grew,	5 cts "	3 " "
Future Pnuishment, by Grew,	2 cts "	1 " "
Scripture Tract,	3 cts "	1,50 " "
The Church not in Darkness,	5 cts "	3 " "
The Three Worlds,	5 cts "	3 " "
The Last Days,	5 cts "	3 " "
Voice of Warning,	5 cts "	3 " "
New Heavens and Earth,	5 cts "	3 " "
Outline of the Coast,	3 cts "	1,50 " "
Voice of the Church $1	"	9 " doz

John Cumming's works, 75 cts per volume.
Romanism by John Cumming, $1,00.
Address orders with the cash to
H. L. Hastings, Peace Dale, R. I.
☞ Free for the poor.

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H., and D A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

☞ Br. J. K. Bellows, your communication is received.

Br. Samuel Bragg's P. O. Address is Ware Village, Mass.

George W. Barnes' P. O. address is Russell's Corner, Sauk Co., Wisconsin.

Br S G Mathewson's P O address is Bakersville, Conn.

F. H. Berick's Post Office address is Laporte, Indiana.

Br Miles Grant's P. O. address is East Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

Cash Receipts.

M Joice, E P Streeter, E Melcher, N C Lock, A Curtis, W F Carpenter, J R Allen, B Bussier, A S Conant, L Brooks, A P Wells, R Reding, H B Sevey, B E Mansfield, R Morril, $1 each. M L Clark $4,20, N H Brooks $8, A Rowe $1,50, G A Fuller 50 cents, M Merril 30 cents, C Flemming 36 cents, B F Bickford 50 cents, J Nugent 50 cents.

FOR OLD DEBT OF THE CRISIS.

A friend $2, South Waterford $1, R Woodward $1, M Grant $5, M L Clark 80 cents. Whole amount paid $39,54.

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis, Asthma, Whooping Cough and Consumptive habits. It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, CORNER OF MOODY AND AUSTIN STREETS, Lowell, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Br. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have myself proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to present the advertisement to the public.

For the Crisis.

Sr. Glorlow's inquiry, "Watchman, what of the night?" transposed into verse, with a Response.

By William Shepherd.

The Inquiry.

"Tell me, ye Watchmen, who 'round Zion stand,
What of the night? Is not the dawn at hand?
Does not the Sun of Righteousness begin
To beam with light on this dark world of sin?

Do not those rumbling sounds I hear afar
Herald the coming of God's chariot-car?
Still rolling onward, while behold! it brings
Angelic myriads and the King of kings!

Or, by weak fables have I been deceived?
A baseless vision has my heart believed?
Or was it Truth's stern voice rung through the land—
'Behold! the coming Bridegroom is at hand!'

Tell me, ye Watchmen! oh! some hope impart,
That quick may cheer my weary, aching heart;
While at the Throne of Grace, remember me,
That God in all my woes, my aid may be!"

The Response.

Lo! on the tower as now I watch the way,
Methinks I see some signs of coming day,
As yonder in the distance I descry
A beauteous light that gems the eastern sky.

And then I list intent those sounds afar,
Like chariot wheels of some majestic car,
While Angel voices fill the heavenly dome,
Assuring us the Lord is soon to come!

We did not follow any fancied dream,
No cunning fable, no delusive gleam;
'Twas glorious Truth that your glad heart believed,
When you the message of the Lord received.

Cheer up—cheer up—there's hope—there's joy for thee;
Soon shall the shades of night forever flee.
List to those earnest tones that greet thine ear,
"The Morning cometh!" Christ will soon appear!

The Watchmen as they tread their lonely round,
Before their God in "instant prayer" are found;
They pray for thee—for all—their prayer is one—
"Thy Kingdom come, O Lord! Thy will be done!"

Elizabeth City, N. J., Jan., 1856.

For The Crisis.

Hymn.

Ye soldiers of the holy Cross,
The crown will soon be given;
Hold on—hold on, nor heed the loss,
Your names are writ in heaven.
The New Jerusalem comes down,
Adorned with majesty,
And all the saints will enter in,
And taste the heavenly joy.
Oh! that's the joy for me!

O what a blessed hope is ours,
While here on earth we dwell;
We love to bear our Savior's cross,
Since all will end so well;
Oh let us to the end endure
Reproach for His dear Name,
Eternal Life is certain—sure—
For all who this attain.
Oh! that's the hope for me.

The City of the living God,
The saints will soon possess,
Because they own His precious word,
And His blest name confess;
Before the throne they'll stand,
Who trust the Savior's word,
With happy hearts they'll enter in
The joy of their dear Lord.
Oh! happy day for me.

O happy, happy, blissful day,
When all the saints shall rise,
And with their glorious Lord and King,
Mount upward to the skies.
And while the elements shall burn,
And all the wicked be destroyed,
The saints shall rise above all harm,
And reign forever with the Lord.
Oh! that's the day for me.

M.

Sublime Thought.

"Could we with ink the ocean fill,
Were the whole earth of parchment made,
Were every single stick a quill,
And every man a scribe by trade,
To write the love of God to man,
Would drain the ocean dry,
Nor would the scroll contain the whole,
Though stretched from sky to sky."

The Bridegroom's Coming.

Selected from "Shadows of the New Creation," for the Crisis.

By William Shepherd.

"He comes! he comes! the Judge severe!
The seventh trumpet speaks him near;
His lightnings flash, his thunders roll:
How welcome to the faithful soul!"

The day of Redemption unfolds, and brighter and brighter tints bespangle the eastern sky with the approach of the glorious morning. "Let the heralds of mercy withhold not the proclamation with which they are intrusted! Let the trumpet give no uncertain sound! Let its voice be raised to the fulness of joyful anticipation, and hope, for the awakening and comfort of the Church of God in the earth; For shall we not need the richest and clearest consolatory announcement, amid the fearful trials and troubles, which we know must precede the day of the Lord! Arise, then, ye slumbering shepherds! Awake, ye listless watchmen! Stand up on your tower! Look out for the signs of the coming day! Scorn to be found doubting or distant, when the morn is breaking and the shadows are fleeing away, and the Lord about to appear. Behold, already, his chariots are preparing—His angelic hosts are marshalled—the saints that attend Him are collecting—the wings of the wind are ready to convey Him.

How much better and happier to be found among those who are wisely expecting, and preparing, and warning others to be on their watch, and to keep their garments, lest that day come upon them as a thief, and find them naked and ashamed, than to be taken unawares in the ranks of the foolish and careless and hostile, who will not believe nor obey nor get ready in due season! Blessed is that servant whom his Lord when he cometh shall find watching; for verily he shall be made ruler over many things and "shall enter into the joy of his Lord!"

The second coming of our Lord in glory, as a King, in triumph and honor, as a successful Conqueror over his foes and as a loving Bridegroom to his true Church, is a theme upon which holy Scripture utters no doubtful voice, but is exultingly eloquent and transcendentally comprehensive. It is, in fact, the grand theme to which all Revelation tends, and upon which human Redemption hinges. Its first utterance was in Eden, immediately after the fall, when it was declared that the Serpent's head should be bruised by the Woman's seed—and its last echo is in the conclusion of the Apocalypse, and the winding up of the Scripture cannon, where the song is consummated.—Salvation is sung, Satan is bound, and Christ reigns.

It is very clear that the first Advent of the Redeemer had nothing grand, ostensible, or glorious in its circumstances. Everything external, in that appearance, was designedly calculated to mark Him as a lowly, oppressed, and afflicted sufferer. He was, at that period, distinctly—The Sacrifice. "The Lamb of God, that taketh away the sin of the world." It behoved Him thus to be degraded, and to suffer, "the just for the unjust;" taking upon Him the form of a servant, and in that form being "obedient unto death," and thus being *bruised* (according to the prediction in Gen. 3) under the Serpent's power, but specially "for our iniquities."

It will be observed by the careful student of prophecy, that the greater part of the glowing descriptions of Isaiah and other prophets concerning the Messiah's Kingdom is as yet unfulfilled. These relate onwards, from the Advent in humiliation to the Advent in glory; and often connect the two great events together by a link so slight that both seem to coalesce in one grand harmonious scene, which nothing but the divine wisdom (to whom all things however distant, are present) could possibly unveil.

Do any of the prophets speak of the coming of Messiah into the world, and not connect a far higher promise than has ever yet been fulfilled, or is ever likely to be fulfilled, while the world remains in its present state? If we hear Him announced to Abraham, it is He in whom "*all families of the earth shall be blessed*"—or, as revealed to Jacob, He is the Sceptre, the Shiloh, "unto whom *the gathering of the people shall be*"—or shown to entranced Balaam, He is the Star out of Jacob, and the Sceptre out of Israel, to "*smite the corners of Moab, and destroy all the children of Sheth*"—or foretold to royal David, He is the Son, who "*shall build a house*" for the Father's name, and whose throne "shall be established for ever." Do we hear of Him from the Psalmist's inspired melodies? He is the deliverer of the poor, the Redeemer of the soul (man) the object of adoration to kings, to be called *blessed of all nations*, and to come and "judge the earth in righteousness." Do we listen to Isaiah's inspired theme? He is to establish the Lord's house *in the top of the mountains*, *all nations* are to flow unto it, and walk in the light of it. He is to "shake terribly the earth," and bring down the loftiness of men, and to be exalted alone in that day. He is to be "beautiful and glorious" and to "make the fruit of the earth comely." He is the virgin's son, making himself "of no reputation," yet Immanuel and wonderful, Counsellor, the mighty God, the Father of the ages, the Prince of Peace," on whose shoulders the government is to rest; He is the rod out of Jesse's stem, and a branch out of his roots; yet, in His days, "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid." He is to "swallow up death in victory, and to wipe away tears from off all faces, and take away the rebuke of his people from off all the earth"—He is to be Judge, and Lawgiver, and King—He has "no form nor comeliness" (in His first sacrificial Advent,) but He is afterwards, to have "a portion with the great," and to "divide the spoil with the strong," and to be "fairer than the children of men." After a period of darkness, He is to "beautify the place of His Sanctuary," which is to be called "the city of the Lord, the Zion of the Holy One of Israel—an eternal excellency, a joy of many generations;" whose walls shall be *salvation*, and whose gates shall be *praise*; and the Lord shall be its everlasting light and glory.

The 63d of Isaiah gives an intimation of terrible punishments attending upon the coming of the Lord, and Savior, and Judge, which must take place simultaneously with, or just previously to His manifestation as the Bridegroom of the Church. There must be the glorious triumph of Christ, as the King and Conqueror over His own and His people's enemies, before we can hail the full bliss of His espousals. Hence, not to mention numerous other prophecies, Malachi, the last of the Old Testament—harbingers of Messiah's days, describes in his closing chapter, the succession of events in the order above mentioned. The day is coming—it has not come yet, though Christ's first Advent in humility has long passed—which "shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble," the day is coming which "shall burn them up," so as to "leave them neither root nor branch"—in that day the wicked shall be trodden down, and shall be "ashes under the soles of the feet" of God's faithful people. "He shall break them with a rod of iron, and dash them in pieces like a potter's vessel."*

But the events attendant upon this, are those which we now undertake and delight to treat of—the exaltation of the true Church of Christ in the earth—the joy of her espousals to Christ, as the Bride to the Bridegroom. "Unto you that fear my name shall the Sun of Righteousness arise with healing in His wings, and ye shall go forth, and grow up as calves of the stall." "Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever—Thy throne, O God, is forever and ever, the sceptre of thy kingdom is a right sceptre; thou lovest righteousness, and hatest wickedness; therefore God, thy God hath anointed thee with the oil of gladness above thy fellows; and all thy garments smell of myrrh, aloes and cassia, out of the ivory palaces, whereby they have made thee glad. King's daughters were among thy honorable women; upon thy right hand did stand the Queen (the Bride—the Church,) in gold of Ophir. The King's daughter is all glorious within; her clothing is of wrought gold; she shall be brought unto the King in raiment of needle work; the virgins, her companions that follow her, shall be brought unto thee; with gladness and rejoicing shall they be brought; they shall enter into the King's palace."

To such highly rapturous and pre-figurative strains does the sweet Psalmist tune his inspired lyre, and sound aloud from distant times, the regal pomp and hymenial Advent in glory and love to His Bride, of Messiah, the fairest, and loveliest, and mightiest Friend of His ransomed and espoused Church. O my soul, be wise to recognize the joyful sound, and let the chords of the heart vibrate within in melodious unison to the triumphant song of praise! Anticipate by faith the happy day, and be thou ready with the golden ornaments of the pure Gospel, and the fine raiment of the saints, to enter with acceptance to the Marriage Supper of the Lamb!

Let us proceed to trace further the Scriptural proofs and tokens of this approaching manifestation and consummation of redeeming power and love.

The Song of Songs is an Epithalamic Ode—highly pictured with Eastern imagery—descriptive of the faithful Bride's preparation and expectancy of the royal Bridegroom's coming in His beauty, glory and majesty. His name is as "ointment poured forth," sweet and fragrant with the richest perfumes and graces. The "upright love Him." He is as "the rose of Sharon, and the lily of the valleys." He is "the chief among ten thousand, He is altogether lovely." His banner over His Church is love. She exults in His favors and protection, and *awaits with ardent expectation for the time* when her Beloved shall come to be glorified; and she calls upon Him to "make haste," in His triumphant Advent, and "be like a roe or a young hart upon the mountains of spices."

And, casting aside high-wrought metaphor—who is this Beloved, but as described in the language of the prophets? "Thy Maker is thine husband, the Lord of hosts is His name: and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called." "And it shall be at that day, saith the Lord, that thou shalt call me *Ishi* (my husband) and shalt call me no more *Baali* (my Lord;) for I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.—And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies: I will even betroth thee unto me in faithfulness, and thou shalt know the Lord."

The love of Christ for His Church, and our close fellowship and intimate union with Him are set forth in the New Testament in the most attractive light. "As the Father hath loved me, so have I loved you: cotinue ye in my love; If ye keep my commandments ye shall abide in my love. * * This is my commandment that ye love one another, as I have loved you: greater love hath no man than this, that a man lay down his life for his friends." * * "Christ is the head of the Church, as the husband is the head of the wife. * * Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word: That he might present it to himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. * * No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church; for *we are members* of his body of his flesh, and of his bones."

This view of the intense love of the Savior towards the whole body and every member of the true spouse, the Church, is brought out still more clearly, when the final manifestation of Christ and the exaltation of His people are spoken of. The Parable of the ten Virgins was intended as a representation of the last coming of the Bridegroom, and the necessity of great *watchfulness* on the part of all His elect attendants—called here (Matt. 25th,) "the wise Virgins." The announcement has gone forth as upon the wings of the wind, finding its way to the uttermost parts of the earth, "Behold! the Bridegroom cometh, go ye out to meet Him."

But in what state will He find and meet the visible Church? and who shall swell the strain of His glorious Advent?

"When the Son of Man cometh *shall* He find faith on the earth?" This implies that many even of the professing flock shall be among the "foolish virgins," slumbering and sleeping, when they ought to be trimming their lamps, and letting their light shine out of the abundance of the grace of God in their hearts. In the last days there shall be perilous times.—Many shall be "lovers of pleasure, more than lovers of God, and having a *form* of godliness, but denying the *power* thereof." Others, who compose the true and wise members, and occupy the inner sanctuary of the Temple of God in the earth, having the secret of the Lord in their tabernacle, and the seal of the Spirit upon their hearts, are found ready, and rejoice to meet Him at His appearing and Kingdom.

(To be Continued.)

* See Malachi 3: 4; Ps. 2, &c., also other announcements of coming judgments, preparatory to the signal deliverance and final redemption of the whole earth and manifestation of the Son of God. Ps. 45: 3-5; 72: 9; Isa. 2, and 26: 15, 16; Dan. 12: 1; Joel 3: 3; Matt. 24; 25, &c., Rev. 16: 17, 18, 19. Ps. 45.

Selected for The Crisis from the N. Y. Observer.

Inquiries.

The Savior said of a certain woman, "She hath done what she could." Can the same remark be applied to the conduct of the reader? Have you done all that, through the aid of Divine grace, it was in your power to do? Are you daily doing all that you can do in the service of Christ? Is there not something more which you can do?

Can you not *pray* more? Perhaps you have, sometimes, for slight and inefficient reasons, omitted family prayer: can you not be more constant in the performance of that duty? The late venerable Dr. Hyde, in a letter to his son, reminded him that family prayer was never omitted in his house; shall it ever, except from necessity, be omitted in yours?

Perhaps you sometimes neglect secret prayer; can you not avoid that neglect in future? You know that prayer is essential to spiritual life, as the atmosphere is to animal life. Defraud not your soul of its birthright of prayer.

Perhaps you may have set apart a suitable amount of time for this duty. Can you not pray more in that time? Can you not pray with greater concentration of thought and desire, and with a firmer reliance on the promises of God?

Can you not *praise* more? Can you not be more abundant in thanksgiving for your spiritual and temporal mercies?—You doubtless thank God daily for His goodness to you; but can you not put more heart into your thanks? As you sit by your fireside, or are walking by the way, or are engaged in your employment, can you not think over the instances of His mercy, and thus stir up your heart to thankfulness? Just in proportion to your efforts to call to mind your mercies, will their number and magnitude increase in your view.

Can you not be more careful to know and to do what is right? Christians are a peculiar people: one of their marked peculiarities is that they are anxious to do that which is right, not because right doing will save them, but because it is what they were made and redeemed for. Can you not be more careful to view every proposed action in the light of duty?—Take a little more time for consideration before you enter on a course of action.—Ask yourself, is this right? Will it please God? Can I implore God's blessing to rest upon me while I am doing it? If you have any doubts about its lawfulness, refrain from doing it.

Our minds are blinded by sin. We need to cultivate our powers of perception as well as our powers of feeling. To do this we must exercise them constantly, carefully, consciencioualy and prayerfully. We must also do that which we perceive to be right. Perseverance in doing our duty will assist us in forming right judgments in regard to duty. "If any man do my will he shall know of the doctrine." A willing and obedient spirit is a great aid to a correct interpretation of the divine will.

Can you not do more for the happiness of others? Christians were not made to live for themselves. They are to be imitators of Him who went about doing good. They are to do good as they have an opportunity. They are to be watchful for opportunities of doing good to the bodies and to the souls of men.

Do you care as much for others as a redeemed sinner ought to? Are you constantly planning and doing something to promote the temporal and spiritual happiness of those to whom you have access? Are there once desolate hearts which have been made to rejoice through your sympathy and bounty, and are there happy converts brought in through your instrumentality? Can you not increase the number?

Can you not give more liberally? Perhaps God has prospered you more abundantly with respect to property. You are then one of his rich stewards. He made you rich that you may give liberally.—How much you are to give, is a question to be settled between yourself and your Master. Whatever that amount is, it is to be a liberal one. God gives liberally and upbraideth not. His children are to follow His example. They are to do what they can. Wealthy Christian, can you do no more than you have done?

Perhaps you are a child of poverty.—You may have but few earthly comforts. Probably you have more than your Master who had not where to lay His head.—You are not to be excluded from the privilege of giving. You may give what you can, and your mite will be as acceptable to the Savior as the thousands of your wealthy brother. You can give something. You have given something: can you not give more?

Can you not be more submissive to God's will? Passive obedience is quite as important as active obedience. We are not only to do God's will joyfully, but we are to suffer it joyfully. Can you not guard more carefully against a murmuring spirit? Can you not, by prayer and painstaking, acquire the ornament not only of a meek and quiet, but a perfectly submissive spirit?

For The Crisis.

Letter from Sr. S. J. Miller.

West Brattleboro, Vt., Dec. 23d, 1855.

Dear Brn. and Sisters:—As we are all scattered over the land, a few here and a few there, it does us all good to hear from each other through the Crisis. It does me good and I doubt not it does others. If we can write but a few lines yet we may, say something that will be comforting to the weary, way-worn pilgrim. Oh! it does make my heart glad to hear from the scattered flock, although there are many of them whom we never have seen in the flesh, yet I do hope we shall all be so faithful as to meet in the blessed Kingdom where we shall see each other, face to face, and no more be strangers—blessed be God.

Dear Brn. and Srs., I do long to be there, where we shall see our blessed Jesus, and ever be with Him. We must walk very straight in order to reach that happy place. I sometimes feel as though I am too unworthy to be accepted, but His promises are sure to all those that will believe. With the assistance of divine grace, I trust we shall be faithful enough to gain the promised land. I know it will be worth leaving houses and lands, fathers and mothers, brothers and sisters. I feel as though I had left all of these that I might seek the Kingdom of God. I have been obliged to do all this, and I thank God that I have; for I believe that we shall possess the promised land, and that is far better than the treasures of earth. I am weak both in body and mind; but the Lord will make us strong, if we trust in Him, and Him alone.

O what precious promises our blessed Jesus did leave on record for us! How He suffered and died on the cross, that we poor unworthy creatures might live forever. I feel as though I possessed more and more of His blessed spirit every day; and the more I think of our blessed Master's coming, the more I desire Him to come and redeem His children from this sin-cursed earth. O I do thank God that such a day is coming, and that quickly.—How much wickedness abounds on every hand. How much more are people glued to the world every day they live, even those who profess to be Adventists.

Every one is holding on to his property; it is *mine* say they; and are unwilling to expend a cent for the cause of Christ.

Let us all, as Brn. and Srs., be liberal with what we have, and do all we can for the furtherance of the Gospel of Christ, knowing what we have here is not ours but Christ's, and that we must be willing to communicate, instead of laying up treasures for this life.

And now, dear Brn. and Srs., let us keep ourselves unspotted from the world, that we may be presented faultless before His presence with exceeding joy.

From your unworthy Sr. looking for the Lord. S. Janette Miller.

For The Crisis.

Letter from Br. R. Humphries.

Buffalo, Dec. 31st, 1855.

Do we know for a certainty that the 6th vial is poured out?

Yes; because that under it the nations are gathered.

Do we know for a certaity that this is the gathering spoken of in Rev. 16th?

Yes: because they are gathered to a place called in the Hebrew tongue *Armageddon.*

Does the Crimea answer to the great wine press spoken of in Rev. 14th?

Yes: because in it is the Armageddon, and it measures a thousand and six hundred furlongs.

What city is the great wine press trodden without?

The dominion over which the papal power ruleth, as the following testimony will show. When France made war against the two witnesses, there was a great earthquake, (Revolution,) and the 10th part of the city fell—or one of the ten kingdoms. And under the pouring out of the 7th vial the great city is divided into three parts. Then the city is the Roman empire, and the Crimea is outside the city. Truly prophecy is a sure light. But where are our watchmen?

This seems to me to be the meat in due season, and if the trumpet do not give a certain sound, who shall prepare himself for the battle? The vision must speak and not lie; for the time has come to reap. I do expect that the coming spring will usher in the pouring out of the 7th vial—the nations rushing as the rushing of many waters—the great wine press be filled—and the voice from the temple and from the throne will say, it is done. Rob't. Humphries.

On Listening to Evil Reports. The longer I live the more I feel the importance of adhering to the rule which I have laid down for myself in relation to such matters, viz:

1. To hear as little as possible whatever is to the prejudice of others.
2. To believe nothing of the kind until I am absolutely forced to it.
3. Never to drink into the spirit of one who circulates an ill report.
4. Always to moderate, as far as I can, the unkindness which is expressed towards others.
5. Always to believe that if the other side were heard a very different account would be given of the matter.

Henry Ward Beecher on Sectarianism. This clergyman recently preached a sermon against old school Calvinism, in which he said he wished it fully understood by his people, that he served them not as the minister of a sect, but one of the truth. "I am not, he declared a Calvinist, an Armenian, a Universalist, a Unitarian, a Pelagian, nor a Swedenborggian, but I am simply Henry Ward Beecher, a preacher of the Gospel, a believer in the Lord Jesus Christ; and trying to make other people believe in Him—that is all."

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) | ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | NO. 27 CENTRAL STREET (UP STAIRS.)

JONAS MERRIAM, EDITOR. | LOWELL, MASSACHUSETTS, SATURDAY, JANUARY 26, 1856. | VOLUME 2.—NUMBER 24.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months, - - -	$1,00
For a single copy 3 months, - - -	50
Five copies to one address for 6 months,	4,50
Ten copies to one address for 6 months,	8,00
Twenty copies to one address for 6 months,	14,00
Thirty copies to one address for 6 months,	18,00

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Particular Rules for Correspondents.

☞ Over all matters not intended for publications write *Private.*

☞ Over all communications for the paper, write *For the Crisis.*

☞ Over all business matters, write *Business.*

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

For The Crisis.

'I will bring distress upon men; and they shall walk like blind men.' Bible.

BY S. S. B.

No. 7.

ROME.

In my last number I endeavored to present the present deplorable condition of this once haughty and Imperial mistress of the world.

We will now present some statements from various sources developing the fact that there are now latent fires at work in Italy, that will soon explode and consume this monster of iniquity. The present union of France with those ten petty divisions of Italy, is only fulfilling the Scriptures in one respect, and will soon manifest the declaration of the Almighty in another. France, to my mind, in her present condition, is the *8th form* of the beast, or in plainer words is the BEAST; and those ten Papal divisions—Sardinia, Parma, Modena, Lucca, Lombardy, States of the Church, Milan, Tuscany, Naples, San Marino, are the ten horns. Rev. 17: 16, "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

They are now giving their power and strength to the Beast; (or, as it reads in an old translation before me, "*God has put it in their hearts to execute his designs in agreeing to give their kingdom to the beast, until the divine oracles shall be accomplished.*"

In ours, it reads thus: "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

Speaking of these ten powers—*Murdock's* Syriac translation reads: "*These persons have not yet received royalty, But* they receive authority, *as if kings, with the beasts of prey for one hour.*"

In Mace's translation, London Edition, A. D. 1729, the 9th, 10th and 11th verses read: "The seven heads are seven mountains on which the woman sitteth. They likewise signify seven kings; five are fallen, and one is, and the other is not yet come; and when he comes, he will continue but a short space. The beast that was and is not, is himself the eighth. He is of the seven, *and shall be destroyed.*" The latter part of the 12th verse reads; "*but receive power as kings for a while with the Beast.*" The 16th v. reads thus:—"*The ten horns which you saw on the beast, they shall hate the whore, they shall plunder and strip her, eat her flesh, and burn her with fire.*"

The last phase in the apocalyptic view of the Revelator, *as they*—these kings—were seen, "ere they plunder and strip her," was a condition of *hatred.* Now then I purpose to let some eye witnesses of the condition of Rome speak on this deeply interesting point of the subject.

The *hatred* of this monster of iniquity on account of the cruelty of Priests, Bishops and Pope, to the citizens of Rome and the Papal states, by fraud, bribery, plunder, imprisonment, lying, murder, and the horrors of the inquisition has awaken a feeling of hatred and fury in the populace that thirsts for vengeance. I will here insert an article or two concerning some disclosures in the city during the revolution of '48.

"SECRETS OF THE INQUSITION. The correspondent of the London Daily News describes a visit he had paid to the many small, dark, and damp dungeons of the inquisition at Rome, which have lately been thrown open to the public. It is out of the beaten track behind St. Peter's.—The correspondent says:—

"'The officer in charge led me down to where the men were digging in the vaults below; they had cleared a downward flight of steps, which was choked up with old rubbish, and had come to a series of dungeons under the vaults deeper still, and which immediately brought to my mind the prisons of the Doge under the canal of the Bridge of Sighs at Venice, only that here there was a surpassing horror. I saw imbedded in old masonry, unsymmetrically arranged, five skeletons in various recesses, and the clearance had only just begun; the period of their in sertion in this spot must have been more than a century and a half. From another vault, full of skulls and scattered human remains, there was a shaft about four feet square ascending perpendicularly to the first floor of the building, and ending in a passage off the hall of the chancery, where a trap-door lay between the tribunal and the way into a suite of rooms destined for one of the officials. The object of this shaft could admit of but one surmise. The ground of the vault was made up of decayed animal matter, a lump of which held imbedded in it a long silken lock of hair, as I found by personal examination as it was shovelled up from below. But that is not all; there are two large subterranean lime-kilns, if I may so call them, shaped like a beehive in masonry, filled with layers of calcined bones, forming the substratum of two other chambers on the ground floor in the immediate vicinity of the very mysterious shaft above mentioned.'"

"THE INQUISITION. The N. Y. Recorder makes the following translation from the 'Indicator,' of Malta, in relation to Archbishop Cashiur, who has been for twenty-two years incarcerated in one of the dungeons of the Inquisition of Rome, for being guilty of having proven-fallible the infallibility of a Pope:—'Deceived by the appearance of benignity and forgiveness shown by Pope Pius IX, we spoke of this unfortunate Archbishop in 1846, in the 17th number of this journal. We hoped, from the charity of Pius IX, if not the entire liberty, at least some indulgence towards that unfortunate person; but on the contrary, we hear from our correspondent at Rome, that the unhappy Cashiur has been reduced to a state of suffering greater than before, by the order of Pius himself. The few concessions which had been granted to him by Pope Gregory have been recalled by Pope Pius IX.—The pretext for this is, that the archbishop has had a difference with brother Pio, a Dominican friar and jailor of the Inquisition; but the true reason, says our correspondent, is a wish to conceal from the world the existence of the Inquisition, which could not be done while Cashiur was seen taking his walks accompanied by keepers.'"

The articles published in Rome under the caption of "The Pope weeks, by Montazio, 1848," and circulated by thousands, have kindled a feeling in the breasts of millions, according to Mazzini's statement, which the Pope and all his clan cannot extinguish. The Irish Patriot from Catholic Ireland remarks:—

"HATING THE HARLOT. John Mitchell, in a late letter to Archbishop Hughes, has asserted some notorious facts, illustrative of the deleterious influence exerted in Italy by the Papal Government.

Having shown that the spiritual and temporal authority of the Pope have no necessary connection, he proceeds to characterize the government of the Prince of Rome, which the Romish priesthood would fain establish in this country, as follows:

"But I undertook further to show that the Pope, as a Prince, "is a bad prince, and his government a mischievous government." To most persons the universal and *intense hatred* of the Romans to that goverment would be proof enough. In 1849 they fought till their city was a ruin in order to be rid of it; and from that day to this, it has needed all the Papal troops, (mostly foreigners,) and an army of Frenchmen besides, to thrust that government down their throats. This is enough; but Americans, and those Irishmen who, in America, see and know what freedom and justice are, had better consider a little the nature of the Papal government, in order that they may learn to regard it with utter EXECRATION as one of the worst and meanest despotisms that now deform Europe."

A correspondent remarks as follows in a Boston paper.

"A curious quarrel has broken out at Naples between the King and the Jesuits. The Neapolitan Minister of Police recently sent for father Giuseppe, the head of the order of Jesus, and informed him that he must no longer teach the "revolutionary" doctrine that the Pope is superior to all the Kings of the earth. The Minister added, that in 1848 the Jesuits had been sent out of the kingdom "in coaches," but if they continued to teach such doctrines they would be, "hunted out with kicks!" Father Giuseppe and twenty-three others, much alarmed at the threat, have published a statement professing their entire devotion to the absolute monarchy of Naples."

At a meeting of the Italian exiles in the city of New York since the revolution of '48, the following statements were made in their report. Guglielmo Gazana, stated: "*Both Italians and strangers, agree that there can be no salvation for Italy without the destruction of the Papacy, through which monstrous and cruel power Italy has been brought to suffer all the tortures by which for ten centuries she has been lacerated.*"

Another writer observes: "The condition of the people of Rome is deplorable in the extreme. They are reduced to great poverty, and are denied the smallest approach to either—civil or religious liberty. They are plundered and robbed of their property by the tyrannical laws of the Papal Government, which are enforced by the French army of robbers. They still however hope for the future *and maintain and cherish a most deadly hostility and revenge to their oppressors* and foreign allies. This state of things is *common to the whole of Italy.*"

Another writer states:—"Nine-tenths of the people in Rome including the female portion of the population, look on the Pope and his Cardinals with contempt, as spiritual impostors; *and with the utmost hatred and horror, as temporal oppressors.*" * * * The popular feeling of the Romans has been so embittered by the manifold executions, imprisonments, treacheries and oppression of their rulers, that I regret to say, I found the popular leaders inexorably deaf to any councils of moderation and mercy, deliberating merely whether the HOLY FATHER *should be hanged from the cross of St. Peter,* or over the so called Tomb of St. Peter within."

Hear Gavazzi speak:—"In the approaching crusade we adopt the sword as an emblem of our determination to fight for God and our native land. *The sword is to destroy all the enemies of civil and religious liberty in Italy.*"

I will now introduce an item from the speech of the celebrated Italian patriot, JOSEPH MAZZINI. After a somewhat lengthy speech in London, in which he referred to the secret organization throughout the Italian States, in deadly hostility to their oppressors, he closes in the following manner:—

"And thousands belonging to the popular classes in Italy, are at present involved in this mysterious and underground propagandism; and the secret lies unrevealed."

These remarks caused a profound sensation amongst the audience, who gazed at each other with astonishment.

He continued: "We shall struggle—struggle—struggle—to the last—help us if you can—for with my hand on my *heart, and a serene yet bold look meeting yours, I can tell you ours is a holy struggle, commanded to us by Providence, and meant for good. Yes; we shall struggle, and this is the mind—the unconquerable decision of the millions. We are ripe for liberty and independence.*"

Since that speech was delivered, I have clipped the following from a foreign paper which shows the blood hounds are on their track, and scent their prey.

"A letter from Florence says: 'On the 20th of August 1855, commenced the trial of a secret society, which has been detected in correspondence with the republican committee in London. The trial has not presented any features worthy of particular remark, excepting the oath administered to the members, which is as follows:—'In the name of God and of the people, I swear faith to Italy, which is to form itself into one republic; continual war against all its enemies, whether foreigners or Italians, and above all, against THE POPE-KING, who is its worst enemy.—I swear to conform to the instructions which shall be transmitted to me by the delegates of the triumvirate, who direct this association; I swear to keep secret the laws and operations of the association, whenever I cannot myself take part in those operations for the triumph of the good cause. So be it, and forever.'"

This is the latest account I have from the cage of unclean and hateful birds.

"☞ The Pope has been slightly unwell, but not seriously. Many rich families are leaving Rome, fancying the state of affairs extremely precarious, and in the Romagna and the Marshes, misery increases, and brigandage and assassination render life and property insecure."

I will close this article, lest I should weary the reader. Much more might be added from statements of different persons; but let the above suffice.

(To be continued.)

For The Crisis.

Letter from Sr. C. E. Gierlow.

MACON, GA., Jan. 1st, 1856.

Dear Br. Merriam:—Christmas has passed with all the noise and confusion with which it is celebrated here at the south.—Dancing, frolicking, and feasting, together with the discharge of fire-arms and crackers, have been the order of the day for a week, and I assure you that my heart is sad. Truly, the world is fast ripening for destruction, and my weary soul cries out in anguish—How long, Oh Lord, how long shall the wicked triumph? Shall thy forbearance continue forever? But I will turn away from this dark picture of iniquity and degradation that meet me on every hand, and look to Him who is altogether lovely, the chiefest among ten thousands, and ask for grace to enable me to stand in this evil day, with the Gospel armor on, ready to do and suffer all His blessed will.

I acknowledge that I have been in a luke-warm state since the passing of the time at which we expected the consummation of our hope, and was getting on to the borders of the enchanted ground, when it pleased the faithful Shepherd to admonish me of my danger, by taking my little lamb—my precious babe, who by his enticing loveliness had won the tenderest affections of my heart. This affliction has served to crucify me to the world, and awaken me to a sense of my position, in regard to the coming day, when the destinies of *all* shall be decided. With humble confidence I drink the cup which infinite wisdom hath prepared for me. "Even so, Father, for so it seemeth good in thy sight." But, Father dear, while passing through the deep waters which at times seem ready to overwhelm me, I pray thee to encircle me in thine everlasting arms, and bear me safe to that peaceful shore,

> Where sickness, pain, and death,
> Are felt and feared no more!

Why should I mourn and hang my head in grief? The precious Jewel is not *lost,* which I have loved so well. If I am faithful, it will sparkle in the crown of glory which the righteous Judge will give me in the day of His appearing. And oh, to think that day is now *so* near! Yes *very* near, not ten or twelve years distant, but the next great event to be looked for.

Oh, that some of God's watchmen might come this way, and endeavor to awaken His people to a sense of their proximity to the judgment!

It has become noised about, that our views are very strange, and consequently many persons are anxious to see and converse with me, in relation to our faith. Some of these are much surprised to find that the Bible sustains us in the conclusion that the end of all things is at hand.

I was sent for, to go some 3 or 4 miles out of town a few days since, to visit a Universalist family who seemed very much pleased with the way I understand the Scriptures, and were very anxious to have me come again. They keep some 10 or 12 slaves about the house, and probably have many more, yet they spoke decidedly against the *system.* They keep them to provide for and prevent them from suffering. It is against the laws of this state for any person to liberate his slaves, and if one should do so, I know not what would become of the poor creatures, ignorant as they are; especially, as they would have to be conveyed to the north, or some other place, where they are not known. But, thank the good Lord, He is soon coming to proclaim liberty to the captives and the opening of the prison to them that are bound! Hail, happy day! Oh, who that is a child of God, would not rejoice to see it? My weary soul cries out, Oh, come, thou great emancipator, and take thy children home!

In regard to the 2300 days of Daniel, I see no propriety in disconnecting them from the 70 weeks, since Gabriel had been commanded to *make* him to understand the vision. This he did not accomplish, in the 8th chapter, but in the 9th, he comes to Daniel to give him "skill and understanding," and commences by telling him to "*consider the vision.*" Did Gabriel forget what he came for? and after he thus addressed him, did he begin to talk upon a subject entirely foreign to THE vision? Impossible! Yet if the 2300 days began with the 70 weeks at 445, B. C., our Savior must have been much older at His crucifixion than we should have supposed Him to have been from the reading of the New Testament, or those years must have ended at some time in the past. God grant that we may have some additional light on this important subject in order to make those events to harmonize

If the vision commenced at 445, which corresponds with the marginal reading of an old Bible—I find here, the cleansing of the sanctuary must *begin* next year; and notwithstanding the cry of peace and safety, it is evident that the vintage is soon to be gathered into the great "winepress of the wrath of God!" We see in our *own* country indications of that fearful conflict, in which, every man's sword shall be against his brother.

From what I read in a paper yesterday, civil war has probably already commenced in Kansas, the particulars of which you will most likely have learned before this shall reach you. God grant that we may be prepared to escape all these things, and stand before the Son of man in peace!

P. S. My last letter should have been dated Dec. 9th, instead of Nov. 9th.

For The Crisis.

Letter from S. T. B.

SOUTH WOODSTOCK, Jan. 13th, 1856.

Dear Br. Merriam:—God grant you may be still sustained in your efforts to feed the scattered flock; not only by pecuniary aid, but by the united prayers of the faithful, and their *contributions of meat in due season.*"

Fifty-five, has rolled away, and we are yet on pilgrimage—this side the promised land, like Gideon, with his reduced army, faint, yet still pursuing." The dark waves of temptation and trial, are continually passing over us, which makes me feel that we have come into "the hour of temptation, that was to come on all the world to try them." O to be of that number, "that keep the word of His patience." Then, O, how safely we shall be kept. How sure the promise!

I cannot better express my present feelings than by quoting the language of another, which I will transcribe for your columns, thinking it will find a response in the heart of many a way-worn pilgrim.

"Varied are the scenes through which we pass—attended with fightings without, and foes within.

"How peculiarly calculated are the trials of this *last time,* to probe every department of the soul, and wake to feeling the most fine and tender chords that vibrate in the human heart! What developments do we see of the dark principles of depravity from heartsbut partially redeemed, when circumstances seem favorable! O when will Christ live in those who bear His name, as sin lives in the sinner?—When will the Church be able in truth to say, "I live, yet not I, *but Christ liveth in me?*" But though there is a shady side to life's scenes; (and indeed it seems to be one continuous shade,) yet there is a fountain of light and glory in *Christ.*

"How manifest is the love of God in the adaptation of the Gospel to the peculiar circumstances of life. How precious are His promises, as well as *great.* What circumstances where the promise does not reach us? What wounds so deep that love cannot cure; or trials so complicated that cannot be turned to our account?

"From earth with its broken promises, and faded prospects—O my soul, turn away! Turn away fully to Him who is true—who careth for thee; who sees thee always: who when thou art bending before the fury of the blast, stoops—because His heart yearns over thee to raise thee up—who hears thy sighs, though deep drawn and silent—counts and bottles up thy tears!

"O turn to HIM; yes, and on Him gaze till thou art charmed with His beauty, and ravished with His love. O yes, until thou dost reflect His lovely image."

S. T. B.

For The Crisis.

Letter from Sr. Mary H. Thayer.

HAWLEY, Mass., Dec. 16, 1855.

Dear Br. Merriam:—While reading your request in the paper that the Brn. and Srs. would write for the Crisis, I said, Lord, what wilt thou have me do?

Since the passing of the time, I have looked very poor to myself, and felt very dependent, but my help is all thrown on Jesus' dear name, and I find in Him a perfect portion, a complete Savior. Yes; in Him my God meets me, and I find peace and the smiles of His approbation. O what a gift is Jesus! *the* gift of God truly. In Him living waters flow; but how many, while He is pleased to tarry, have committed "two evils; they have forsaken the fountain of living waters, and hewed out cisterns, broken cisterns, that can hold no water." And as for myself, my feet had well nigh slipped in the hour of temptation; but the Lord has been my stay; the Spirit does help my infirmities from time to time, and having obtaind help of God, I continue unto this day, waiting for His Son from heaven. I am trying to overcome and keep His works unto the end. The past movements, first and second, I believe have been the work of God. Whenever I enjoy the most intimate communion with my Heavenly Father, the light shines on the past, and faith is strong that the Lord has begun and will finish this work. His people are his treasure, and cannot be lost; precious as the apple of His eye, they are tenderly watched in all their trials and disappointments; and it will be he that endureth to the end that will be saved. I often think of the many that I have formed acquaintance with in this time movement, and say to myself, what will become of them in this hour of temptation? But again I think of the great Shepherd of the sheep, and with Him I must trust them. If this should meet the eye of any of them, let me say, be not weary in well doing, for in due season you will reap if you faint not. Dangers are thickening; "wherefore take unto you the whole ar-

mor of God, that ye may be able to stand; above all taking the shield of faith." Let the peace of God rule in your hearts, think of the hope of our calling, and the High Priest of our profession, remember what we have been redeemed with from our vain conversation. It was not with silver or gold, but with the precious blood of Christ, a Lamb without blemish and without spot.

Your Sr. in Christ,

MARY H. THAYER.

The World's Crisis.

LOWELL, JAN. 26, 1856.

To our Patrons.

As we are almost daily receiving accessions to our number of subscribers, it is difficult to know precisely how many to strike off: consequently our papers sometimes fall short. This was the case with our two last issues; so that to some who had not paid beyond no. 13, we did not forward the paper.

We would be heartily glad to send to all who are willing to read, without money and without price, but with every returning week comes our printer's bill amounting to between $30 and $40, beside all other bills. Our bills must be paid when due, or else the paper must stop. On this account we are under necessity to ask payment in advance.

It would be with extreme regret that we should discontinue the paper to any one, and if after the expiration of this quarter, we strike from our list the names of any who are willing, but unable to pay; or if through mistake we cut off any who *have paid*, we hope they will write us *immediately*.

The Millennium.
No. 2.

The next portion of Scripture which will come under our observation, and which appears evidently to be parallel to the 2d Ps., is Ps. 110th.

V. 1. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." The original idea conveyed by the expression, "until I make thine enemies thy footstool," seems to be this. In ancient times it was customary for a monarch who had been victorious over his enemies to place his feet upon the necks of the conquered subjects, in token of their subjugation to his authority. The representation in this verse is that Jesus was "exalted as a Prince and Savior," for to give repentance to Israel," Acts 5: 31, being seated at the right hand of God until such time as His enemies should be placed under His feet, or given up to his control, as the Judge of all the earth. The point of chronology at which this was accomplished may be learned from other portions of the word. Turn to Eph. 1: 19-23.—"And what is the exceeding greatness of his power to us ward who believe according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name, that is named, not only in this world, but also in that which is to come; And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all."

The Apostle connects together the fact of His resurrection and that of His being seated on the right hand of God.

Again: Heb. 1: 3. "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." V. 5. "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?" Here the Apostle connects the idea of His ascension at the right of God with the expression used in the 2d Ps. "Thou art my Son," &c. V. 13. "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footsool?" In this verse he connects with the other expressions referred to, the idea presented in the first verse of the Psalm under conisderation. From these various quotations it is evident, that when Jesus arose from the dead He was publicly recognized by the Father as His Son, seated on Zion's hill as head over the house of David, exalted at the right hand of God, and having overcome, was seated with the Father on His throne, to remain in this state of exaltation as a Prince giving repentance unto Israel until the day when His enemies are to be delivered into His hands to be destroyed by the executive judgment.

V. 2. "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies."

Zion here spoken of as the seat of power from which the rod of His strength would be sent out, is evidently the same as the holy hill of Zion of the 2d Ps. upon which the same king was to be set, and from which centre of power He would break the nations with a rod of iron.

"Rule thou in the midst of thine enemies." The term rule, in the old Testament' is often used as synonymous with judge.

The correspondence in the phraseology of these two Psalms makes it evident that the same events are referred to.

V. 3. "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." "Thy people shall be willing"—thy people shall be voluntary offerings, willing subjects, obedient servants in the day of thy power. What day is that? The day when He shall send the rod of His strength out of Zion, when He shall rule or judge in the midst of His enemies. "In the beauties of holiness, from the womb of the morning: thou hast the dew of thy youth"—or "more than the dew of the morning thou shalt have the dew of thy youth."

We are informed by critics that the punctuation of this verse should be altered that the colon should not be placed after morning, but after holiness, making it read thus: "Thy people shall be willing (or volunteers) in the beauty of holiness: more than the womb of the morning thou shalt have the dew of thy youth."

The idea here conveyed I take to be this. In the day of Christ's power when the kingdoms of this world become the kingdom of our Lord, He will have a people described in Revelation as a multitude which no man could number all of whom will be willing, obedient subjects, ready to do His bidding, so that when He rides forth on the white horse the saints will attend Him in bright retinue, and this honor as the Psalmist says have all the saints.

V. 4. "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek."

This v. brings to view the manner in which the vast multitude of Christ's voluntary subjects are brought into His holy service, and to a consecration of all their energies to His glory, viz. through the priesthood of the Messiah, who was to be a priest forever after the order of Melchizedek. But some perhaps may now be ready to say that the rod of His strength being sent out of Zion appears from this verse to be merely the effect of the Messianic priesthood, or, in other words, the blessings of the New Covenant, i. e., the salvation of men under the Gospel. But mark the succeeding verse.

V. 5. "The Lord at thy right hand shall strike through kings in the day of His wrath."

"The Lord at thy right hand"—the same Lord spoken of in the first v. of this Ps., as being seated at the right hand of Jehovah, i. e., Christ, "shall strike through kings in the *day of his wrath*." This I apprehend to be the exercise of "the rod of His strength" by which He is to "rule in the midst of His enemies." But to settle this question beyond controversy, read the following verse.

V. 6. "He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries."

When that time comes in which his enemies are to be made His footstool, after He has been seated at the right hand of His Father during the Gospel dispensation, or during the time He officiates as a Priest after the order of Melchisedek, when the time comes, for the rod of His strength to be sent forth out of Zion or, in other words, for Him to take unto himself His great power and reign, or, in other words still, to "break the nations with a rod of iron, and dash them in pieces like a potter's vessel," then "*He shall judge among the heathen*, and FILL THE PLAICES WITH THE DEAD BODIES." Now if it be possible for language to express destruction it is here fully expressed. No comment on this verse is needed.

V. 7. "He shall drink of the brook in the way: therefore shall he lift up the head."

This v. is understood as representing Christ like a mighty conqueror who, in the hot pursuit of His enemies, refreshes himself from the cooling stream, and thus is prepared with renewed vigor to pursue and exterminate the foe.

The Late Trouble in Kansas. St. Louis, Jan. 21. A dispatch from Weston says that the reported battle in Kansas was greatly exaggerated. Nothing serious occurred. There were none killed, and but few slightly wounded.

For the Crisis.

The 2300 Days.

BY P. ALLING.

I must acknowledge myself deeply pained at the course pursued by our leading papers and Brn. relative to the prophetic periods, most of whom practically declare this portion of the Scriptures of truth "unprofitable," and refusing all further inve tigations themselves concerning their termination, do all they can to discourage others. All must admit that much injury has been done to the cause of truth by the errors of the past. Still nothing has really occurred to destroy, or in any wise impair real faith in the sure word of prophecy, which, in connection with the ending of the periods, plainly declares 1st negatively, that "none of the wicked shall understand," and in the second place, affirmatively, that "*the wise shall understand.*"

Christ has clearly defined who are the *wise*, viz. those who "took oil in their vessels with their lamps," they are they, who, heeding the divine injunction, keep their lamps trimmed and burning, and, because they know not the day nor the hour, therefore continue to watch. In order that we may thus do, and attain that light promised unto the just, which "shineth more and more unto the perfect day," we need *all the light* reflected from this blessed "lamp"—in this place of our pathway, just prior to the day-dawn. Nothing less will answer. Historic prophecy, the signs of the times and the periods are each distinct and shining lights, imparted to the Church by the God of prophecy, to illumine her pathway to the haven of rest, and are available only through the exercise of a living faith. When thus united her light is a perfect one.

Now, to obscure any portion, must necessarily diminish her light, and subject her to the danger of being turned aside from the true path, as witnessed on all sides, in the many who have cast away their confidence in that portion of the *vision* defined by the periods, not a few of whom, have fixed upon assumed events yet far in the future enterely incompatable with the immediate coming of Christ. When the mind becomes thus filled, truth has but little or no chance of admitance. Hence the danger of casting away our confidence in any portion of the vision which will soon speak and not lie. The great error of the past has been in our arriving at positive conclusions from inferential premises, which errors should lead us to use caution in the future, but should not in the least deter us from further research, nor diminish our faith in the nearness of the event.

In our past history portions of the sure word have been manifestly fulfilled, thus indicating that, in the main, we have walked in the way marked out by the prophets of old, and we feel somewhat as would an accurate surveyor, engaged in re coursing a long line, of which the beginning and ending as well as numerous way-marks were described in a survey bill before him, should he, after having run the prescribed distance in harmony with these various marks, fail to reach the real termination. Disappointment of course he would feel, yet no relinquishment of faith in the original line, but rather a confirmation. The result would be a re-examination of his minutes, as well as of the original. Whilst thus engaged suppose he should discover that the square stone post, at which he placed his compass was in fact only one of several witness posts to a triangular mound of masonry as the real starting point. O, he would say the mistake was in the outset, which at once explains the mystery. But how came this about? Oh, I see. Instead of confining myself to the letter of the original, I received as testimony the opinions of the learned, and, accordingly commenced my measurement at the wrong mark.

With the foregoing remarks I will say, my attention has recently been called to a re-examination of the 8th and 9th chapters of Daniel. The result has been a confirmation of my faith in their connection, as well as the obtaining of some apparent light relative to the commencement of the 2300 days or years. By reference to ch. 9: 25, it will be seen that the 69 weeks commence with "the going forth of the commandment to *restore and to build Jerusalem.*" "*The street shall be built again, and the wall,*" which work was to be done "in troublous times." By an examination of the various decrees in the book of Ezra, and especially the one issued by Artaxerxes in the 7th year of his reign, it will be seen that reference only is made to the *temple*. Now it will be remembered that Br. Miller followed the popular commentators of the day, and fixed upon this identical decree as the one from which to date the commencement of the 2300 days, (viz. 457 B. C.,) which brought the end thereof about A. D. 1843 or 13 yrs. ago the coming spring. Thus we see the real cause of our disappointment growing out of a neglect to observe the discrepancy between the prophecy and the decree. But before leaving the book of Ezra I wish to call attention to ch. 6: 14, which reads as follows:—"And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo, and they builded and finished it according to the commandment of the God of Israel, and according to the *commandment* of Cyrus and Darius and Artaxerxes KING of Persia." Thus we see that all those decrees of the Persian kingdom were but an unit in executing the one great decree of the God of Heaven relative to the rebuilding and restoration of the temple.

Now if the Divine record upon the subject ended with the book of Ezra, we should be justified in leaving the subject as unprofitable and a thing not revealed. But as God in his good providence saw fit to add the book of Nehemiah as a continuation of the same subject, it behooves us to extend our examinations through that book also for further light. In thus doing it will be seen that there is a perfect agreement in the decree issued by Artaxerxes in the 20th year of his reign with Nehemiah, and the prophecy, as well as the accomplishment of the precise work specified, and that too "in troublous times." Therefore I claim that we are jusified in fixing upon that decree as the one indicated in the prophecy, and should commence our reckoning from the date thereof. Much additional force is due this argument on account of this being the last decree in the series, as well as the closing up of the Divine record. By reference to the marginal date in our Polyglott Bibles, 445 B. C. will be found the year assigned to it. Now add thereto all of A. D. 1855 and we have the complete number of 2300 years. Mark, the decree went forth in the first month, Jewish time. The errors in our chronology, if any, will of course effect the result.

NORWALK, Ohio Jan. 15th, 1856.

☞ In regard to the chronology of the 2300 days as presented by Brn. Alling and Witherell, I would say that if the commandment went forth in 445 B. C., it was not 445 full years before Christ, but in the 445th year before Christ: consequently 1855 full years since Christ will not make 2300 years, but the period must extend to the same point in 1856, at which the commandment went forth in 445 B. C.

ED.

For the Crisis.

The 2300 Days.

BY J. B. WETHERELL.

I feel desirous to write a few lines for publication, although unless I am assisted by the Divine Spirit, I shall accomplish nothing. But with it, I may accomplish all I desire, which is the glory of God, and the comfort and encouragement of the little flock. My heart feels deeply upon the subject I am about to speak of, which is the 2300 days of Daniel the Prophet. I do heartily believe we can come to a Bible conclusion, and get a correct and definite commencement and close of all the Prophetic Periods, and the design of the blessed Lord in giving them.

"Surely the Lord God will do nothing but He revealeth his secret unto his servants the prophets." Amos 3: 7.

Did the Lord reveal this subject to Daniel?

"In the third year of Cyrus king of Persia, a thing was revealed unto Daniel whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision." Dan. 10: 1.

What is to be understood by an appointment? To appoint is to *fix or establish.* The thing was revealed to Daniel. What do we understand by a revelation? Communication of secret truth. Daniel speaks of both revelation and appointment in the same verse. Now by putting those together we understand that a secret truth was communicated, fixed and established. Is this in keeping with Amos? I think it is. "How long shall be the vision?" Dan. 8: 13, 14. (What vision?) "Concerning the daily sacrifice." (Is that all the vision covers?) "AND the transgression of Desolation, to give BOTH the sanctuary and host to be trodden under foot. And he said unto me, unto two-thousand three-hundred days, (years) then shall the sanctuary be cleansed."

Daniel had three visions; but did not speak of a daily sacrifice except in one, that is, in the 8th ch. I think then we can determine what the 2300 days were given for. To measure two things, namely, 1st, daily sacrifice, 2nd, the transgression of desolation. What was this desolation? It was a desolating power. What power? The 'little Horn with eyes and mouth." Whence did it originate?—From the Greek nation. After it was divided into four kingdoms, this came out from one of the four. What was his first work in the Church? To take away the the daily. What next? To place the abomination that maketh desolate."—What was to be the character of this desolating power? It was to tread down the saints and the earth. Was the treading down of the saints to continue as long as that of the earth? It was not. Are we told how long it should tread down the saints? Yes; 1260 days, or time, times and an half." How long is that? I understand the word time, in the singular number, to denote a year; 12 months to a year and 30 days to a month. Times, plural, I understand denotes two years and half a time half a year, thus:—

$12 \times 30 = 360$ days
$24 \times 30 = 720$ days
$6 \times 30 = 180$ days

1260 days

This is the prophetic style of reckoning, viz. a day for a year. It agrees with John's 42 months which make the same amount. Then we have here established in prophetic style what we will call a prophetic number. When did it commence and end? In order to be independent of profane history we will refer to the darkening of the sun as marking its precise termination. Said the Savior, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.") Has Daniel spoken of more than one abomination standing in the holy place, (or Church?) He has not. Then this must be the one. What shall he that readeth get an understanding from? I do not see any thing but that period.

After describing the tribulation, He said the sun should be darkened. Was the sun darkened in the spring of 1780? It was; and living witnesses will testify to it. Yes; christian witnesses too. Then, as we said above, let us begin our explanation from the darkening of the sun, and deducting 1260 from 1780 it carries us back to the spring of 520. If this corresponds with Bower, no objection can be made. We think then, we have found our period.

We will now endeavor to prove the 1335 days commence with the 1260.—"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be A thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred five and thirty days," (years,) Dan. 12: 11, 12. In the 11th v. he says, A thousand. Why did he say A thousand in speaking of this first period? The article A does not make any thousand days definite. Well then, if there were no need of making it definite, and there were no other thousand years commencing at that time, the article A would be proper. Why then did he say, THE thousand?—making it a *definite thousand.* It was because he had before spoken of A thousand days, (years.) So it would be proper to call it THE thousand, in order to define it and be understood. Thus by commencing them with the 1260, we have proved, at least to my mind, that the 1335 years expired last spring. From what point did the 2300 years commence? Dan. 9: 23. "I am come to show thee, for thou art greatly beloved. Therefore, understand the matter and consider the vision. Seventy weeks are determined upon thy people." "Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks. The street shall be built again, and the wall even in troublous times." Read Neh. 4: 13-23. This tribulation, I think, corresponds with Dan. 9: 25. When did Christ become the Messiah the Prince? "The God of our fathers raised up Jesus whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a PRINCE and a Savior for to give repentance to Israel and forgiveness of sins, And we are His witnesses of these things, so is also the Holy Ghost whom God hath given to them that obey Him," Acts 5: 30-32. We think this 22d v. looks like confirming the covenant with many for one week spoken of in Dan. 7: 27. "Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will," Heb. 2: 3, 4.

These passages prove to my mind, that the 69 weeks of years ended at Pentecost. How many years will 69 weeks of years make? Ans. 483. How many this side the Cross to fill up the 2300 days? Ans. 1817. Has that number of years elapsed? Ans. It will be fulfilled in the coming spring.

We will now add the number of years this side the cross to the age of Christ, which proves to be 38 years, and then deduct that sum from the 2300 years thus: $1817 + 38 = 1855$ and $2300 - 1855 = 445$. Thus we have 445 years before Christ for the commencement of the 2300 days.

Does this agree with Usher? It does. In our English Bibles it is set down B. C, 445. But this is proved I think independently of any human chronology. I believe the 2300 days will run out with the present Jewish year. I think Daniel tells us the time, Dan. 10: 4. "In the four and twentieth day of the first month, as I was by the side of the great river, which is Heddekel." Here Daniel sees the great vision and the Angel. Daniel gives a description of the Angel and converses with him.

In what respect does this arrangement differ from the '54 arrangement? In the 1854 arrangement the going forth of the commandment was placed in the year 446 B. C. This arrangement places it in 445 B. C. Nearly all then believed that the 1335 days would end at the resurrection, which the passing of time has proved was not correct. Daniel was told to go his way after the 1335 days had ended; for he was told he should rest and stand in his lot at the end of the days, or at the time appointed.'

☞ We copy the following by request from the Reformer.

Ministerial Conference.

We have been requested to say that a Conference of the Ministry is desired by many, if not all, of the preachers in Western Massachusetts, Connecticut, and Eastern New York, at some central place, and at as early a day as possible to obtain a full expression upon the subject.

It is believed by many of our oldest preachers that there has never been a time in our history as a people, when there was more necessity for the ministry to confer together, then at the present, and when a neglect of this duty could be so inexcusable. Every fact in our present state, and connected with our future hope, demands a Conference of the ministry, and renewed, united effort for the peace of the Church and spread of truth.

Those who have wished said Conference wish it for the following purposes:

1. To consider the present state of the Church, the scarcity of effectual preaching, and to devise some plan by which, if possible, the Churches may be more equally assisted, and more generally supplied with faithful preaching.

2. To confer on the importance of Gospel discipline among us as a people, and to consult as to the best method of maintaining a Gospel discipline in all the Churches.

3. To endeavor to fix upon, and agree in, such a course of future operation in all our effort, whether writing, exhorting, or preaching, as shall secure the peace of the Church, the fellowship of the Ministry, and by consequence, the glory of God and the good of our fellow men.

Those who have requested us to make this announcement, wish *every preacher* interested in the well-being of the Advent cause within the territory above named, who is in favor of such a Conference, and would attend one if appointed, to forward his name, *immediately*, to be annexed to the call. Let each one who forwards his name, suggest the place and length of the Conference, and the majority shall rule as to time and place.

If such a Conference is held, it ought to be appointed in the next week's papers, hence every Br. should act without delay. We think the place should be somewhere in Connecticut; some have suggested Hartford, but we are willing the Brn. should appoint the time and place, but let it be done at once, if done at all.

For Brn. in the ministry,

J. TURNER.

For The Crisis.

Letter from Br. Joseph K. Bellows.

NEW YORK, Jan. 13th, 1856.

Dear Br. Merriam:—I saw an article in the Crisis from Br. Decker, in which he sets forth the number of the beast taken from Clark. I have myself taken a different view of the subject. It is a well known historical fact, that all the popes of Rome—the head of the Beast—have worn a mitre with an inscription, the numerical letters of which make 666. Suf-

fer me to offer for the perusal of the Brn. an article published in a book some eight or ten years ago. Who the author of the article is, I know not; but it read as follows:—

"The number of the name of the Beast. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six-hundred three score and six." Rev. 13: 18.

The Pope of Rome is the personification of Antichrist—the head and representative of the man of sin. He wears a mitre with this inscription: *Vicarius Filii Dei*—that is, the Vicar of the Son of God—a name or title which he impiously assumes, and which contains the exact number 666. Selecting the letters in this name used by the Latins in numbering, we give their numerical value thus:

V	5
I	1
C	100
I	1
V	5
I	1
L	50
I	1
D	500
I	1
	666

Joseph K. Bellows.

In regard to the above I would simply remark: if the numerical letters contained in the term, *Latin kingdom*, as written in the Hebrew, Greek and Latin languages, *make in each of those languages* 666, and the inscription on the pope's mitre makes the same number, it would seem impossible that so many coincidences should be merely accidental; but out of the mouth of four witnesses this fact is satisfactorily established. Ed.

For the Crisis.

Almost Home.

By S. S. Brewer.

The storm is on the mighty deep,
The lofty billows roar,
The angry waves now dash, and leap,
And lash the rock-bound shore;
Far—far upon the foamy crest
Outspreading far and wide,
Where Ocean heaves its troubled breast,
A noble bark doth ride.

There on its deck the Captain stands,
His eye upon the chart,
While gathered 'round him are the hands,
Each one with anxious heart;
The night is gathering dark and drear,
But not the time to sleep,
The breakers roar—there's danger near—
And all a watch must keep.

But hark! a cry! there's land ahead,
And rocks and quicksands too,
Haste—quickly bring the line and lead,
The Light House is in view;
Quick, Pilot, veer thy helm around,
The city now appears;
Each heart now dances at the sound—
Dismissed are all their fears.

The sails are furled—the anchor cast—
The storm is past and o'er,
And all the crew right glad at last,
To greet their friends on shore,
They hear no more the Storm King rave,
Or surging billows foam;
They fear no more a watery grave,
They're safely landed home.

Lawrence, Mass.

A Beautiful Sentiment. "Out of the mouths of babes and sucklings," says the Bible, "Thou hast ordained praise." Who so reads the following, will feel the force of the passage.

At an examination of a deaf and dumb institution some years ago in London a little boy was asked in writing.

Who made the world?

He took the chalk and wrote underneath the words:

In the beginning God created the heavens and the earth.

The Clergyman then inquired in a similar manner:

Why did Jesus Christ come into the world?

A smile of gratitude rested on the countenance of the little fellow as he wrote:

"This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

A third question was then proposed evidently adapted to call the most powerful feelings into exercise:

"Why are you born deaf and dumb when I can both hear and speak?"

"Never," said an eye witness, "Shall I forget the look of resignation which sat upon the countenance, when he again took the chalk and wrote:

"Even so, Father, for so it seemed good in Thy sight."

Prize the Bible. Oh! what mines of wealth are there in the Bible, of which most of us know nothing. This is one use and need of afflictions; they make the Word of God precious A single text becomes more to us in hours of trial than was the whole Bible before. We cling to it as a drowning man clings to the plank which saves him from a watery grave. We bear our whole weight upon it, and find it strong enough to bear us and not break. Hear Bunyan:

"Ah! what did I now see in that blessed sixth of John? 'And him that cometh unto me I will in no wise cast out.' Oh, many a pull hath my heart had with Satan for that blessed sixth of John! A word, a word to lean a weary soul upon, that it might not sink for ever. It was that I hunted for."

And perhaps we shall have to go through some of Bunyan's sorrowful experiences, before we shall learn to prize the Bible as he did.

Defeat and Flight of Emperor Soulouque.—Philadelphia, Jan. 22. Advices from Port au Prince of Jan. 1st, confirm the defeat of the Haytiens by the Dominicans. Faustin had escaped from the field, and a reward of 10,000 doubloons was offered for his head. There is an intense feeling against him, and if caught he would be shot by his own people.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE AMERICA.

The America reached Halifax Wednesday evening of last week, with Liverpool dates to 8:30 A. M. of Saturday, January 5th.

Latest Telegraphic Intelligence from London to Liverpool. *Grand Council of War at Paris.* The Post says in the course of a few days the general council of war is to be held in Paris, at which England will be represented by His Royal Highness the Duke of Cambridge, Sir Richard Airey, and Sir Harry Jones, together with Admirals Sir Edmund Lyons and Dundas.

Palmer & Green, bankers in Litchfield, have failed. Liabilities £220,000—assets £150,000.

The Negotiations. There is nothing new of an official character with respect to the peace negotiations, but there is evidently in quarters usually well informed a growing impression that negotiations will not terminate in a satisfactory manner.

Count Nesselrode has addressed a circular note to the representatives of Russia at the chief foreign courts, dated St. Petersburg, Dec. 22. In this note it is stated that Russia accepts the third point relative to the neutralization of the Black sea in the following sense: "That Turkey's right to close the strait be maintained: That no ships of war be admitted in the Black sea, excepting those of Russia and Turkey: That the number of ships to be so maintained be mutually arranged by Russia and Turkey, and that it be ratified by direct special treaty between these two powers without the interference of other nations. This interpretation the allies consider to be inadmissible.

Le Nord, the Russian paper at Brussels, publishes an analysis of Count Nesselrode's circular. The circular owns that the desire expressed by the emperor of the French at a public solemnity, in favor of a prompt and durable peace, was at the same time, and still is the dearest desire of the emperor Alexander. Referring to the Vienna conferences, the circular casts upon the allies the blame of having rendered them abortive. So long as his enemies choose to substitute force for the spirit of justice and conciliation, the czar was obliged to remain silent; but as soon as he heard his enemies were disposed to take up again the negotiations of peace on the basis of the four points, he did not hesitate to come forward frankly to meet these pacific dispositions and seek earnestly a possible solution for the third point.

The Russian propositions are already known. The circular concludes by saying that Russia calmly and comfortably awaits the decision of her enemies.

When Austria and the western powers agreed upon the conditions to be sent to St. Petersburg, she agreed not to communicate to other powers what these terms were until they should have reached their destination. Secrecy was kept.

Count Esterhazy reached St. Petersburg on the 26th, and the next day laid the propositions before the Russian cabinet. On the 28th Count Buol communicated to Prince Gortschakoff at Vienna the terms on which the western powers would assent to peace, and stated that these terms were approved by Austria. The terms are these already published.

Russia has made known in Count Nesselrode's circular her willingness to treat for the neutralizasion of the Black sea, but it is expected that she will absolutely refuse to assent to the requirements of "cession of territory" to keep open the Danube. By the phrase "cession of so much territory as is necessary to secure to all nations the free navigation of the Danube," is meant the cession of that part of Bessarabia which lies between the fortress of Chotga on the north of Salt lake, Sacyk on the south and the river Pruth on the west.

Three weeks from the day the propositions were delivered was the time allowed for their consideration. Notwithstanding all appearances it is strongly suspected that Austria will not take the field against Russia in the spring, unless previously assured of the active support of the Germanic Bund.

From Sweden the accounts are very warlike. Commanders have received instructions, marked private, to refuse leave of absence, and to have regiments in the highest state of efficiency by the spring. Military and naval manufactures go on, and indications are that, in accordance with the secret article of the treaty, Sweden will openly take the field with the allies in the spring. Sweden has on hand some millions of thalers surplus revenue, which is to be devoted to equip the army and navy.

The Danish government is reported to have consented to the establishment of depots of stores for the English fleet at Kiel, and the English fleet is to rendezvous there in April.

India and China. Manila dates to the 9th of November report a dreadful occurrence that happened on board of the American ship Waverly She put into Manila to bury her captain, and some trouble ensued on board, when the mate shot two or three, and drove the rest below, and then went ashore to attend the funeral. On his return the hatches were opened, and out of 450 men 251 were reported dead from suffocation. The mate and crew were imprisoned by the Spanish authorities. It is reported that the American Consul declined to take cognizance of the catastrophe.

Serious difficulty has arisen at Hong Kong between Mr Keeman, American Consul, and the local authorities. The trouble arose by British Police of Port apprehending E. W. Nichols, master of American ship Reindeer, on board his ship, for assault on the carpenter and for putting him in irons. Nichols was fined $50, with $25 compensation, but refused to pay. Consul Keeman was present during the examination and protested against the jurisdiction of the Court, as the affair took place on board an American ship. The police then proceeded to lock up Capt. Nichols, but Keeman took him by his arm and went quickly to the harbor, whence he took boat and went on the U. S. steamer Powhattan. Superintendent and police followed and demanded the prisoner to be given up. Capt. McCluney, of the Powhattan, replied that without stating whether Nichols was on board the Powhattan or not, he considered the action of the Court altogether illegal, and he would not hesitate to resist by force any attempt of the British authorities to exercise jurisdiction over American citizens in American ships. Nichols afterwards sent the amount of fine to the Court. The Consul was summoned by a warrant to appear and answer, but did not attend, wherein he was apprehended and committed for trial before the Supreme Court, charged with the rescue of a prisoner.

Chinese politics to Nov. 15th unchanged.—British ship Invincible, Shanghae to London, sunk the American ship A Cheseborough during a squall. No particulars.

The Docks of Sebastopol. A letter from Kamiesch of the 5th inst., in the Gazette du Midi, says: "I can announce to you a fact of considerable importance—the docks of Sebastopol are to be blown up on the 9th. These docks were among the most remarkable maritime constructions not only of Russia but of the whole world. An idea of the expense which they have occasioned may be formed from the fact that their sides are constructed of square blocks of which each side measures about five feet. Miners have for some time been engaged in sinking shafts to the bottom of the lowest foundations; these shafts were terminated recently, and preparations for the blowing up were then made. The destruction of these great works will be the signal for a war without mercy.—'It seems to me,' said a general, 'that in blowing up the docks we shall blow up the head-quarters of negotiations.'"

The North Side of Sebastopol. The Russians are actively engaged in constructing fortifications on the north side of Sebastopol. Every day bodies of from 2000 to 3000 men leave the citadel and proceed to their work. The summit of the plateau Constantine is covered by a pile of batteries and counter batteries, of cavaliers and redoubts, united together to Fort Constantine by numerous covered ways. In the rear of the fort is a small bay, at the foot of which three batteries have been erected. Fort Catherine and Fort Severnaya are equally surrounded by batteries. To the right of Severnaya are some sunken steamers, and then another village or collection of barracks and storehouses, protected by two batteries. All these are commanded by the citadel, which has been so much increased that all that formerly existed is now concealed behind the immense work recently executed.

The Invalide Russe publishes a proclamation by Gen. Mouravieff calling the entire population of Imeretia Guriel and Mingrelia to wage a war of extermination against the enemies of the cross. It is this measure which is supposed to have induced Omar Pacha's retreat.

Russia. The Czar has ordered the Commandants in Finland in the Baltic provinces to report the means of defense to the grand council of war now in session at St Petersburg. Contracts are advertised for immense quantities of ammunition. New rifle regiments are being enrolled. Emancipation is offered as a bribe to the serfs, while some of the restrictions imposed by the Czar Nicholas have been repealed.

The publication of the Austrian Concordat has been prohibited, lest it should cause religious discontent. The Czar has also issued a decree conferring on Peasants the right to possess landed property in Poland Personal serfdom is to be replaced by annual payments; three years are allowed for the execution of the decree.

Herat has been taken by the Persians, which causes excitement as it is the key of northern India. An expedition up the Persian gulf to compel Persia to give up her conquest, is talked of.

Marshal Pelissier is reported to have notified his Government that no military success is possible from the present base of operations in the Crimea. Hence, they say, the grand council of war to be called in Paris to decide on a new plan for the spring campaign.

General Williams and the prisoners of Kars have been sent to Teflis Col. Schwartzenburg had succeeded in reaching Erzeroum. The journals announce that the Russians found at Kars 3,000 wounded and 250 cannon.

The Crimean submarine telegraph is broken. The journals state that it will be difficult and take long to re-establish it. Storms continue. Four merchant vessels have been thrown on the Crimean coast.

The Russian Court is not pleased with Baron Seebach's mission to St. Petersburg, and Col. Manteuffel is sent to Dresden to demand positively to what extent Bavaria and Saxony have engaged themselves with the Western allies. He would leave Berlin Dec. 30th, proceeding also to Vienna to deliver a reply to the letter in which Austria notified Russia of the new measures taken at St. Petersburg.

About one hundred men a week continue to be discharged from the army, on account of wounds or other disqualifying causes.

Gen. Marmora is expected soon at Turin, on his way to Paris, where he was expected to take part in a grand council of war.

The total strength of the army in Ireland, including all arms, is 32,340 men, of which 9,376 are stationed in the Dublin district.

From France we learn that a camp for 100 000 men is being traced out at St. Omer, and another camp of 40,000 is to be formed at Cherbourg. The marine artillery at Cherbourg and Brest is at present making experiments with new balls, of a conical form, terminating in a point of steel, and filled with gunpowder the explosion of which can break to pieces, it is said, the hardest stonework.

Warlike Preparations are in progress in Sweden. Leave of absence is refused to military officers, and a letter from Stockholm, of Dec. 24, says:—"Here the belief is general that we are preparing to take part in the war in the spring; and although the partisans of Russia disclaim against it, public opinion in general is greatly in favor of it, and a war with Russia would be a very popular measure."

Destructive Floods have occurred in various parts of Sicily, worst about Messina, destroying a vast amount of property, and also causing the loss of many lives.

On the 16th ult, there was a solemn procession in St Petersburg for the purpose of exhibiting to the people the colors and other trophies captured at Kars. There was also at the same time special divine service in the churches, at all of which the priests adverted to the recent victory of the Cross over the Crescent.

The Ministry of War has advertised for tenders for the supply of 139 complete mortar carriages, and fittings for an immense number of others. All are to be delivered early in the spring. 5280 cwts. of ordnance are to be delivered at Archangel. The arsenal at St. Petersburg is ready to contract for the delivery of 200,000 lbs. of Russian lead.

Important from Denmark. The Berlin correspondent of the Times says:—

"According to a private letter I have received from Copenhagen, it is stated that the Danish government, under the two-fold presure of the partial relinquishment of neutrality by Sweden and the apparently inevitable conflict with the United States, on account of the Sound dues, has decided upon making advances to the allies in the matter of the future campaign in the Baltic. A special envoy is very shortly to be accredited to London for the purpose of concluding a treaty by which England shall guarantee to Denmark the possession of her West India Islands. In case of hostilities it is apprehended by the Danes, that the first step taken by the Americans would be to lay violent hands on the Danish Island of St. Thomas. The recent expedition of British naval forces to the West Indies, will throw an appearance of probability upon the idea that our government may fall in with this view."

Omar Pacha and his Army. Accounts from Constantinople assert positively that Omar Pacha had abandoned the design of marching on Kutais, and was in full retreat upon Souchum Kaleh. 10,000 of his troops, with others to be despatched are to be sent to Trebizond, to cover Erzeroum, which place, it is apprehended, will be attacked by General Mouravieff. The command will be given to Ismael Pacha.

French Plans for the Future. Intimations from different sources authorize the anticipation of some grand military arrangements in France, with special reference to future operations against Russia and her allies. The French Imperial Guard is to be constituted on a larger basis; and that corps, with the veterans re-called from the Crimea, is to be made the nucleus of an army which can be readily directed to any point where its services may be required. Two camps of 100,000 each, will, it is expected, be formed immediately on French territory, to serve as schools for the grand army alluded to by the Emperor in his speech to the returned Crimean troops; and in reference to the destination of this army, the Times correspondent says:—

"I have no difficulty in supposing that this point will be the Rhine, in case Russia do not accept the conditions of peace we propose to her, and in case Germany again allows itself to be intimidated or seduced by our enemy. Nay, more, if peace be not concluded this winter, if the spring still sees Prussia timid and uncertain, not to say hostile to us, and Russia still obstinate, I have little doubt that the next campaign will commence on a scale commensurate with the power of the two greatest nations of the earth, and that the war will then become a war *à l'outrance*.

Russian Plans for the next Campaign. A letter from Moscow, dated Dec. 20th says, that at the grand council lately held at St. Petersburg, it was decided to fortify St. Petersburg and Moscow, and with Warsaw, make these places three first-class fortresses. The writer adds: "General Todtleben has arrived here, and, notwithstanding the extreme rigor of the weather—the frost having set in here with all the proverbial violence of a Russian winter—may be seen every day, accompanied by his staff of engineers, all wrapped up in bears' skins, surveying the ground and fixing the poles to designate the line of circumvallation, which will be commenced on the breaking up of the frost."

The cold was so severe at Warsaw, that several sentinels had been found frozen to death in their sentry boxes, although they are relieved every half hour. No fears for Cronstadt or Helsingfors are entertained, as the allies had demonstrated their incapacity to harm these strongholds. Several minor garrisons are to be drawn in and the troops concentrated in a few large armies.

The War in Hayti An arrival at Bristol, R. I., brings advices from Port au Prince to Dec. 29. The black vomit continued to be quite fatal. In regard to the war it was rumored, according to a correspondent of the Providence Journal, that great dissatisfaction prevailed among the troops, and numbers had revolted. A skirmish had taken place between the Dominicans and Haytians, in which the latter came near being defeated, being taken by surprise, and sustaining a heavy loss in provisions and ammunitions.

It is rumored that a strong force of the Royal Marines will be organized for service in the Baltic next Spring.

The steam transport La Dordogne has just embarked 1000 men of the 1st and 2nd Regiment of Zouaves at Algiers, to convey them to the Crimea.

On the 15th carts were carrying butter and cheese from Balaklava to the camp, presented to the troops by her Majesty.

The Cork Examiner announces on authority that it is the intention of a company of high mercantile position to establish a line of steam vessels which will ply regularly between that port and New York.

Mr Gisborne has reached Egypt to make arrangements for laying the submarine electric telegraph from Constantinople to Alexandria, to cross Egypt, and to be hereafter extended from Suez to India.

A serious insurrection has taken place in the Hadjaz, in Arabia, where the authority of the Sultan is very feebly maintained by a very small number of troops.

It is stated that the Emperor Napoleon has addressed a letter to Admiral Hamelin, Minister of Marine, expressing his desire that 25 mortar boats and 150 gun boats may be ready in the Spring.

New Submarine Machine for War. Mr Mauer, after being refused by the British Government, has obtained great encouragement from the Russians, who have been at the expense of erecting one of his machines at a cost of about £15,000. It is said to be a clever invention, and to be spoken well of by the most intelligent engineers at St. Petersburg. It is to be propelled by two screws, and steered to any point under water, where it may remain for eight hours without requiring fresh air to be pumped. The Russians ostentatiously profess to congratulate themselves that it was not adopted by the English, as it might have been efficacious in enabling them to remove the booms and mines they have put under water to prevent the approach of ships of war.

The Baltic Fleet for 1856. The Globe gives as nearly as possible, an accurate list of the Baltic fleet for 1856. It is to consist of thirty-eight line-of-battle ships and heavily armed frigates, mounting 2812 guns; eighteen corvettes and steam-frigates, mounting 302 guns; twenty smaller steamers, with 105 guns; seventeen dispatch gunboats, with 78 guns; three floating-batteries, with 52 guns; four heavy mortar-ships, mounting 44 pieces; 137 gunboats and mortar-boats, carrying two heavy pieces of ordnance on an average. There will also be a store ammunition-ship, hospital-ship, and a floating factory. Total, 243 ships-of-war; all, with the exception of a store-ship and a hospital-ship, propelled by steam. Total guns 3667.

The Times Paris correspondent writes: "When the Emperor Alexander returned to Nicolaieff he was more warlike than before. Whether it was the thought of the ruins of Sebastopol that awoke the spirit of vengeance within him, or that hope arose as he witnessed the vast preparations in his more secret arsenals, I know not; but I know for a fact that he was ready to fling defiance not only at France and England, but expressed himself about Germany in terms of the utmost indifference."

Constantinople. As far as influence with the authorities is concerned, at the present moment, the French are decidedly in the ascendant. All the members of the new ministry are devoted to their interest; the Grand Vizier or prime-minister is openly their avowed adherent, and they manage the affairs just about as they please.

Later from Europe—Determination of England and France to Prosecute the War. New York, Jan. 21. The steamship Washington, from Bremen and Southampton, arrived at 4 o'clock. She brings London dates of the 5th.

The Naples correspondent of the London Times mentions a report that the King of Naples had become favorably disposed towards the Allies, and there was a further rumor that he would send a contingent to the Crimea.

The Paris corespondent of the same paper says that assurances have been given in an official quarter of the resolution of France to carry on the war in the most vigorous manner, in the event of Russia not acceding to the proposition of the Allies, and that the Emperor and the English Government were determined not to abate an iota of the terms on which peace would be accepted.

Congress To-Day—Washington, Jan. 22.—*House*—Mr Boyce offered a resolution to the effect that in view of the threatening aspect of our relations with England, indicating the advent of startling events, it behooved the conservative elements of the House to unite at once for the election of a Speaker.

The Government has received no official information as to the recent bloody outrage in Kansas, announced by telegraph. Several Senators to-day informally confessed as to the policy of advising the President to send a military force to Kansas to preserve peace and protect the Territory against Missouri invasions.—Southern members predict that civil war is inevitable in a short time.

☞ PARTICULAR NOTICE.☜

Eld. Edwin Burnham, having kindly responded to the voice of the Church in Shipton, C. E., will commence a series of meetings in Danville, on Sunday, Feb. 17th, and continue over the next Sabbath.

This visit of Br. B. will be hailed by the healthy, growing Church here, with no ordinary degree of satisfaction; for it was mainly indebted to his labors for its original existence; and his name with that of some others, stands associated with feelings of the deepest gratitude, being dear to the memory of many of God's enlightened saints in these parts.

As his stay in Canada is limited to the above period, Brn. at a distance who feel interested, will not need to be told what to do.

In behalf of the Church,

John Porter.

Danville, C. E., Jan 18, 1856.

Kansas Affairs. The clouds are gathering blackness even along the horizon of our own beloved country.

We extract the following from a letter written by Hon. David R. Atchison in which he makes an urgent appeal to the citizens of Georgia for armed recruits.

"Let your young men come forth to Missouri and Kansas! Let them come well armed, with money enough to support them for twelve months, and determined to see this thing out! One hundred true men will be an acquisition. The more, the better. I do not see how we are to avoid civil war. Come it will. Twelve months will not elapse before war, civil war of the fiercest kind, will be upon us. We are arming and preparing for it. Indeed, we of the border counties are prepared. We must have the support of the South. We are fighting the battles of the South. Our institutions are at stake. You far Southern men are now out of the naive of the war, but if we fail, it will reach your own doors, perhaps your hearths. We want men, armed men. We want money; not for ourselves, but to support our friends who may come from a distance. * * * *

D. R. Atchison.

P. S. I would not be astonished if this day laid the ground-work for a guerilla war in Kansas. I have heard rumors of strife and battle at Leavenworth, seven miles from this place, but the ice is running in the Mississippi river, and I have nothing definite. I was a peace-maker in the difficulty lately settled by Governor Shannon. I counseled the 'Ruffians' to forbearance, but I will never again counsel peace

D. R. A."

New York, Jan. 16 *Sad Disaster.* The ship St. Dennis, hence for Havre, foundered at sea on the 6th inst. The captain, second mate, three cabin passengers, and a portion of the crew, in all about thirty souls, went down in her. The first mate, Mr Tafts, third mate, Mr Gardiner, and nine seamen, took to the long-boat, were picked up after being twenty-nine hours in it, and brought to this port by the ship Naples, from Leghorn. The St. Dennis was commanded by Capt. Follansbee, and was so badly damaged in the gale of the 5th that the above disaster ensued.

The last that was seen of the captain, who refused to leave his ship, though begged so to do by all, he was standing on deck, winding up his watch, when she went down, about ten minutes after the boat left. Capt. Follansbee had commanded the St. Dennis for nearly twelve years. The rescued seamen were in the boat twenty-nine hours, with but one barrel of sea biscuit, soaked with salt water. They had not one drop of fresh water.

More Disturbances in Kansas. *St Louis, Jan* 19. The Kicapoo Pioneer of the 18th inst, says a battle took place last night at Easton, between a party of free state men and some pro-slavery men, in which one of the latter was killed and several wounded.

Several abolitionists were also killed or wounded. A company from Lawrence, under Capt. Brown, and the Kicapoo Rangers were the parties.

A large number of persons had left for Easton. The disturbance is supposed to have grown out of the election of the 15th.

Appointments.

Br. George Brown is expected to preach at Classic Hall, in this city, on Sunday, Jan. 27th, if the Lord permit.

By Divine permission, I will preach at
West Hawley, Mass., Sunday, Jan. 27th.
Charlemont, Mass., Sunday, Feb. 3d.

W. Sheldon.

The Lord willing, I may be expected to administer the word of life as follows.
At the Baptist Chapel in Exeter, N. H., Sunday, Jan. 27th.
Concord, N. H., Sunday, Feb. 3d.
Auburn, N. H., Sunday, Feb. 10th.
Lowell, Mass., Sunday, Feb. 17th.

S. S. Brewer.

God willing, I will preach in
The Advent Chapel, in Danville, Canada East, the two last Sabbaths in February, and in the vicinity, during the week, as the friends may arrange. I hope to see many of my former friends.

Edwin Burnham.

The Lord willing, I will lecture at
Portsmouth, N. H., Monday eve, Jan. 28th.
Kennebunkport, Me., Wednesday, Jan. 29th.
Bridgeport, Me., Jan. 30th.
Falmouth, Me., Jan. 31.

L. L. Howard.

☞ There is some mistake in the above appointments, but we give them as written, not knowing how to correct them.

By Divine permission, I will try to fill the appointments I lately withdrew, as follows.
Boston, Thursday, Jan. 24th.
Roxbury, Friday, Jan. 25th.
Fair Haven, Mass., Jan. 26th and 27th, over the Sabbath.
Providence, Monday and Tuesday Jan. 28th and 29th.
Warwick, or Appanagg, Jan. 30th and 31st, Wednesday and Thursday, where Br. J. B. Wait may appoint.
Layfayette, Friday, Feb. 1st.
Peace Dale, Saturday and Sunday Feb. 2d and 3d.
Fair Haven, Ct., Monday, Feb. 4th.
Bridgeport, Tuesday, Feb 5th.
Waterbury, Wednesday, Feb. 6th.
Bristol, Thursday, Feb 7th.
Friday, Saturday and Sunday, as Providence may direct.
If any of the above appointments conflict with others, please inform me by letter in season to alter my course.

Hiram Munger.

CONFERENCE AT DANBURY, N. H.

Providence permitting, there will be a Conference at Danbury, commencing Friday, Jan. 25th, at 10 o'clock A. M., and continue over the Sabbath. Meeting expected to be holden in the new School House, near Br. Knowlton's. Eld. David Leavitt and the writer are expected to attend.

For the Brn., T. M. Preble.

Providence permitting, I will preach at
Fair Haven, Ct., Jan 27th.

S. G. Mathewson.

If it be the will of the Lord, I will preach in
Lynn, Jan. 25th.
Boston, Jan. 27th.
Providence, R. I., Jan. 29th, eve.

B. Hodges.

If the Lord permit, I will preach at
Durham, S. W. Bend, Jan. 27th.
Freeport, Feb. 3d.
Brunswick, Feb. 10th.

R. R. York.

The Lord willing, Elder L. L. Howard will preach in
Salem, at the Union St. Church, on Sunday the 27th.

Temple Hardy.

The Lord willing, Eld. J. Couch will preach at
Lawrence on the 4th Sunday in Jan.

Providence permitting, I will preach at
Westfield, Friday eve. 25th.
Springfield, Saturday eve. and Sunday 26th and 27th
Thorndike, Monday eve, Jan. 28th.
Bondville, Tuesday eve, 29th.
Ware, Wednesday eve, 30th.
I expect a yoke-fellow to assist in filling the above appointments.

Samuel Bragg.

Providence permitting, I will meet with the Brn. in the following places.
Carlisle, Mass., Sunday, Jan 27th, and longer, if thought best.

B. P. Manning.

Notices.

☞ Advent brethren hold regular meetings every Sabbath in the Chapel on Spring Street; also on Tuesday and Friday evenings In giving out appointments, Brn. will please to name the place, as there are *two* meetings held in this city.

For the Brethren,

Thomas N. Palmer.

Concord, N. H., Nov. 19th, 1855.

BOOKS FOR SALE AT THIS OFFICE.

Voice of the Church, by D. T. Taylor. Price $1; postage 17 cts.

A Treatise on the 24th and 25th ch.'s of Matthew, by I. C. Wellcome. Price 33 cts, postage 6 cts.

The following from the pen of Eld. Z. Campbell,

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

The Age of Gospel Light. Price 10 cts.

Materialism Scriptural—or The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

TRACTS AND BOOKS.

We call attention to the following valuable works:—

Pauline Theology,	15 cts single,	$10 per 100		
The Old Paths,	18 cts	"	12	" "
State of the Dead, by Milton,	5 cts	"	3	" "
Intermediate State, by Grew,	5 cts	"	3	" "
Future Punishment, by Grew,	2 cts	"	1	"
Scripture Tract,	3 cts	"	1,50	" "
The Church not in Darkness,	5 cts	"	3	" "
The Three Worlds,	5 cts	"	3	" "
The Last Days,	5 cts	"	3	" "
Voice of Warning,	5 cts	"	3	" "
New Heavens and Earth,	5 cts	"	3	" "
Outline of the Coast,	3 cts	"	1,50	" "
Voice of the Church $1		"	9	" doz

John Cumming's works, 75 cts per volume.
Romanism by John Cumming, $1,00.
Address orders with the cash to
H. L. Hastings, Peace Dale, R. I.
☞ Free for the poor.

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H., and D A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

Br. Samuel Bragg's P. O. Address is Ware Village, Mass.

George W. Barnes' P. O. address is Russell's Corner, Sauk Co., Wisconsin.

Br S G Mathewson's P O address is Bakersville, Conn.

F. H. Berick's Post Office address is Laporte, Indiana.

Br Miles Grant's P. O. address is East Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

Cash Receipts.

W Shepherd, Mrs Duell, J Barr, M Garrison, P Alling, J M Wyman, R Hardy, C W Wiggin, R Converse, C S Emerson, R Allen, $1 each.
M W Benham $5, S T Bemis $2, H Barnard $2, S R Eddy 50 cts, J Rofe 50 cts, E Rice 50 cents.

FOR OLD DEBT OF THE CRISIS.

A friend $5. Whole amount $44,54.

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1; it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis, Asthma, Whooping Cough and Consumptive habits. It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, CORNER OF MOODY AND AUSTIN STREETS, Lowell, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Br. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have myself proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to present his advertisement to the public. Ed.

For the Crisis.

The Resurrection.

By S. S. Brewer.

The saints of God are sleeping round,
Low in their narrow bed,
Unconscious, till the trumpet's sound
Shall wake them from the dead.

The good and bad together lie,
Until the morn shall break,
Then Christ, descending from on high,
Shall all His saints awake.

Grim death in Sheol now confines
The saints until the hour
Of that great day that God assigns—
Death then shall lose his power.

Thanks be to God, the saints shall rise,
And lift their voice and sing,
"O grave, where is thy victory?
O death, where is thy sting?"

Then death shall lay his sceptre down,
Creation shall be free,
And all the saints shall wear a crown
Of Immortality.

"That the wicked is reserved to the day of destruction? They shall be brought forth to the day of wrath." Job 21: 30.

"The soul that sinneth, it shall die,"
The Lord of hosts hath said,
In Sheol they unconscious lie,
Alike with all the dead.

But shall the wicked suffer pain?
The Lord most surely hath
Declared that he shall live again,
In that great day of wrath.

The good and bad shall hear His voice,
And wake to life again,
The saints of God shall then rejeice,
And with Him ever reign.

The sea shall then give up her dead,
Poor sinners, how they look!
With fear they raise their guilty heads,
Their names not in life's book.

From sea, and earth, and hell they come,
Poor mortals, how they cry!
They now receive their final doom,
The second death they die.

Lawrence, Mass.

The Secoud Advent.

By William Shepherd.

He comes! He comes! with angel bands attending,
Ten thousand swell the triumph of His train,
"Look up," ye sufferihg ones, behold! descending,
King Jesus comes, on earth to rule and reign.

He comes! He comes! hark! from the eastern region,
The seventh trumpet speaks His coming nigh;
The armies of the earth, whose name is legion,
Go forth to war, and to the battle-cry!

He comes! He comes! foretold in sacred story,
Jesus, of whom the Prophets sweetly sing,
Heir to the throne of David, and the glory
Of the resplendent age, and Israel's King.

He comes! He comes! enrobed with regal splendor,
A glorious crown adorns His royal brow,
Unlike the babe once laid in Bethlehem's manger,
"The Lion of the tribe of Judah," now.

He comes! He comes! Hades is moved to meet Him,
The dead awake, the sleeping saints arise;
They hear His voice, with joy come forth to greet Him,
Their Great Deliverer coming from the skies.

He comes! He comes! Oh sinner, heed the warning,
Prepare to meet our God, while yet you may,
No more the Savior's glorious Advent scorning,
Prepare to meet the coming Judgment Day.

He comes! He comes! Amen! Amen! resounding
From every saint, through valley, mount and plain;
Let prayer be heard from every clime ascending,
Till Jesus comes, whose right it is to reign.

Elizabeth Town, N. J., April, 1854.

The Bridegroom's Coming.

Selected from "Shadows of the New Creation," for the Crisis.

By William Shepherd.

(Concluded.)

As the professing Church, and the world in general will *not be expecting nor prepared* for, the day of His final visitation, we hear the thunder of Judgment mingled with the gentle breathing of mercy, at His coming. There shall be "great tribulation;" and immediately afterwards, "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken; and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."—The same Jesus who was seen by wondering Apostles to ascend from Mount Olivet, and go into heaven, while "a cloud received him out of their sight," "Shall so come in like manner as he was seen to go into heaven." He shall "come with the clouds of heaven," and "dominion, and glory, and a Kingdom shall be given unto Him." "His feet shall stand in that day upon the Mount of Olives," when "the Lord my God shall come, and all the saints with Him."* Then shall the heathen be given for His inheritance, and the uttermost parts of the earth for His possession. They who will not have Him to reign over them, shall be "broken with a rod of iron, and dashed to pieces like a a potter's vessel. "The Lord shall consume them with the breath of his mouth, and destroy them with the visibility of his Advent." (Murdock) Then shall be heard the great voice of much people in heaven—the company of the saints in Paradise who grace the triumphant nuptials of the Lord. "Salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are His judgments." Then, the voice of the angelic host and of the redeemed, as the voice of one man, shall come forth from the throne, saying, "praise our God, all ye his servants, and ye that fear him, both small and great."

Then, "the voice of a great multitude as the voice of many waters, and as the voice of mighty thunderings"—including the harmonious choral acclaim of angels and saints above, and the saints below, who "meet the Lord in the air"—shall resound, saying, "Allelujah: for the Lord God omnipotent reigneth! Let us be glad and rejoice, and give honor to him: for the Marriage of the Lamb is come, and his wife hath made herself ready."

Shout all the people of the sky,
And all the saints of the Most High,
Our Lord who now His right maintains,
Forever and forever reigns.

To the Bride, thus prepared, is granted that she should be "arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints." Then, truly may it be said, "BLESSED ARE THEY WHICH ARE CALLED TO THE MARRIAGE SUPPER OF THE LAMB"—"BLESSED IS HE THAT SHALL EAT BREAD IN THE KINGDOM OF GOD."

There are many in the visible Church who shall yield to "the obedience of faith," and to "the Word of God," being conquered by the sharp sword, which goeth out of His mouth. They will give glory to the name of, "The King of kings and Lord of lords." Many strangers shall submit themselves; many that dwell in the wilderness shall bow before Him. These who submit themselves are called "the nations of them that are saved (*sozomenon*)—the people who "fell under him"—"the abundance of the sea, which shall be converted unto him—the forces of the Gentiles, which shall come unto him," when "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea."

The Apostle to the Thessalonians (1 Thess. 4,) describes the order of Christ's attendants, who compose his triumphant marriage retinue. "If we believe that Jesus died and rose again, even so them who sleep, will God, by Jesus, bring with him. And this we say to you, by the word of our Lord, that we who may survive and be alive, at the coming of our Lord, shall not precede them who have slept, Because our Lord will himself descend from heaven, with the mandate, and with the voice of the chief angel, and with the trump of God; and the dead who are in the Messiah, will first arise; and then, we who survive and are alive shall be caught up together with them to the clouds, to meet our Lord in the air; and so shall we be ever with the Lord. Wherefore, comfort ye one another with these words." (Murdock.)

The immediate effect of His coming, shall be the deliverance of His people from their cruel haters and persecuters, the gathering together of "his elect from the four winds"—the enthronement of the King on "the holy hill of Zion," and the establishment of the saints in their promised rest and glory in the Kingdom of God. This is further intimated, in 2 Thess. 1: 6, &c. "And since it is a righteous thing with God, to recompense trouble to them that trouble you: and you who are troubled, he will vivify, *with us*, at the manifestation of our Lord Jesus the Messiah from heaven, with the host of His angels; when He will execute vengeance with the burning of fire, on them that know not God, and on them that acknowledge not the Gospel of our Lord Jesus the Messiah. For *these* will be recompensed with the Judgment of *eternal destruction*, from the presence of the Lord, and from the glory of his power *when he shall come to be glorified in his saints, and to display His wonders in His faithful ones*; for our testimony concerning you, will be believed, in that day.—(Murdock) Also in Ps. 50: 3–6, "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him; He shall call to the heavens from above, and to the earth that he may judge his people. Gather my saints together unto me, those that have made a covenant with me by sacrifice, and the heavens shall declare his righteousness, for God is Judge himself"—and lastly in Isa. 62: 1, &c., there is a richness of promise which nothing but the Bridegroom's coming can possibly fulfil either towards "the Zion of the holy one of Israel," or toward the accession from the Gentile Church.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation as a lamp that burneth: and the Gentiles shall see thy light, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also bear a crown of glory in the hand of the Lord, and a royal diadem in the hand of God. Thou shalt no more be termed forsaken; neither shall thy land be called desolate; but thou shalt be called Hephzibah (my delight in her,) and thy land Beulah (married;) for the Lord delighteth in thee, and thy land shall be married. For, as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

These intimations, coupled with the frequent references in the New Testament, before quoted, to the glorious appearing of the great God and our Savior, (or Life-giver,) and the gathering together to Him at His coming, of His beloved and ransomed people to reign in honor and glory with Him, as a spouse long affianced, given to the Bridegroom, are sufficiently clear and glowing descriptions to arrest our hearts, and cause us to "lift up our heads" in anticipation of the promised happiness in store for the faithful.

The Spouse of Christ, a term applied to the collective body of believers who shall be ready to meet and attend upon Christ at His appearing and His Kingdom, represent a class of Christians of no mean and ordinary character. They were once "the children of wrath, even as others," and were "dead in trespasses and sins," and walked according to the course of this world. But the loving Redeemer saw them in their low estate, and said unto them, "live!" He cast the mantle of His love upon them, having given Himself for them, and bought them by the price of His blood. In due season He called them by His Spirit, and they, through grace, obeyed the call. His first love to them, begat love in them to their Lord. This love was strong as death, and stronger than Satan, whom it expelled from the throne of the heart. Then they were clothed with the garments of righteousness, and as pure virgius, they were presented and espoused to Christ, keeping themselves unspotted from the world, and walking religiously in all good works.

Such grace it is, which can fit the fallen heirs of Adam's sin and misery for the royal inheritance of saints in light, raising the beggar from the dunghill, and setting him with princes, yea, making him "higher than the kings of the earth."

O praise our God, ye people, and cause the voice of His praise to be heard abroad! "Bless the Lord, O my soul," may each of the Lord's servants exclaim, "and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's!"

With bright hope let each tried pilgrim of the Cross lift up his head; for his redemption *draweth* nigh. Let him rejoice at the quickly dawning day.

Judgments are now abroad in the earth, the harbingers of the great day of Christ's victory and espousals. Let the Bride adorn and prepare herself. Let her deck herself with her brightest ornaments, and adorn herself with her most costly jewels. Let her be clothed with the garment of salvation, and be covered with the robe of righteousness. Let her lamp be trimmed, let her light be burning bright. Let there be no *misgiving* in her expectation; no *doubtfulness* in her hope; no *uncertainty* in her voice; no *insincerity* in her *love!* "*BEHOLD! THE BRIDEGROOM COMETH!*"

"Arise, shine; for thy light is coming, and the glory of the Lord is rising upon thee!" Thy Savior, thy Redeemer, the Mighty One of Jacob is coming, with ten thousand of His saints, and myriads of holy angels! He will come suddenly, O that He may find thee watching, while the world will be slumbering! O that He may gladden thee with the smile of His approval of thy faith, while He complains of not finding faith in the earth! Then shalt thou go in with Him to the marriage, while to others, "the door will be shut." In vain shall these cry without, "Lord, Lord, open unto us!" In vain, alas! to cry for mercy, when it is the time of just retribution and judgment.

O my soul—may the devout reader inwardly resolve—prepare at once to meet Him! For, who knows—now that His coming has been far and near announced, how soon and how sudden may be the brightness of *His appearing?*

"Hark! the song of Jubilee
Loud as mighty thunders roar,
Or the fulness of the sea,
When it breaks upon the shore;

"Hallelujah! for the Lord
God Omnipotent shall reign;
Hallelujah! let the word
Echo round the earth and main!"

P. S. In transcribing the above article from this interesting work ("Shadows of the New Creation") we have given it verbatim, with but few exceptions, omitting nothing however saving a few introductory lines in poetry which were rather inappropriate, inserting others instead which seem more in keeping with the subject, and using Murdock's translation from the Syriac in some of the Scripture quotations in place of our common version used by the Author, the same appearing much more comprehensive, clear and energetic. We submit "The Bridegroom's coming" to the careful perusal of all who are interested in the sublime and glorious theme, trusting in God that it may be productive of much good.

* See Dan. 7: 13, 14; Zech. 14: 4-6.

For the Crisis.

Fulfilment of Prophecy.

By H. Pratt.

No. 6.

Having shown in former Nos. that Jesus *has stood* as Ensign to the people, and does still invite *all* to come to him without money and without price; and again, that He has come a light into the world, that His covenant people rejected the light, by doing which they cut themselves off from those promised blessings found especially in Isa. 60 and Zech. 6; we now proceed to examine another of those promises made to the fathers concerning the *tabernacle* of David, Amos 9: 11.

The object of this *tabernacle* according to James' testimony was, that "*men might seek after the Lord.*" Acts 15: 17.

Now has this prophecy had a fulfilment, or are we to look to a future time for its accomplishment? To settle this matter perfectly we will learn whether there has been a tabernacle thrown down, and substituted by another which meets the prophecy. Paul, in discoursing upon this subject in his letter to the Hebrews, ch. 9: 2, says: "For there was a tabernacle made; the first (part) wherein was the candlestick, and the table, and the shew bread; *which is called the* SANCTUARY."

V. 3d. "And after the second veil the tabernacle (or the second part) which is called the holiest of all. A description of this tabernacle of which Paul speaks may be found in Ex. 26, and onward. It was to be made according to the fashion showed to Moses in the Mount. Ex. 26: 30. There were two apartments in this tabernacle; the *first* (or two-thirds) part was called the sanctuary, and after the second *veil*, the Holy of holies. A description of this veil which separated the sanctuary from the Holy of holies, is found in Ex. 26: 31 and onward; and the object of this arrangement was for the purpose of seeking unto the Lord, and especially for the Jewish nation. All offerings, or the blood of all offerings, was to be brought into this sanctuary, and offered by a priest, and no offering was acceptable except as they complied with this arrangement. This arrangement was afterwards brought into the temple and thus constituted the manner of worship in the house of David. This continued although occasionally interrupted till David's Son hung upon the cross. Then the *veil* of the temple was rent from top to bottom, and thusthis tabernacle arrangementwhich was in and belonged to the house of David, became "fallen down. No more bullocks, or rams, or pigeons, to be offered now, the great offering is made, "once for all," the antitype of Abel's lamb has come—his blood is shed—a new dispensation is ushered in—and a "new and living way" is opened up by David's Son, "whereby we may serve God acceptably with reverence and godly fear." But is the tabernacle of David raised up by which *Gentiles and Jews* may seek after the Lord? If so, there must be a similarity between this and the former. This must be the Antitype, and consequently a more perfect one. Paul says (Heb. 9: 9) the former tabernacle was a FIGURE; and again in the 23 v. he calls it a pattern, and to make it perfectly plain, he says in ch. 8: 2, that WE HAVE "a minister of the sanctuary, and TRUE TABERNACLE which the Lord pitched and not man." If we have then got the TRUE one, why look for another?

But where is this tabernacle of which Paul speaks? That place into which our High Priest is gone, he says is the holy of holies, and consequently one part of the *true tabernacle.* The other part must be where the candlestick, shew-bread and table are, and where offerings are made. Now as this is wheresoever two or three are gathered together, it follows that *this earth is the sanctuary* of the true tabernacle which the Lord pitched and and not man. Here offerings can be made acceptable to God, and consequently it must be the sanctuary. Having then the true tabernacle, heaven, earth and sky, and this is what the Jews themselves understood their tabernacle to represent, for Josephus himself says that the holy of holies represented *heaven itself*, and the other part which Paul calls the sanctuary represented "*land and water* on which men live;" and the "veil was so beautifully wrought that it could not at all be told from the sky itself," we ask does this meet the prophecy? All must admit that there is an opportunity for all men to seek the Lord in this dispensation. Does the prophecy propose more than this? or rather does it not promise this very thing? But Inspiration does not leave us in the dark in this matter. It has spoken, and let us bow in submission to its gracious teachings. As the Jews had been a privileged people, it was a matter of wonder to them to see the Holy Ghost come upon the Gentiles. Peter confesses the whole matter at the time, and others also by stern necessity were compelled to admit that God is no respecter of persons, yet in some respects they preferred Moses to Christ, and demanded that these converted Gentiles should be circumcised.—This finally brought about a conference which resulted in showing that a new dispensation had come in, through which the Gentiles might become partakers in the promises of God made to the fathers, and that the true tabernacle, or the tabernacle of David *had been raised up* for that same purpose. Here are the facts; read and believe.

Acts 15: 6. "And the apostles and elders came together for to consider of this matter"

V. 7. "And when there had been much disputing, Peter rose up and said unto them; Men and brethren, ye know how that a *good while ago* (at the first,) God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe."

V. 8. "And God which knoweth the hearts bare them witness, giving them the Holy Ghost, even as he did unto us."

V. 9. "And put *no difference* between us and them, purifying their hearts by faith."

* * * * * *

V. 12. "Then all the multitude kept silence and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them."

V. 13. "And after they had held their peace, James answered saying, Men and brethren, hearken unto me."

V. 14. "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name."

V. 15. "And to THIS agree the words of the prophets, AS IT IS WRITTEN."

V. 16. "After this I will return and will build again the *tabernacle* of David which is fallen down: and I will build again the ruins thereof, and I will set it up." (For What?)

V. 17. "That the residue (remnant) of men *might seek after the Lord, and all the Gentiles* upon whom my name is called."

Is James speaking of the subject under consideration by the conference, the bringing in of the Gentiles? He is.

Does he quote Peter's language, or what Peter had just been speaking of, when he says Simeon hath declared how God *at first* did visit the Gentiles to take out of them a people for his name?

Does he say to THIS agree the words of the prophet?

Then let us believe, and not be found fighting against God.

For The Crisis.

Letter from Br. L. F. Titcomb.

Holyoke, Dec. 16th, 1855.

Dear Br. Merriam:—I hope the effort that is being made to increase the circulation of the Crisis will be successful, that those two thousand old patrons whom the Crisis was sent to last week, will be enabled to become subscribers to a paper that will give them meat in due season. May the Lord show those Brn. that are complaining of the large taxes they have to pay these hard times, that they can help His cause by sending the Crisis to those Brn. and Srs. that are not able to pay for it, and at the same time reduce their taxes. There are but few of us, as poor as some of us are, but have more of this world's goods, than our Savior and the Apostles had. Half an ounce of silver paid the taxes of our Lord and Peter. "Charge them that are rich in this world that they do good, that they be rich in good works, ready to distribute; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Brn. and Srs., if we obey the commands of our Lord, we shall be letting go of this world, that when the trump sounds, we may be able to rise and meet the Lord in the air. "But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." "Use hospitality one to another without grudging. As every man hath received the gift, even so minister one to another as good stewards of the manifold grace of God." And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Your Br., hoping for eternal life at that day,

Lewis F. Titcomb.

For The Crisis.

Letter from Br. Amos Rowe.

Madison, Me., Dec. 29th, 1855.

To the Brn. and Srs. scattered abroad: Grace, mercy and peace be with you from God the Father and our Lord Jesus Christ. There are a few in this place, mostly poor in this world's goods, rich in faith, and heirs of the kingdom. Though we have been disappointed, time and again, yet we believe God has led us in the main, glory to His blessed name.

We cannot believe we have had all the light; for we are taught in God's blessed Book that the path of the just will shine more and more unto the perfect day."—We believe that the Midnight Cry is in the past; also that the 1335 days have ended for at the closing up of that period, Danel will stand in his lot, and the saints of ithe Most High will take the kingdom and dominion under the whole heaven, and possess it for ever, even forever and ever. And that event we believe to be near.

O how my heart grows warm when I think of meeting those way-worn pillgrims scattered over this sin-polluted world, in the Kingdom of God! Thrice happy morn!! when the loved of earth shall meet, where no farewell tear is shed.

Amos Rowe.

For The Crisis.

From Sr. B. Mathewson.

New Hartford, Ct. Jan. 1st, '56.

Dear Br. Merriam:—As some remarks have been made against Adventists for using familiar airs in their devotions, merely because they had before been used for a secular purpose, I send the following from the Newark Dayly, which proves, if true, that we have some noble precedents.

"The poetical effusions first introduced by Martin Luther, A. D. 1517, were chiefly sung to German melodies. These ancient airs, so expressive of religious solemnity, were originally applied in the French court to licentious songs; and 'Old Hundred,' written long before Martin Luther's time, was a love ditty. The queen of Henry II. sang her favorite psalm, 'Rebuke me not in thy indignation,' to a fashionable jig; and Anthony, King of Navarre, sang 'Stand up, O Lord, to revenge my quarrel,' to the air of a dance of Poitou."

Riches of the Old Testament. There is scarcely a surer evidence of low attainments in religion, than *undervaluing the Old Testament.*—The mature Christian finds it rich in the same gospel as the New, and the New is the KEY to the Old. "If the Psalms," says Irving, in his brilliant introduction to Horne, "contain not the argument of the simple doctrines, and the detail of the issues of the gospel, to reveal which the Word of God became flesh and dwelt among us, yet now that the key is given, and the door of spiritual life is opened, where do you find such spiritual treasures as in the Book of Psalms, wherein are revealed the depths of the soul's sinfulness, the stoutness of her rebellion against God, the horrors of spiritual desertion, the agonies of contrition, the blessedness of pardon, the joys of restoration, the constancy of faith, and every other variety of Christian experience? And if they contain not the narrative of Messiah's birth, and life, and death; or the labors of his apostolic servants, and the strugglings of his infant church; as these are written in the books of the New Testament, where, in the whole scriptures, can we find such declarations of the work of Christ, in its humiliation and its glory, the spiritual agonies of his death, and glorious issues of his resurrection, the wrestling of his kingdom with the powers of darkness, its triumph over the heathen, and the overthrow of all its enemies?"

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) | ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | NO. 27 CENTRAL STREET (UP STAIRS.)

JONAS MERRIAM, EDITOR. | LOWELL, MASSACHUSETTS, SATURDAY, FEBRUARY 2, 1856. | VOLUME 2.—NUMBER 25.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 *Central St.*

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months, - - -	$1,00
For a single copy 3 months, -	50
Five copies to one address for 6 months,	4,50
Ten copies to one address for 6 months,	8,00
Twenty copies to one address for 6 months,	14,00
Thirty copies to one address for 6 months,	18,00

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All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside and direct to ELD. JONAS MERRIAM, Editor of the World's Crisis, Lowell, Mass.

H. V. DAVIS, J. COUCH, M. GRANT, } *Publishing Committee.*

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☞ Over all business matters, write *Business.*

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

For The Crisis.

'I will bring distress upon men; and they shall walk like blind men.' Bible.

BY S. S. B.

No. 8.

ROME. ITS HATRED TO THE BIBLE.

In this article we propose to show that this Mother of abominations maintains the same deadly hatred to Bibles and toleration she ever has, notwithstanding her boasted pretensions to the contrary. From the following testimonies you will not fail to observe that there is no hope from without, for a *papist.*

"ROMANISM IN EUROPE. Ex-Gov. Authony, who is traveling in Europe, and whose testimony is the more valuable that it is entirely impartial, thus writes of the Catholic Church:—

"'As I am convinced from the evidence of my own observations, that the people of Europe owe much of their abasement to the heartless machinations of kings, so I also as sincerely believe that their condition is equally the result of the artful co-operating influence of the Catholic Church in States where that Church holds sway. This partnership of priest and prince has produced selfish and unwise systems of government, and these have done the work. That system of religion, wherever it exists, must be a false and hurtful one, which in any way violates man's nature, or brings down his moral dignity—which tells him to trust a weak priest, or a corrupt and fallible Church—whatever its pretensions—rather than foster a noble self-reliance, and look for aid to the Eternal God; which teaches him to meanly degrade his nature, and crawl miserably in the dirt, thinking thus to appease divine displeasure, rather than raise himself into the enjoyment—taking upon himself at the same time the responsibility—of that freedom which it was the mission of the Son of God to declare. It is indeed a melancholy thing to see a people degraded and unconscious of their degradation; still careless and indifferent whatever new humiliation may come. What future is there for such a race? For them the day of hope is past, the day of doom is come. *No vitality within; new life can be awakened or imparted only by influences from without.*'"

"UNIVERSITY OF FRANCE—ACADEMY AT BORDEAUX. The Inspector of the Schools of the Dordogne to the School Masters of the Department.

"MONSIEUR L'INSTITUTOR—Many of the *cures* and their assistants have reported their schoolmasters as having suffered to be introduced into their respective schools Bibles and Testaments, which contain doctrines contrary to *the true religion.* I know that some of the teachers have permitted these books to be used because they were deceived by the *colporteurs,* who told them that they were sent by me. I hasten to request you to remove those dangerous books from your school. I will without delay, in company with the Priest, visit and inspect your schools, and every copy of these books that we shall find, we will cause to be burnt. I embrace this opportunity of informing you, that from this time, I will allow only three books in the rural schools, viz.,

1. The catechism of the diocese.
2. A book of moral lessons, instructive and easy to be understood by the children.
3. A book of arithmetic.

(Signed) L. LAFOREST.
Inspector of Schools, &c., &c."

Friar Jennings, in a sermon preached before Dr. McHall—the pretended Bishop of Tuam—and several of his priests, and for which sermon he was greatly commended, remarked, "any persons who practice the reading of the Bible will inevitably fall into everlasting destruction. I would therefore, my dear friends and followers, most earnestly beseech you by the love that you bear to the Virgin Mary and the saints, by the love that you bear to your *dear priests,* not to allow these Bible readers near your houses, not to speak to them when you meet them on the roads, but put up your hands and bless yourselves, and pray to God and the Virgin Mary (how often do Romanists deny that they pray to the Virgin and Saints,) to keep you from being contaminated by the Bible. The worst of all pestilences—the infectious pestilence of the Bible—will entail on yourselves and your children the everlasting ruin of your souls. Those who send their children to schools where the Scriptures are read, give their children bound in chains to the devil!"

Said O, A. Brownson, "We would rather our children should grow up in ignorance of letters, than be taught in a school that is not Catholic."

Read the following extract from the bull of *Pope Gregory 16th to all Bishops ond Priests.* "From the reading of the Bible will spring liberty of conscience and religious liberty, and thence as from an inexhaustible source—public prosperity and political liberty. Accordingly it is your duty to remove from the hands of the faithful, Bibles in the vulgar tongues, and all other prohibited books. We are confident that our exertions and yours will be seconded by the civil authority."

We had an exhibition of Bible burning in this country a few years since, at Plattsburg in the State of N. Y., and we should have heretic burning also if they had the power. If the following Rev. Zealot could wish his Brn. in the bottom of the sea for fear of Protestant influence, we might conclude what he would do with such dangerous heretics, could he have the authority.

"WHETHER AN IRISHMAN CAN BE SAVED IN AMERICA. A Roman Catholic clergyman of the diocese of Cashel, says the London *Watchman* has received a letter from an Irish priest, the Rev. Thomas Reardon, pastor of Eastern Pensylvania, in the course of which the writer imploringly entreats his correspondent to use all his influence to cheek what he designates the insane spirit of emigration to America which seems to possess the people of Ireland. 'They are rushing,' says the writer, 'on the almost certain ruin of their soul, while their temporal condition is at best but little improved. I have had much experience of the mode of life into which nearly all our people are drawn, and I solemnly believe that if the vessels which bring them over were suddenly to founder and carry every creature on board to the depths of the ocean they would have a better chance of salvation than they have after they have lived in this country. So entirely convinced am I of the fearful havoc of souls which is the result of coming here, that *were the Almighty God to give me power of building a wall of fire round Ireland to prevent its people from leaving it, it should be built before the ink with which I am writing this line would dry. For the love of Jesus try to keep your people at home, for every individual you keep you snatch a soul from hell.*"

Here is a specimen of their cruelty on a young convert to the religion of the Bible. This circumstance transpired in 1851, and it is in harmony with the so called *Grand Duke of Tuscany's* treatment to the poor Madais a few years since.

"CONVERSION OF A ROMISH PRIEST.—Under this heading, the New York Observer of the 17th, gives a private letter from a friend in Geneva, detailing the occasion, process, and consequences of the conversion of a young man who had been sent to the convent of Belley, (France) forty-eight miles from Geneva, that he might take priest's orders. The occasion was, the hearing of the words—*Ye are saved by faith, not by works,* read from the Romish breviary. This led him to seek a New Testament, which he read with eagerness. A fortnight afterwards, in the presence of 500 priests and monks, he declared that a change had taken place in his mind, and what he believed to be the errors of the Church of Rome; this he did with great dignity and firmness, abjuring all belief in the virgin and the saints. The priests then rushed upon him, stript him to the girdle, and gave him fifty lashes, with a whip formed of cords with balls of lead and iron at the end His body was completely lacerated—but he would not retract. A horse-hair robe was then put upon him, and he was thrown into a deep, damp dungeon filled with rotten straw, and his arms pinioned that he could not move. Three days after, some of the monks pulled with force the horse-hair jacket from his body to re-open the wounds; and having freed his hands from the cords that bound them, he projected and effected an escape, and reached Geneva in a state of the greatest bodily suffering, where he was directed to Dr. Malan. While in his cell, he had great reason to fear for his life; but he had peace in his heart, and a faith that persecution has failed to overcome."

Truly those *tares* are ripe—and O! what a crop! Some 80,000,000 all bound up in bundles, led blinded and willingly ignorant by a class of imposters to the day of burning and perdition of ungodly men.

Such is the vengeance of this mitred apostate to the Holy Scriptures. Now that he cannot burn the poor heretics, he must burn their Bibles. The following article, which I took from a Portland paper of Oct. 15, 1853, shows most conclusively that the spirit is in them.

"In the year 1649 the Legislature of Maryland enacted a law making a denial of the Godhead of any of the three persons of the Trinity punishable by death, and for reproachful words spoken of the Virgin Mary, the whipping post, and imprisonment at the pleasure of the Lord Proprietor. This act may be read in all its length and breadth in Bacon's laws, and is still in force in the District of Columbia, although abrogated in Maryland by the adoption of the new Constitution."

Hear the Duke of Richmond plotting for the destruction of our freedom and our Bibles.

"The Government of the United States is weak inconsistent and bad: it must and will be destroyed! So long as it exists, no prince in Europe will be safe on his throne. The sovereigns of Europe are aware of this, and are determined upon its destruction. They have come to an understanding upon this subject, and decided on the means to accomplish it.—"They will eventually succeed by subversion rather than conquest. All the low population of Europe will be carried into America. It will be a receptacle for the bad and disaffected. This will create a surplus, a heterogeneous population speaking a different language, of different religion and sentiments. They will carry with them their principles, will adhere to their former government, laws, manners, customs and religion. Discord and civil war will follow, some popular man will take the lead to restore order. The European sovereigns will aid him, all the emigrants will join, and the government will be subverted."

The closing part of the oath administered to the members of the Papal Secret Society of the Holy Faith as published by Signor Arduini in "Italia del Popolo" of March 1850. "I swear to hold myself in defending the cause which I have embraced, *never to spare a single individual belonging to the infamous combinations of the Liberals, whatever may be his birth, parentage, or fortune; and to have no pity for the cries of children, nor of old men or women; and to shed the blood of the infamous Liberals even to the last drop, without regard to sex, age, or rank. Finally, I swear implacable hatred to all the enemies of our Holy Roman Catholic Religion, one and true!*"

Such is the spirit of rancor in Rome throughout all its ramifications, from their blasphemous personified Infallibility, down to the degraded scavenger or hod carrier. But her days are numbered—there is wrath in store for Babylon—it approacheth swiftly, and it will be sudden— in *one hour,* Read it in Rev. 18: 7. There seems to be a fitness in the condition of affairs at this precise time to accomplish this purpose of God, if we may be allowed to use the above expression. O what a retribution awaits this unsuspecting people, so perfectly blind! They are so sunken in idolatry, that they are staggering, completely intoxicated with the "wine of her fornication;" and if we may now be allowed to apply the declaration of the Prophet, "*they are walking like blind men,* because they have sinned against the Lord." Truly these are moments of the deepest interest. Wherever I turn mine eyes, all things bespeak the approaching doom of earth. The fields of grain, as the golden tinge appears beneath the rays of the sun, do not more clearly indicate the ripening harvest, than the facts I have detailed proclaim the harvest of the earth ripe, and ready for the sickle. O let us prepare for the coming storm, that we may be gathered with the wheat into the garner.

(To be continued.)

For the Crisis.

God designs to refine His people by their afflictions.

BY ORRIN T. CLISBY.

God has often cast good men into the furnace of affliction. Many and great have been the afflictions of the righteous. Abraham was cast into the furnace of affliction, when he was commanded to offer up his beloved son Isaac, as a burnt sacrifice; Jacob, when he supposed Joseph and Benjamin were destroyed; Moses, when he was constrained to flee for his life and live forty years in banishment from all his former friends and acquaintance. In short, all the saints, who are mentioned in the Scriptures, were called to pass through many fiery trials. It is God's good pleasure to lead his people through the furnace of affliction. But his design is gracious and merciful towards His suffering saints: For He has taugh us, that He means to refine and purify them by their afflictions. He says to His people by Isaiah, "I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."

Again: He says, "I will turn my hand upon thee, and purely purge away thy dross, and take away thy tin." And speaking of the afflictions which He would bring upon His people in measure and in mercy, He says, "By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin." The Lord tells His people by Jeremiah, that when nothing else would answer the purpose, He would refine them in the furnace of affliction.—"Therefore thus the Lord of hosts; Behold, I will melt them and try them: for how shall I do for the daughter of my people?"

But God's purpose to refine His people by affliction is still more clearly and forcibly expressed by the prophet Zechariah. "And it shall come to pass that in the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name and I will hear them. I will say, it is my people; and they shall say the Lord is my God."

In these passages God is plainly speaking of His purpose in afflicting good men; and He says it is to purge and purify them. This, therefore, we may justly conclude, is always His purpose in bringing real saints into the fiery ordeal. The dealings of God explain and confirm the declarations of His word upon this subject. He thus refined saints by casting them into the furnace of affliction. Of this we may find many clear and striking instances in the Bible. God intended to make Abraham a shining saint; and to accomplish this purpose He cast him into the furnace, where his faith and love were greatly strengthened, and laid a foundation for his being called the father of the faithful and the friend of God. God intended to make Moses an illustrious saint; and the means He used for this purpose were trials and tribulations for eighty years. God intended to exhibit Job as a perfect man; and for this purpose He put him into the furnace of affliction. "Ye have heard of the patience of Job," and it will be celebrated unto the end of the world. Caleb and Joshua were refined by the same process and attained to eminence in virtue and religion. Before David's heart was melted in the furnace he went astray; but after he had been tried as gold is tried he shone as a man of distinguished piety and devotion.

Mordecai and Esther would never have shone in such beauty and excellence, had they not been purified and made white by fiery trials.

While Daniel was in the den of lions, and Shadrach, Meshech and Abednego were in the burning fiery furnace, the beauty of their holiness astonished every beholder. And the Apostle tells us that all the ancient patriarchs became so illustrious in faith and holiness, by means of fiery trials, and scourgings, and a complication of the most severe afflictions.—And the sufferings of the primitive Christians tried and refined all their amiable virtues and graces. So the Apostle Peter says, "Though now for a season, if need be, ye are in heaviness through manifold temptations; (why in this heaviness, Br. Peter?) that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." (We have reason to thank the Lord for fiery trials.)

Thus it appears that God has always employed afflictions as the means of purifying the heart, and refining the graces of good men in every age. Hence it is natural to suppose, that whenever He throws such persons into the furnace of affliction, He means to bring them out vessels of honor and fitted for His own service. He can produce this result; and He declares this to be His desire in afflicting His own children. Besides, afflictions have a direct tendency to refine good men. The furnace has a direct tendency to refine silver and gold and other metals cast into it; and it never fails to produce this effect, provided the fire be continued, and the heat becomes sufficiently intense. So afflictions have a direct tendency to melt—soften and purify the heart. The hearts of mankind are by nature hard and stubborn, but afflictions have a wonderful efficacy in softening, subduing and humbling their hearts. Afflictions give saints a peculiar opportunity to distinguish between nature and grace. Like a furnace, they make a distinction and separation between sinful and holy affections. In prosperity they cannot so readily be distinguished. And they lead good men to God, as the only source of support and comfort. The afflicted, who are pious, give themselves to meditation. Such was the effect of afflictions upon David.—Said he; "Unless thy law had been my delight, I should then have perished in mine affliction." The afflicted give themselves to prayer. It is written, "Is any afflicted among you? let him pray," &c. And since God designs by their afflictions to refine His children, it is an act of kindness to afflict them, and that severely. They are apt however, to think otherwise. Job complained that God had set him as a mark. Jacob complained of the severity of his trials. He said under his troubles, "*all these things are against me,*" and doubtless thought they would bring down his gray hairs with sorrow to the grave.

God is kind in all our afflictions, seeking and promoting our highest good. In this light the Apostle represents the afflictions of good men. He says: "We have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby."

Saints have reason to look upon the fatherly chastisements of God as marks of His peculiar kindness. Besides, there is nothing that has a greater tendency to fit men for the kingdom, than the proper improvement of affliction. It is written, "*Blessed is the man* that endureth temptation, for when he is tried, he shall, receive the crown of life which the Lord hath promised to them that love him."—And again:—"Think it not strange concerning the fiery trial, that is to try you, as though some strange thing happened unto you. But rejoice inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed, ye may be glad also with exceeding joy."

Afflicted saint, to Christ draw near,
Thy Savior's gracious promise hear;
His faithful word declares to thee,
That as thy days, thy strength shall be.

CONCORD, N. H. Jan. 15th, 1856.

For the Crisis.

Fulfilment of Prophecy.

BY H. PRATT.

No. 7.

Heb. 10: 1. Paul, speaking of the law, says it was "a shadow of good things to come, and not the very image of the things, and can never with those sacrifices which they offered year by year continually, make the comers thereunto *perfect.*"

V. 2. "For then would they not have ceased to be offered? because that the worshippers once *purged* (or cleansed) should have had no more conscience of sins.

V. 3. "But in those sacrifices there is a remembrance again made of sins every year."

V. 14. "For by one offering he (Christ) hath *perfected* forever them that are sanctified."

We see by this reasoning that those sacrifices under the law were a type of the cleansing in the Gospel age. The blood of bulls and goats, &c., "sanctifieth to the purifying of the flesh;" but it required a better sacrifice to cleanse from sins. Hence, the Prophet says, "In that day there shall be a *fountain opened* to the house of David, and to the inhabitants of Jerusalem, *for sin and uncleanness.*"—Zech. 13: 1. If the law could have done this, or if the offering of the blood of bulls could have cleansed from sin, "then would they not have ceased to be offered?" But failing to "make the comers thereunto perfect," the *one offering* is made which "*perfects* forever them that are sanctified." If this fountain is not *opened* for sin and uncleanness, how can we be cleansed from sin? If we can be cleansed from sin before the fountain for sin is opened, what use in opening the fountain? But this fountain is to be opened to the house of David and to the inhabitants of Jerusalem. Very well; is there no opportunity for the house of David and the inhabitants of Jerusalem to be cleansed from sin now? Why then look for another means of cleansing?

But who is David in prophecy? Ans. Christ. Who then compose David's house? Ans. Those that are Christ's. For says Paul, Heb. 3: 6, "But Christ as a son over his own house, whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end."

Again: Who are the inhabitants of Jerusalem? Those who dwell in the land of Palestine, or within the precincts of that ancient city? Paul says that Hagar typifies "Jerusalem [illegible] and is in bondage with her children." But Jerusalem which is above, is free, which is the mother OF US ALL." Now if Jerusalem is our MOTHER, [illegible] her? This then, settles the [illegible]

all who will believe, belong to the house of David, and are represented as inhabitants of Jerusalem. Has there been a fountain for sin and uncleanness opened for them? If not, then we cannot be *cleansed* from sin, and must share the fate of sinners. But what are the facts? Says John, "If we confess our sins, he is faithful and just to forgive us our sins, and to CLEANSE us from all unrighteousness."

Says Paul, Heb. 9: 13, 14, "For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, *sanctifieth to the purifying of the flesh*, how much more shall the blood of Christ, (who through the Eternal Spirit offered himself without spot to God,) PURGE (cleanse) your conscience from dead works, to serve the living God."

In the mouth of two or three witnesses let every word be established. 1 Pet. 1: 19, 20, "Forasmuch as ye know that ye were not *redeemed* with corruptible things, as silver or gold, from your *vain conversation* received by tradition from your fathers, *But with the precious blood of Christ*, as of a lamb without blemish and without spot."

Thus much we think should settle this matter in the minds of all believers; but lest *this* should fail to convince all, we quote again, and from the Revelation of Jesus Christ himself, "Hear Him!!!"

Rev. 1: 4, 5, "John to the seven churches which are in Asia; Grace be unto you and peace from him which is, and which was, and which is to come, and from the seven spirits which are before his throne, And from Jesus Christ who is the faithful witness, and the first begotten (born) of the dead, and the prince of the kings of the earth. Unto him that loved us, and WASHED US FROM OUR SINS IN HIS OWN BLOOD."

Was not this then the fountain for sin and uncleanness? Has it not been opened for the house of David and the inhabitants of Jerusalem? Praise the Lord, my poor heart says it is so, and let the whole Israel of God say, Amen. Sinners, come to the "fountain;" come now.

The World's Crisis.

LOWELL, FEB. 2, 1856.

For The Crisis.

To Our Patrons.

Dear Brn. and Srs: After mature consideration it is thought best by your committee, to move the Crisis office to Boston.

When the committee appointed at the Wilbraham camp-meeting, met last fall to enquire into the practicability of uniting the "Crisis," "Reformer" and "Prophetic Messenger" into *one* paper, they unanimously decided that *Boston* was the *best* place for its publication; but as the union was not then accomplished, no change has been made. We are satisfied that the best interests of the Crisis demand that we should make the change without delay. There are several reasons why we should move to Boston, a few of which we will mention.

1. The paper is *now* sent here for general distribution, hence many of our subscribers will receive the paper earlier than they do now.

2. Boston is the great news depot of New England, as well as every other part of the world; hence our editor will be able to give you the latest foreign and domestic intelligence.

3. Since Br. Berick left for the west with his valuable library, which was always open for examination by our editor, Br. Merriam has not been able to purchase books that he very much needed; but the public and private libraries in Boston to which he may have access, will be found valuable aids for reference.

4. Through the kindness of Br. Adams, 167 Hanover street, we have obtained rooms in his store, forty-one dollars less by the year than we have paid in Lowell; and in consequence of *other* arrangements we expect to be able to publish the paper some five or six dollars less per week than we are now paying.

On account of the above reasons, and others that might be mentioned, of equal importance, we have concluded to publish the first number of the next volume in Boston.

Now, brethren and sisters, we hope if you are pleased with the paper, that you will forward *immediately* the money for the next volume, that we may be able to meet all our bills, and owe no man any thing, but to love one another.

If you think the paper good, and calculated to benefit its readers, then let us urge you to do what you can to extend its circulation. We intend, by the blessing of the Lord, to make the paper so full of good things, that whoever reads it shall find something to kindle feelings of devotion towards our blessed Redeemer, and affection for our fellow-beings.

We are resolved in the strength of the Lord, that the Crisis *shall be* as it *has been*, free from all contention, hard sayings, and reproachful epithets; in short, we are *fully decided* that it shall continue to be a *peace paper*, giving light on the *great truth* of the Lord's *immediate* coming, as fast as it shines upon our minds, as well as every other truth of the Bible.

We have no iron bedstead on which to try the faith of our brethren, but wish every one to take the *Bible* as their *only* rule of faith and practice, and be free to *think* for themselves, and *act* as they think will best please the Lord.

We *believe* that we are very *near* the *great day of the Lord*, and that what we do must be done *quickly*.

M. Grant,
In behalf of the Committee.

Boston, Jan. 29th, 1856.

Our Removal.

All letters to the Crisis Office after Feb. 5th, will be directed to

Jonas Merriam,
Editor of the World's Crisis,
Boston, Mass.

The Millennium.

No. 3.

In all our discussions upon the great principles and dactrines, of Scripture—the sublime, soul-stirring truths contained in the sacred Oracles—we ought ever to consider our own weakness and liability to err, and to cherish such a veneration for the holy word of life proceeding from the throne of God, as never to indulge in selfish considerations, sectarian animosities, or a desire to gain a victory over our opponents in argument. I can but feel my own unworthiness and imbecility, as I attempt to handle the word of God—to expound the lively Oracles. I deeply feel, also, that others of more profound knowledge, and higher attainments in every respect, have taken a different view of certain portions of the word from that which I have embraced. With all due deference therefore to their piety and erudition I write. As, however, we cannot rely one upon another, but must dig for the treasures of wisdom, each one for ourselves, asking counsel of God, I venture to express my views on certain passages usually understood as teaching a temporal millenium.

Isa. 2: 1, "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem."

The terms *Judah and Jerusalem*, when used in reference to the times of the old dispensation, must of course be interpreted as meaning literal Judah and Jerusalem; but the question arises, do they have the same significance when they relate to the times of the Messianic dispensation? or, in other words, when the inhabitants of old Jerusalem became so far alienated from God by wicked works as to be finally rejected, cast out from the enjoyment of His special favor as a nation, so that they were no longer regarded as the peculiar people, or Covenant people of God, the question arises, when the Prophets refer to these latter times, and speak of Judah, Jerusalem, Israel, Jacob, Zion, &c., do they speak in literal, or typical language?

That the Scriptures often use symbols, metaphors, similes, types and various figures of speech, cannot be denied by any intelligent reader of the Bible. I am aware that the professed Church of Christ have taken advantage of the poetic and symbolical portions of Scripture, and have resolved the plain, literal teachings of the word into metaphors and tropes, which might mean any thing the expositor was pleased to imagine; and of course he would imagine something corroborative of his peculiar theory. Thus have the literal, didactic passages of holy writ been spiritualized away till they were made null and void. The true meaning and force of Bible language in its native beauty and simplicity was lost. Such wresting of the Scripture from its primary, simple and natural meaning, is, indeed, a grievous error—it is a departure from the truth of God, and opens the flood-gates of spiritualism and delusion by which the Church has been nigh overwhelmed. But it does not follow because the popular theologians of our day have spiritualized away the truths of God, that there are no passages to be symbolically interpreted. We should depart on the other hand from the beauty and force and power of Scripture language, by interpreting the *figurative* portions of the word as *literal*. All language, either in Bible or out of it, ought to be understood agreeably to the design of the speaker, or writer. We gain nothing by *spiritualizing the literal*, nor by *literalizing the spiritual*. Some seem to imagine that if we receive every word of God in a literal sense it manifests a peculiar reverence for divine authority; but suppose an Indian Chief should say, "my tribe has buried the hatchet, and planted the tree of peace"—would it argue any more confidence in his truthfulness, or reverence for his character, to understand they had literally interred a weapon of war, and planted an Olive tree? Certainly not. He would wish us to understand him precisely as the idea was presented to his own mind; that is, that his tribe had entered into relations of peace with others. If you literalize the expression, you make his remark convey an idea entirely foreign to what he intended. The most revential and confidential manner of treating the discourse, is, to understand he is speaking in a figure which presents a striking emblem of a pacific state.

Thus when David says, "God is my *rock*," we could gain nothing by regarding the expression as *literal*. On the other hand, we should lose entirely the sense of the passage. It would not be shewing greater reverence or confidence in the word of God, *but the contrary*.

Again: when the Scripture says "He shall cover thee with his *feathers* and under his *wings* shalt thou trust," Ps. 91: 4, if we obey the injunction not to be children in understanding, we shall take such expressions in their *figurative*, or as we usually say, *spiritual* import. We are as much bound to take inspiration as it means, as to take a man's language as he means. Neither is it opening the floodgates of error and delusion, to understand the instructions of the word aright; for because I take a passage which is plainly intended to be figurative or symbolical, in the sense intended, another man has no right to take another passage in a figurative or symbolical sense, unless that too is plainly intended to be so understood. I do not thus create a law to be used in interpretation, any further than other passages are parallel. If this were the case, then we should be interdicted from all symbolical interpretation of prophecy, and compelled to take all Scripture in its literal sense. But do not the Scriptures themselves teach us to understand *many* portions of the word as figurative?

"Without a *parable* spake he not unto them," Mark 4: 34. "He spake many things unto them in parables," Matt. 13: 3. I need not quote more Scripture to show that a parabolical or allegorical style of communicating instruction was Jesus' favorite mode of teaching. He chose this method because infinite wisdom deemed it the most effectual, impressive and profitable; and shall puny man undertake to say that it is unworthy of the Oracles of God? or that because some of us understand certain portions of the word in a typical or figurative sense, because we cannot, after comparing spiritual things with spiritual, or Scripture with Scripture, see how it can be literal, but on the other hand, find a beauty and harmony and power in its figurative meaning, shall it be said we invalidate the authority of Scripture?

Once more: says God himself by the mouth of His Prophet Hosea, "I have also spoken by the prophets, and I have multiplied visions, and used SIMILITUDES by the ministry of the prophets," Hos. 12: 10.

Here then we have the Lord's declaration, express and unequivocal, that His choice method of communicating instruction was by means of *similitudes*, and who shall impeach the infinite wisdom of God in so doing?

Let us then accept the revelation of God as He has been pleased to give it, and understand the language as we would the language of man; for the Lord in giving a revelation has given it according to the ordinary acceptation of language among men. But it is important that we distinguish between the literal and symbolical—a distinction which, it appears to me, in general, is easily made. When the Lord, e. g. says, "the meek shall inherit the earth," it is easy to perceive that there is no metaphor nor symbol in such language. It is plain, simple, didactic instruction; and were the term "earth" in such connection to occur in any other work except the Bible, no one would ever think the earth was any thing but the earth. It could not be so misinterpreted as to express some other planet, or the sun, or moon, or any place in the etherial realms.

I have been led to make the above remarks, because I have been confident some of our Brn. carry the literal interpretation beyond what is natural and truthful in their expositions. I shall never forget a remark I once heard from the lips of Pres. Woods of Bowdoin College to this effect, "that the human mind was like a pendulum. Not only one mind, but often the mass of mind in community, would be swayed for ages in a particular direction, and then to the opposite direction." Thus the mass of mind among theological writers has for ages been swayed toward a spiritual interpretation of Scripture, till they have undermined the great, glorious, although simple doctrines of the word. Nay; till they have overturned the principles of common sense, and left the glorified Church of God without any other foundation to plant their feet upon but empty vacuity; where there is neither time for enjoyment or praise, nor space to exist in. Truly this is the maximum of spirituality, terminating in annihilation, not of the wicked, and their place, but of the kingdom of God, and all the subjects of the eternal reign. When the believers in Christ's coming at hand revived the stones of truth out of the rubbish, or, in other words, when they dissipated the fog that enveloped the most blessed and unspeakably glorious promises of God, the burst of sun-beams that blazed all around them, was so overpowering and entrancing to the vision, that they were wrapt and absorbed in the delightful contemplation of Bible truth in its native simplicity. The natural consequence was, that the pendulum began to oscillate in the opposite direction. When they came to understand the literal fulfilment of the prophetic word, they adopted the literal interpretation, and some held it so tenaciously as hardly to be willing to admit that any of the writings of Scripture were figurative in their application; particularly when such terms as Zion, Jerusalem, Judah, Israel, &c., occur. Now, for one, I feel willing to abide by the decision of the word, and let the Scripture itself be umpire in the case; for I realize that in all our investigations of the word, we ought to lay aside all preconceived opinions, and come to the naked truth, without regard to building up any theory of our own. If God has promised to build up the ancient covenant people of God in the future, amen. If, on the other hand, the partition wall is demolished, and the Israel of God, under the new dispensation, embraces all the true followers of Christ, amen.

Let us by comparing Scripture with Scripture, find whether those expressions alluded to are always to be interpreted in a literal sense.

"Zion *heard and was glad*." Was this the literal streets, and walls, and buildings of the city? or is the term used in a metaphorical sense as referring to the people? If it refer to people, then this expression is not literal, otherwise it would mean the buildings, &c., of the city.

"When the Lord turned again the *captivity of Zion*." Was this the literal city that had been carried into captivity, or is the expression used to denote the people of Zion, who, though in a foreign land, were called Zion? "The Lord shall reign, O Zion," Ps. 146: 10; "*Praise thy God*, O Zion," Ps 147: 12; "Zion *shall be redeemed with judgment*, Isa. 1: 27.

"Put on *thy beautiful garments*, O Jerusalem, the holy city," Is. 52: 1; "Shake thyself from the dust, *arise and sit down*, O Jerusalem," Is. 52: 2; "O Jerusalem, *wash thine heart from wickedness, that thou mayest be saved*. How long shall *thy vain thoughts lodge within thee?*" Jer. 4: 14. I need not multiply quotations to shew that Jerusalem, as well as Zion, is used in a figurative sense, i. e. by metonymy, the city is put for the people.

"Prepare to meet thy God, O Israel," Am. 4: 12. Here the name "Israel" is used, not in its literal sense, but as expressing the descendants of that Patriarch. Were it used in a literal sense, it would refer simply to the Patriarch Jacob. "For they are not all Israel which are of Israel, neither because they are the seed of Abraham are they all children," Rom. 9: 6, 7.—How plainly is the fact here developed, that when God speaks of Israel, in certain cases, He does not mean the literal seed of Abraham simply, but all who are His children by faith; for they do not constitute ALL *Israel* who are the descendants of Jacob; neither do all who are the descendants of Jacob belong to the house of Israel in the sense here spoken of. The expression, "And so ALL ISRAEL *shall be saved*," Rom. 11: 26, proves the same thing. Now do not say that I pave the way for every one to interpret Scripture as they please, or that I have imagined a construction to be put upon the Israel of God. Not so; I have given God's definition of these terms, and I have no more right to reject the authority of God in His own exposition of Scripture than I have to disbelieve His word in other respects, and if it can be shewn that the Lord defines the new earth promised to the saints as located beyond the starry heavens as clearly as He recognizes the great and important principle that Zion sometimes typically represents the people of God, and that Israel sometimes includes the entire Church of Christ, then I should be bound to believe it. No such thing however can be shewn; and because theologians interpret certain passages *wrong*, it is no reason why I should not interpret certain other passages *right*; for we must let all self-will and all preconceived theories fall before the power of Bible truth. But to put this subject beyond question, turn to Is. 51: 16, "Say unto Zion, *thou art* MY PEOPLE."

Inspiration then itself settles the point which I wish to prove, viz: that the terms Zion, Jerusalem, &c., are not always to be interpreted in a literal sense. But perhaps it may be said this is evident; but then although the city is used to represent the people, yet there is a literal city referred to. Turn then to Rev. 11: 2, "*And the holy city shall they tread under foot forty and two months*." No one can doubt this refers simply to the Church under the Gospel dispensation. But the objecter rejoins—true it refers to the Church, but the new Jerusalem is their mother city. I know the Scripture says, "Jerusalem which is above is free, which is the mother of us all," Gal. 4: 26. The only idea we can have of a mother city is that it is the place which gives birth to her children. But in what sense can the city above give either natural or spiritual birth to the Church? We were not born in her in either sense: consequently the expression, "mother of us all," must of necessity be used in a figurative sense.

Again, to make the thing clear and definite, the Lord explains the matter thus: "For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter," Rom. 2: 28, 29. In this passage it is clearly revealed, that what constitutes a *Jew* in the mind of God, under this dispensation, is not a literal descent from Abraham, but an inward or spiritual work of grace, constituting a man a child of God. If this be so in the *divine mind*, shall it be so *in ours*? This same sentiment is reiterated again and again in the Scriptures of the New Testament. "*If ye be* CHRIST'S, then are ye Abraham's seed, and heirs according to the promise," Gal. 3: 29. "Know ye therefore that they which *are of faith*, the same are the children of Abraham," Gal. 3: 7.

For further light on this subject please read the interesting articles from the pen of Br. H. Pratt on the fulfilment of Prophecy.

More on this chapter in our next if the Lord will.

Erratum. In the article of Br. Bellows, No. 24, 3d page, 1st column, one of the numeral letters was not carried into the column of figures. It was the letter I signifying 1. This added to the column would have made the calculation correct.

For the Crisis.

Praise.

By B. Mathewson.

In a former article, I just hinted at the *necessity and good results* of rendering praise to God. And when I take a retrospective glance of the manifold mercies so bountifully conferred on myself—poor worm! and the human family at large—my very soul cries out with David, "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" David *often* expresses this sentiment. In the 107th Ps, he expresses it four times in these very words—recounts God's favors bestowed in *various* circumstances—by sea and by land! and then expresses his heartfelt desire that the recipients of these mercies would render *praise* to the Author of them!

Nothing so easily breaks up the fountain of tears within my own soul, as taking a retrospect of past mercies! Especially of God's faithful tenderness in calling after me by His Spirit even when engaged in childish merriment. Full well do I remember those *gracious calls* succeeding one another as young friends were laid away in the cold and silent grave! But naturally gay and volatile, my childish nature would not brook the restraints imposed by the Gospel. My *acts* (ever more significant than words) said, "Go thy way for this time." O why, after such repeated calls, was I not left like Ephraim? He could have done *very well* without me! But O it is that *amazing love* that has followed me all the days of my life! that superhuman affection that compassionates enemies!! My tears of gratitude cannot easily be suppressed, but involuntarily flow at the remembrance of *Infinity* condescending to stoop so low as to rescue so weak a worm! Yes; a *power that can completely transform the heart to love* what it naturally hated, and hate what it naturally loved—that can so elevate the fallen nature of man as to become a fit associate for Angels! and Him whose very name is Holy!! that *moral power* contains sufficient efficacy to make poor, depraved human beings feel they are on terms of familiarity with "the high and lofty one One that inhabiteth eternity." In other words, to *naturalize* them to a *holy society* so that they will feel perfectly *at home* with Patriarchs, Prophets and Apostles—trancends *human* and *must* be ascribed to *Infinite* power! David says, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

Christians should ever *delight* in testifying to the great things God hath wrought for them. In recounting the mercies of God I am often led to exclaim in the language of the poet,

"What shall I render to my God,
For all His kindness shown?"

Alas! my short arm cannot repay—but with David I am resolved to "sing *praises* unto my God while I have any being." Ps. 146: 2.

These thirteen years His loving-kindness has not departed from me, either in my *necessary* solitude, or when blest with the endearing society of companion and friends—therefore I feel that "praise is comely." It appears that David's prophetic eye discovered danger of deficiency on the part of God's children relative to maintaining a spirit of gratitude, therefore he often *urges* it upon them to engage in this most *delightful* exercise of Angels and men! And he sets us a corresponding example in the Psalms—over forty of them commence with the language of praise! and then this ennobling sentiment is plentifully interspersed throughout his writings.

I suspect this is one *great* reason why God blessed David so much—he never forgot to return a grateful acknowledgment for the benefits conferred. He seemed to be animated from above with that life whose alternate breath is *prayer and praise*. His devotion was not all *prayer*—always thinking of his *wants*—always uttering desire and never expressing gratitude—expending all his voice in *supplication* and none of it in *song*! No: he knew this was not the way to treat a benefactor, and we know it. We must be conscious that nothing prompts so earnest a desire to supply the destitute, as to know what we confer will be *gratefully* received. The spirit of praise appears in about the same ratio as in the days of the Savior's ministry—*ten to pray, and only one to offer praise!*

Ten lepers lifted up their voices together in the prayer—"Jesus, Master, have mercy on us"—but only *one* of the ten returned "to give glory to God"—the nine appeared satisfied with the benefit—only *one* thought *gratefully* of the Benefactor!

I cannot help thinking with Dr. Nevins of Baltimore, in his excellent little work entitled, "Practical Thoughts," that "*praise* is often more effectual in obtaining blessings, than *prayer*." He relates a circumstance in confirmation of this fact, which I will here insert.

"A person, being once cast upon a desolate island, spent a day in fasting and prayer for his deliverance; but no help came. It occurred to him then to keep a day of *thanksgiving and praise*, and he had no sooner done it than relief was brought to him. You see, as soon as he began to sing of mercy exercised, the exercise of mercy was renewed to him.—The Lord heard *the voice of his praise*! This sentiment appears in keeping with the case of Paul and Silas when their feet were made fast in the stocks of a Philippian jail! It was not enough that the *midnight* hour found them engaged in *prayer!* Their hearts were overflowing with gratitude, and they thought it expedient to offer songs of praise to God! I presume they had no fear of awaking the other prisoners, but opened wide their mouths and gave full utterance to the intense emotions of their souls.

"The prisoners *did* hear them—and this was not *all*. *He that loves to be glorified with praise heard them*, and immediately gave striking testimony of His approbation in loosing their fetters and opening their prison doors. Now *mark*, their prison doors were not opened when they *prayed!* But when they engaged in that *Eternal Topic* of redeemed men and Angels, Deity itself is moved, producing a great quaking on earth."

Some have expressed a desire to glorify God *more*: let such abound more in expressions of praise. 'Whoso offereth praise glorifieth me," is language too plain to be misunderstood. "Giving thanks *always for all things*, unto God," is the language of an inspired Apostle, and a command worthy the attention of all his Brn.

And shall not *we*, my Brn. and Srs., true our hearts and voices to praise God *more and more*?

While we wait for the coming of the Lord, let us not murmur because every thing is not just as we would have it, but thank God for all the way He has led us, let us not faint or complain of the way; for when once we enter the heavenly Canaan we shall find it ever a *goodly land*, flowing with milk and honey.

NEW HARTFORD, CT. Jan. 15th, '56.

☞ PARTICUAR NOTICE ☜

Eld. Edwin Burnham, having kindly responded to the voice of the Church in Shipton, C. E., will commence a series of meetings in Danville, on Sunday, Feb. 17th, and continue over the next Sabbath.

This visit of Br. B. will be hailed by the healthy, growing Church here, with no ordinary degree of satisfaction; for it was mainly indebted to his labors for its original existence; and his name with that of some others, stands associated with feelings of the deepest gratitude, being dear to the memory of many of God's enlightened saints in these parts.

As his stay in Canada is limited to the above period, Brn. at a distance who feel interested, will not need to be told what to do.

In behalf of the Church,

JOHN PORTER.

DANVILLE, C. E., Jan 18, 1856.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE AFRICA.

NEW YORK, Jan. 23. The steamship Africa, from Liverpool the 9th inst., arrived at her dock at 9 o'clock this morning.

Russia's answer to the last proposition cannot arrive before the 10th, and will probably be some days later, and it is expected will contain neither absolute assent nor refusal, but will make counter proposals to be settled by renewed conferences.

The feeling in England continues warlike, and France is again becoming so. Russia continues incessant preparations for war.

The grand council of allied generals is now is session in Paris

The proposed Council on the Danish Sound dues is postponed indefinitely.

Rumors are revived of Naples joining the Alliance.

Sweden is making active warlike preparations.

The Russian General is apprehensive of an attack upon Kars by Selim Pacha—consequently has concentrated all his available forces at that point. Selim Pacha was encamped in the Mountains Eereh Foynon.

A Russian attack on Erzeroum is not considered probable at present, in consequence of the exhaustion of the troops and the state of the roads.

No injury has been done to the warships by the recent storms.

ASIA MINOR. Omar Pasha had arrived at Batoum, his army had suffered much from lack of provisions before reaching Kutais, and being unable to proceed, he deemed it prudent to return. The fall of Kars had rendered Omar Pasha very unpopular at Constantinople.

Gen. Williams had arrived at Gumri.

The council of war at Constantinople are directing all their efforts to the defence of Erzeroum and Trebizond.

The railroad from Moscow to St. Petersburg is to be protected by redoubts placed at intervals along the line; each redoubt to be occupied by a battalion of militia.

Much excitement exists at Rome by a report that Mexico had suppressed its legation in Rome, and had withdrawn its minister The archives of the office are already packed up.

The Ottoman Ambassador at Paris has notified to Prince Napoleon, that the Sultan, desirous of giving a proof of his gratitude to the French army, offers to his Imperial Highness all the articles sent by the Ottoman empire to the Paris exhibition of 1855, to be sold for the benefit of the widows and orphans of the army in the East.

English papers, received by the Africa at New York, furnish a variety of details of considerable interest.

Destruction of the Sebastopol Docks. A correspondent of the London Daily News gives some particulars of the demolition by the French of one of the five magnificent dry docks at Sebastopol, at 2 P. M. on the 22d of Dec. About 2000 pounds of powder were used, and the whole structure was instantly reduced to a pile of sightless ruins. It is understood that the engineering operations are completed for the demolition of the whole of these structures, and that the object in demolishing one portion only was to test the accuracy of certain calculations with regard to the quantity of powder necessary for effecting the desired result.

An imposing military force was concentrated about Erzeroum, and it was not believed that the Russians could do anything in that direction. It was even said that they appeared disposed to evacuate Kars for the winter, after having previously taken away all the disposable *materiel*.

A letter from Constantinople, dated Dec. 26, says, that not less than 60 vessels of war had left that port within a few days for Suchum-Kaleh, in Asia.

From Sweden the reports are quite warlike. A letter from Stockholm, Dec. 14, says:—

"Activity unexampled reigns in every manufactory for producing articles necessary to the equipment of an army. The colonels of all the regiments have received orders to supply their troops with everything necessary to prepare them for marching at the first signal. Everybody here believes that in case the allies should open the war with vigor in the Baltic next spring, our government will feel itself compelled to take an active part therein."

A letter from Berlin, Jan. 7th, says:—

"The Swedish preparations are exciting great alarm among the partisans of Russia. Norway has been called on by the Swedish War Department to organize her forces. The Swedish journals are almost unanimous in their praises of the treaty with the Western Powers. The semi-official paper appeals to it, as a reply to the reproach that Sweden was under the control of Russia."

From Russia, the intelligence is as warlike as ever. Commercial letters from the Baltic ports mention the extraordinary activity displayed by the Generals in erecting additional works of defence on the land and sea side, and establishing intrenched camps for the troops, who are to operate in the three provinces of Esthonia, Livonia, and Courland. Communications by land are now easy on account of the ice and snow, and Revel, Riga, and other maritime towns have already been supplied with guns of long range, on an improved system, lately cast in the Imperial foundry of St. Petersburg, of which the learned engineer Jacobi has the direction, and where all the old copper guns are being melted and converted into rampart and siege pieces of the longest range.

Fourteen steam gunboats, of wood, are at present being built on the Mersey, at Birkenhead, and large government orders for cannon and projectiles keep the foundries in and around Liverpool in full activity. Thirty-five gunboats are in process of construction at Woolwich, besides numerous others at other ports.

Mr Layard has another work, on Asyrian Antiquities, in the press.

Three days later news from Europe. New York, Jan 24 The Collins steamship Baltic, from Liverpool 12th inst., has arrived.

The latest rumors speak more favorably of peace prospects.

Denmark announces her continued neutality, and that she has no connection with the Swedish alliance.

The Emperor Napoleon again threatens to go personally to the war.

London, Saturday Morning. Advices from Monte Video of Nov 25th announce a revolution The city, for four days, was the scene of a bloody conflict—100 killed and a large number wounded. Order was restored on the 29th, when Munos and his revolutionary party embarked for Buenos Ayres in a steamer, in conformity with the demands of diplomatic agents resident in Monte Video. Foreigners maintained a strict neutrality.

St. Petersburg, Jan. 3. *Great Council of War Concluded.* It has transpired that Russian tactics for the approaching campaign has undergone important modifications. The orders sent from head-quarters seem to indicate an intention to abandon the Crimea, a part of the troops having been ordered to reinforce Monrauvieff, and others to join the grand army of the centre.

London, Saturday. The Post has direct advices from Persia, which do not confirm the statement of the capture of Herat by the Persians.

The Greek Government has just ordered the construction of a war steamer and five gunboats

Letters from Vienna state that Gen. Mouravieff is to take the command in the Crimea, where it is hoped that the prestige of his success will be more useful to Russia than in Asia. A high command in the north of the empire is assigned to Prince Gortschakoff

From the Sulina mouths of the Danube, we learn that upwards of 400 vessels have been detained there on account of the small depth of water, which prevents their putting to sea. It appears that the English steamer Junius has been lost, as nothing has been heard of her for some weeks past.

A Glasgow paper says that a proposal has been set on foot for posting placards all over the city, containing passages from the Bible, printed in the largest characters, so as to arrest attention. Each placard to contain only one verse, and sometimes only one sentence; and to be renewed as frequently as the funds obtained will permit.

The Persian Gazette of the 24th November states that a large powder magazine at Casbin, near Teheran, had blown up with tremendous explosion. Twelve persons lost their lives by the accident, the cause of which remains a mystery. By the exertions of the inhabitants the fire was prevented from extending beyond the building itself.

It appears from a statement compiled by the London Shipping Gazette that one thousand seven hundred and ninety-nine (1799) vessels have been wrecked during the past year. Of these, 238 were wrecked in January, 164 in February, 149 in March, 109 in April, 98 in May, 83 in June, 70 in July, 109 in August, 106 in September, 179 in October, 253 in November, and 241 in December.

The Copenhagen Faedrelandet states that a meteor varying at times from the size of the sun to that of a star of first magnitude, was observable in the south-western atmosphere, during some 12 or 15 minutes, on the night of the 10th ultimo This meteor changed its configuration several times, having appeared now in one mass, then in two, then again in three, and so forth alternately, lighting up the heavens to a considerable distance.

War Items. The English transport Themis, with munitions for the French has been accidentally burned at Eupatoria.

Sixteen ships were lost near Kamesh during recent storms.

A Constantinople letter, of Dec. 28th, says that the Russians have intercepted Omar Pasha's communications with Kutais, Suchum Kale, and with the coast, and that he has applied to the Allies for assistance. According to Russian accounts his troops were suffering severely from the weather, and their rear was much harrassed by the Russians.

Pelissier has notified the Constantinople papers that henceforth no mention whatever is to be made of the movements of French troops; and even the list of arrivals of transport ships is to be discontinued.

The Moniteur publishes a despatch from Marshal Pelissier of the 28th of December, announcing that the volunteers of General d'Auteemarre attempted a *coup de main* against the Russians on the night of the 26th of December. It resulted in 18 Russians killed and 18 made prisoners, and 20 Cossacks and 30 muskets captured. No Frenchman was either killed or wounded.

Odessa letters report (via St. Petersburg) the roadsteads of Odessa, Taganrog, Marioupol, Rostoff, and the rivers, frozen. Generals Osten Sacken, Liprandi and Catzebue had arrived at Odessa, to hold a council of war.

Another Storm in the Black Sea Reported Loss of Sixty Vessels. Accounts were on Saturday posted at Lloyd's from Constantinople, of another fearful hurricane having visited the Black Sea, on the 19th ult.; and it is reported (although we hope that the number of fatal losses will not be confirmed) that 50 or 60 ships foundered during the height of the storm, off the mouth of the Suline. Lloyd's agent at Galata states that in twenty-three instances the vessels went down with all hands, as also 52 lighters which were off the coast at the time. Not a soul belonging to them is supposed to have escaped. Most of the vessels were laden with corn. Three ships, (one from England called the Caledonia) were driven ashore near the harbór of Sebastopol, and were wrecked, the crew of the Caledonia perishing in the vessel. The Talavera, English transport ship, No. 98, (belonging to Mr. Duncan Dunbar, at Limehouse), is, among other vessels, reported to be lost on the East coast of Marmora, and that her Majesty's ship Oberon had been despatched from Constantinople to the spot to render assistance. A distressing shipwreck was also reported by the agent at Calcutta. An English ship, with 300 emigrants (Coolies), from Singapore, had struck on the south end of the Alguada Reef, on the 24th of last October, and with the exception of eleven, all had met with a watery grave.

A letter from Naples of the 28th ult, says:—"Vesuvius has been thundering, and a new mouth has been opened on the very top of the mountain, from whence lava is flowing out. At present all that can be seen is a vast column of smoke; but still the mountain is active, and menaces further demonstrations. Not far from Castellamare, too, I have observed an unusual agitation in the sea. The rocks in the neighborhood also were covered with a thick sulphurous deposit."

THE RUMORED DEFEAT OF THE EMPEROR OF HAYTI. From Capt. Darnaby, of the schooner Ellen, which left Port au Prince on the first of January, advices are received fully confirmatory of the previous accounts of the defeat of the Haytiens, with the loss of between 200 and 300 soldiers, with many of his best officers, besides all his munitions of war, provisions, and the Emperor's military chest, containing all the funds intended for the prosecution of the war.

Soloque had marched 30,000 men against the eastern side of the island, and his defeat is represented as most complete.

Reason and the Resurrection. The human reason is not a Judge, appointed to pass sentence on the Word of God, but a listening, waiting, intelligent servant, to receive, interpret and obey its precepts Of all things it is the greatest absurdity to think of having God speak to us, and then to stand aloof, and question whether what God says is right and true. And yet there are some men, and some sects, that are always setting what they call reason as a sentinel over God's Word, treating it almost as if it were insane, and to be put in a cell and guarded against. They say to their reason, "Now take care, be on your watch, look out, don't let any mystery pass, without questioning, and if it does not look rational, keep it off. Beware, or the Bible will get something into your mind that is not in accordance with science. See to it that you keep science ahead, for science is certainly true, but the Bible—why!—it may be true and it may be false, so stick to science."

This language is partly an importation from Germany, partly the growth of Socianism, but it is as natural as air to the unbelieving mind, everywhere. The mind is unwilling to acknowledge its dependence upon God; anything which it thinks it finds out or can find out for itself, it much prefers to that which is revealed from God, and thinks it more certain. The foot-prints of an Antediluvian alligator, or the marks of a creature with a lion's head and a lizard's tail in the mud of creation ten thousand years ago, it will believe at once, on the testimony of any respectable geologist; but if such a creature should be found described in the Bible, such a mind would probably reject it as a fable, or turn it into a *myth*.

Now it is remarkable how diametrically opposed all this is to the view of the authority of God's Word taken *in* his Word. God speaks, and it is done He is not to be judged; his truth is not to be brought to another standard of truth. His Word is our sun. With a winking taper as of our reason, poring into the corners of some dark cellar, we might find things that the sun does not shine upon, cockroaches, that cannot live in its light; but that would be no cause for running about the streets at noonday with this taper, and judging everything that the sun shines upon by its flame.

DIVINE TRUTH, not science, is our standard, our last resort. It is our source of light and knowledge Its voice is the voice of humble piety. "Give me understanding *according to thy Word.*" The voice of an unsanctified reason is, Give me understanding *according to science.* I will run, by Sir Humphrey Davy's safety-lamp, Mr. Nichol's nebular hypothesis, and Emanuel Swedenborg's visions of angels. This is no new thing in the world; the Greeks were full of it in Paul's time; they sought after wisdom, but not after God.

Some time ago, in conversation upon the doctrine of the Resurrection, we received from a learned and intelligent clergyman at the South the following anecdote, which we ought to have recorded at the time, so as not to have forgotten any of its details. It is authentic, from the personal experience of the clergyman in England, and though we may fail in giving it shape, the point is accurate.

A man of intelligence, but of a very skeptical turn of mind, had had many conversations with this clergyman, and was always stumbling at the doctrine of the Resurrection, as a vexation and plague to his reason. He stumbled at that stumbling-block, being disobedient. His clerical friend did not succeed in reducing his skepticism; the swelling proceeded not so much from particular difficulties and incredibilities in the mystery before him, as from the king's evil in the heart, a proud, self-relying dependence, not upon God, but upon his own reason.

At length for a long time they were separated. The clergyman did not meet his skeptical friend, I think, for years. Meanwhile the grace of God came into his heart and he was converted, and became as a little child. All his skepticism departed, and now he listened only to God.

The first time he met his former friend after this great change, the clergyman said to him, "Well, my dear sir, and what do you think now of the doctrine of the Resurrection?"—"Oh, sir," said the former skeptic, "two words from Paul conquered me, 'Thou fool'? Do you see this Bible, (taking up a beautiful copy of the Scriptures, fastened with a silver clasp) and will you read the words upon the clasp that shuts it?" The clergyman read, deep engraven on the silver clasp, "Thou fool!"—"There," said his friend, "are the words that conquered me; it was no argument, no reasoning, no satisfying my objections, but God convincing me that I was a fool; and thenceforward I determined I would have my Bible clasped with those words. Thou Fool! and never again would come to the consideration of its sacred mysteries, but through their medium. I will remember that I am a fool, and God only is wise."

How striking, how affecting was this! Ah, this is the way to come to God's Word. Let every man put this clasp upon his Bible, "Thou Fool!"—and let him enter it, to sit at the feet of Jesus, and learn of him, just as a little child, remembering the saying of David, "The entrance of thy words giveth light; it giveth understanding unto the simple."

THE INDIAN WAR IN OREGON. The Commissioner of Indian Affairs has received a letter from Superintendent Palmer, dated Dayton, Nov. 12, in relation to the hostilities with the Indians. He says, in the popular phrensy, the peaceful as well as the hostile bands of Indians are menaced with exterminaton Should the present campaign in Washington Territory and Middle Oregon prove unsuccessful, it will be well nigh impossible to save the Indians of this valley from the fury of the inhabitants.—They will be slain, not for what they have done, but what they might do if so disposed.

"The bands now encamped at Fort Lane, numbering three hundred and thirty-four persons, who, immediately on the commencement of hostilities, placed themselves under the protection of the garrison, are in imminent danger of meeting the fate so boldly and recklessly threatened—that of annihilation. These bands comprise the original Rouge River Indians, and a part of those treated with on the 18th of November, 1854, and from their general good conduct merit a better fate.

"The Umpqua Indians are but little more secure; one village having already been attacked by a body of lawless banditti, who put to death men, women, and children."

From the above it will be seen that a portion of the white population, by their lawless deeds, have contributed not a little to incite the Indians to commit outrages upon the defenceless white population of these Territories, and the Superintendent points out the necessity of a disciplined military force not only to subjugate the hostile Indians, but afterwards to aid in ridding the country of lawless vagabonds who have provoked this state of affairs.

A Singular Phenomenon. We were shown, yesterday, by a gentleman living near Fairfax, C. H., a species of bug that fell at that place during the rain of Saturday night last. The snow for several miles was robbed of its whiteness, and made to resemble a vast field of colored velvet. What is still more surprising, the intense coldness of the weather cannot kill them. They apparently seem to be stiffened by the raw atmosphere; but, if placed near the fire, will relax and exhibit signs of life. They are very black, and are but little larger than a grain of coarse powder. Who can enlighten us on the "bug question?"—[Alexandria Gazette.

MEXICAN AFFAIRS. We have really no patience to record the varying phases of Mexican misrule and confusion. The present government is only the stronger of the numerous factions into which the people of Mexico are divided; or rather, perhaps we should say—into which the unprincipled *leaders and managers* of the people of Mexico, are divided. Distractions and dissensions are still rife in various directions, embarrassing the existing government, and disturbing the peace, and destroying the prosperity of the country. The utter absence of all serious religion and sound morality from the mass of the people, and the absolute demoralization of the leading men of the country, render the prospects of Mexico dark in the extreme.

The Reason Why. A little fellow came running into the house exclaiming, "Oh! sister Mary, I've such a pretty thing. It's a piece of glass, and it's all red. When I look through it everything looks red too, the trees, houses, green grass, and your face, and even your blue eyes."

"Yes, John," replied Mary, "It is very beautiful; and let me show you that you can learn a useful lesson from this pretty thing. You remember the other day you thought everybody was cross to you. You said father, mother and I were all the time finding fault with you. Now you were like this piece of glass, which makes every thing red, because it is red. You were cross, so you thought everybody around you was cross too. But when you get up in the morning in a good humor, loving and helping everybody, they too will seem kind and loving toward you. Now remember, brother, and always be what you wish others to be—kind, gentle, loving; and they, seen through the beautiful color of your disposition, will seem more beautiful than ever."

Luther's two Miracles. On the 5th August, 1530, an awful crisis for the Reformation, when the firmest seemed to swerve and the boldest to tremble, Luther wrote thus to Chancellor Bruch: "I have recently witnessed two miracles. This is the first: As I was at my window, I saw the stars and the sky, and that vast and magnificent firmament in which the Lord has placed them. I could nowhere discover the columns on which the Master has supported this immense vault, and yet the heavens did not fall.

And here is the second: I beheld thick clouds hanging above us like a vast sea. I could neither perceive ground on which they reposed, nor cords by which they were suspended; and yet they did not fall upon us, but saluted us rapidly and fled away."

These miracles, as Luther called them, filled him with unconquerable trust and joy in God. Well they might So may they us. We see them wrought before us every night and every day.

Singular Meteor. An unusual and extraordinary atmospheric phenomenon was witnessed in Southampton on Monday afternoon, the 7th inst., shortly before five o'clock. A huge red substance, commonly known as a fire ball, was seen to burst about 25 degrees above the horizon, in a south-west direction, and immediately fell with immense rapidity to the earth. The sky was quite cloudless, which rendered the effect very beautiful and peculiar. The light exhibited was so great that many persons who were busily engaged in their indoor business avocations were thereby attracted. For some time after the ball had disappeared an immense pillar of fire floated in the heavens, which afterwards dissolved itself in a great cloud of light, floating matter, resembling the tail of a gigantic comet, and gradually dispersed, being wafted by the wind in a northerly direction.

From Santa Fe and the Plains St Louis, Jan. 25. A fight had occurred between the Capote Indians and the Mormons, provoked by an attempt of the latter to drive the former off of their own lands. Several Mormons were killed, and much property taken.

Obituary.

Fell asleep in Jesus, Jan. 13th, Joanna, wife of Br. Freeman Flanders, aged 47 years.

Sister F had been sick for a long time, and gradually wasting away by consumption. A few days previous to her death, her mind that had been somewhat beclouded seemed to enjoy more confidence; and as I interrogated her with respect to her approaching dissolution, she exclaimed, "I have a good hope through Grace." She now sleeps in Jesus, waiting for the return of the Great Lifegiver—then that wasted, emaciated form we trust will awake from the dust of the earth, wearing the image of the heavenly. May this truly solemn and afflictive providence impress those daughters who now miss a fond, affectionate and loving mother from their midst, with the necessity of being ready to meet her in the resurrection morning; and may God grant his blessing on our Br. who now feels the loss of a bosom companion.

O come, thou lifegiver—the loving and the loved of earth are falling around like leaves of Autumn The Angel of Death is severing the fondest ties. O come—let the trumpet sound; give us back our loved ones. The tears course thick and fast down our faces as we think of our own tender, innocent, sweet babes, nipped by the monster, and locked in the portals of the gloomy grave. Thank God, the dead shall soon hear the voice of him who is the resurrection and life. O how blessed to feel the resurrection near, *our lives in Christ concealed.* Thy kingdom come, Amen. [Will the Reformer please copy.

Lawrence, Mass. S. S. BR.

Died in Holden, Mass., Nov. 25th, Br. Willard R. Fairbanks, aged 30 years.

Br. Fairbanks died of that flattering disease, consumption, which has baffled the skill of all physicians. But he was not insensible of his approaching end. He spoke of it with calmness and resignation, and rejoiced in the hope of Christ's speedy return to awake the sleeping dead. S. A.

Died in Plymouth Hollow, Ct., Dec. 27th, 1855, Br. Randall Warner, in the 41st year of his age.

He has left a wife and five children to mourn the loss of an affectionate husband and father.

About one year since Br. W. became interested in the Advent doctrine, which proved a great blessing to himself and companion. Both were connected with the Congregational Church in that place for a number of years; but on hearing the good news of the reign of Christ at hand, they renewed their covenant, and were so much blessed by the witness of the Spirit, they could say with Job, "I know that my Redeemer liveth."

I presume our dear Br. and Sr. Brewer well recollect their first visit to this poor invalid in company with myself and husband. Well, the instruction then given, I trust was not lost. Br. W. was never able to attend more than one Advent meeting. I presume Brn. Boutelle and Grant recollect speaking last spring in the schoolhouse near the residence of this dear Br. He then ventured to go, although very feeble. We visited him soon after, and well do I recollect the pleasure and animation that beamed from his countenance as he recounted the sayings of that meeting, so replete with interest to those who love the nearness of the kingdom, and to walk the narrow path that leads there.

Though that fell destroyer consumption many years since cut off the means of support which the helpless family surrounding him needed—and although suffering great pain and weakness of body, he was *uniformly cheerful*, enjoying the society and conversation of Christian friends until a few weeks before his death, when his sufferings became so intense that he conversed but little. In the depth of anguish he would raise his eyes to heaven and implore his Heavenly Father to "be with them," and then with a confident recollection repeated—"He has been with us," and with a faith that did not shrink, added, "He will be," &c. Then turning to his wife whom he regarded with the fondest affection, he said, "do not weep;" and with the spirit that characterized our Savior in the garden of Gethsemane said, "The will of God be done."

A large concourse of people attended his funeral, when he was interred on a spot selected by himself near his own residence. "Sweet be thy rest," dear Brother,

——"Till He bid thee arise
To hail Him in triumph descending the skies."

B. MATHEWSON.

Died in Blooming Valley, Crawford Co., Pa., Jan. 7, 1856, of typhoid fever, Eld. Charles Crawford, Jr., aged 30 years.

Bro. Crawford has been a faithful preacher in the Advent cause for a number of years.—Three years ago last August he moved to this place from near Fredonia, N. Y. He came here for the first time about ten months previous to that. This was the first preaching on the Advent doctrines we had ever enjoyed. A few of us, however, by searching the Bible, had become settled in the Advent faith; but through the labors of bro. Crawford a society has been raised up here that have erected a large meeting-house, got it inclosed although not quite finished, and he has a large circle of friends here to mourn his loss. I cannot express the sorrow of heart we feel at this bereavement; but he died as he had preached, in full faith of the Lord's immediate coming to reward every man according to his works. He exhorted all to get ready for the coming of the Son of man, and the last night he exhorted, prayed and sung, and then fell asleep in Jesus to be waked on the morn of the resurrection. His father was here and removed him to his former residence, where his remains were deposited. I can say of bro. Crawford,—

"Thou art gone to the grave; but we will not deplore thee,
Though sorrows and darkness encompass the tomb;
For the Saviour has passed through its portals before thee;
The lamp of his love is thy guide through the gloom.

"Thou art gone to the grave—we no longer behold thee,
Nor tread the rough path of the world by thy side;
But the wide arms of mercy are spread to enfold thee,
And sinners may hope since the Saviour hath died.

"Thou art gone to the grave—but 'twere wrong to deplore thee,
When God was thy ransom, thy guardian, thy guide;
He gave thee, he took thee, and soon he'll restore thee,
Where death has no sting since the Saviour has

Died in Blooming Valley, Pa., Jan. 13, 1856, Cynthia Crawford, wife of Eld. Charles Crawford, jr., of typhoid fever, aged 32 years.

Sr. Crawford has been a devoted Christian for many years, and firm in the faith that the Lord will soon appear in the clouds of heaven, with power and great glory, to judge the world in righteousness, when she expected to receive her reward She has left four orphan children, and a large circle of friends to mourn her loss. Her remains were conveyed near to Fredonia, N. Y., where her funeral was attended, Jan 16, and an appropriate discourse was preached by bro. Low, of Fredonia, from Job. 14: 14,—"If a man die shall he live again?" She was then interred by the side of her husband, to wait until the last trump shall sound, when we believe they will be raised to immortal life.

WM. G. DAVISON.

Died in Venango, Crawford Co., Pa., Jan. 17, 1856, Cassius Davison, only son of Sillick and Mary A. Davison, and grandson of the subscriber, aged 7 weeks.

"How long shall death the tyrant reign,
And triumph o'er the just."

WM. G. DAVISON.

Appointments.

The Lord willing, O. D. GIBSON will meet with the church in Ashfield, as Br. Pulcifer shall appoint, Sunday, Feb. 10.

Ware, Mass., Jan. 26th, 1856.

The Lord willing, I will meet with the Brn. at Lee, N. H, Sunday, Feb. 10th, where br. Durgin may appoint.

Northwood Narrows, Wednesday, Feb. 13th, at 6 o'clock in the eve, where br. Watson may appoint, and stop a day or two if thought best.

BENJ. P. MANNING.

Providence permitting, I will meet with the Brn. in the following places:

North Adams, Wednesday eve, Feb. 13th.
Cheshire, Thursday eve, Feb. 14th.
New Lebanon, N. Y., Saturday and Sunday evenings, Feb. 16th and 17th.

HARRISON McCULLOCH.

By permission of Providence I will meet the Church in

Springfield, Sunday, Feb. 3d.
Westfield, eve, Feb. 5th.
North Canton, eve, Feb. 7th.
Canton, eve, Feb. 8th.
Collinsville, Sunday, Feb. 10th.
Bakersville, eve, Feb. 12th.
Newfield, eve, Feb. 14th.
Litchfield, eve, Feb. 15th.
Plymouth Hollow, Sunday, Feb. 17th.
Waterbury, eve, 19th and 20th.
Bristol, Luther Tuttle's, 22d.
Bristol, Sunday, 24th.
Cheshire, eve, 27th and 28th.
New Britain, Sunday, March 2d.
Hartford, eve, March 4th.
Windsor, eve, March 5th.
Warehousepoint, eve, March 6th.
Scittico, eve, March 7th.
Springfield, Sunday, March 9th.

A. M. HIGGINS.

The Lord willing, I will be at the following places to preach the word.

Madison, Me., Feb, 2d and 3d.
Searsport, Feb. 9th and 10th.
Newburgh, Feb. 12th.
Bangor, Feb 13th.
Edington Bend, Feb. 14th.
Oldtown, Feb. 15th, 16th, and 17th.
Orrington, Feb. 23d and 24th.

A. ROSS.

The Lord willing, I may be expected to administer the word of life as follows.

Concord, N. H., Sunday, Feb. 3d.
Auburn, N. H., Sunday, Feb. 10th.
Lowell, Mass., Sunday, Feb. 17th.
Portsmouth, N. H., Sunday, Feb. 24th.

S. S. BREWER.

If the Lord permit, I will preach at
Freeport, Feb. 3d.
Brunswick, Feb. 10th.

R. R. YORK.

By Divine permission, I will preach at Charlemont, Mass., Sunday, Feb. 3d.

W. SHELDON.

God willing, I will preach in The Advent Chapel, in Danville, Canada East, the two last Sabbaths in February, and in the vicinity, during the week, as the friends may arrange. I hope to see many of my former friends.

EDWIN BURNHAM.

The Lord willing, I will lecture at
Bridgeport, Me., Jan. 30th.
Falmouth, Me., Jan. 31.

L. L. HOWARD.

☞ There is some mistake in the above appointments, but we give them as written, not knowing how to correct them.

By Divine permission, I will try to fill the appointments I lately withdrew, as follows.

Warwick, or Appanagg, Jan. 30th and 31st, Wednesday and Thursday, where Br. J. B. Wait may appoint.
Layfayette, Friday, Feb. 1st.
Peace Dale, Saturday and Sunday Feb. 2d and 3d.
Fair Haven, Ct., Monday, Feb. 4th.
Bridgeport, Tuesday, Feb 5th.
Waterbury, Wednesday, Feb. 6th.
Bristol, Thursday, Feb. 7th.
Friday, Saturday and Sunday, as Providence may direct.

If any of the above appointments conflict with others, please inform me by letter in season to alter my course.

HIRAM MUNGER.

Notices.

BOOKS FOR SALE AT THIS OFFICE.

Voice of the Church, by D. T. Taylor. Price $1; postage 17 cts.

A Treatise on the 24th and 25th ch.'s of Matthew, by I. C. Wellcome. Price 33 cts, postage 6 cts.

The following from the pen of Eld. Z. Campbell,

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

The Age of Gospel Light. Price 10 cts.

Materialism Scriptural—or The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

TRACTS AND BOOKS.

We call attention to the following valuable works:—

Pauline Theology,	15 cts single,	$10 per 100
The Old Paths,	18 cts "	12 " "
State of the Dead, by Milton,	5 cts "	3 " "
Intermediate State, by Grew,	5 cts "	3 " "
Future Pnuishment, by Grew,	2 cts "	1 " "
Scripture Tract,	3 cts "	1,50 " "
The Church not in Darkness,	5 cts "	3 " "
The Three Worlds,	5 cts "	3 " "
The Last Days,	5 cts "	3 " "
Voice of Warning,	5 cts "	3 " "
New Heavens and Earth,	5 cts "	3 " "
Outline of the Coast,	3 cts "	1,50 " "
Voice of the Church $1	"	9 " doz

John Cumming's works, 75 cts per volume.
Romanism by John Cumming, $1,00.

Address orders with the cash to, ...

☞ Free for the poor.

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H., and D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

Br S. B. Munn's P. O. Address is Bridgeport, Ct.

A M Stark: we have not received any of Sr. Seymour's pamphlet for sale.

Br. Samuel Bragg's P. O. Address is Ware Village, Mass.

George W. Barnes' P. O. address is Russell's Corner, Sauk Co., Wisconsin.

Br S G Mathewson's P O address is Bakersville, Conn.

F. H. Berick's Post Office address is Laporte, Indiana.

Br Miles Grant's P. O. address is East Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

Cash Receipts.

J Morse, N Latimer, J L Bassett, M Dodge, W Welch, J S Buswell, B L Clark, G West, F Flanders, J Q Moulton, E G Emmons, S Case, B P Manning, N Davidson, Z Boyce, S Fegan, M A Hodgdon, J A Stillman, A Avery, M B Potter, A Crabtree, J Blake, J Grover, $1 each. M Whiting, $2

H G Pote, T Cates, H Hoatland, E Hodges, S B Munn, C Bulckley, C W Hodges, M C Ladd, 50 cents each. A Cummings, 25 cts.

FOR OLD DEBT OF THE CRISIS.

N S Harris, $1; G T Adams, $1,50. Whole amount, $47,04.

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis, Asthma, Whooping Cough and Consumptive habits. It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, CORNER OF MOODY AND AUSTIN STREETS, Lowell, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Br. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have myself proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to present his advertisement to the public. ED.

For the Crisis.

An Apostrophe.

By S. S. Brewer.

Far, far in ages long since past,
A heavenly bark set sail,
Her banner floating at top mast,
Before an angry gale;
In kindness, innocence and love,
Her captain did excel,
Fairest 'mid all the hosts above,
As facts conspire to tell.

At Bethlehem in Palestine,
Upon a certain night
While shepherds watched, a light did shine
Around, exceeding bright;
"Fear not, (an Angel said,) behold!
Good tidings do I bring!
The Savior's come, so long foretold,
The promised Lord and King!

He, unto you is born this day,
And this shall be a sign,
To David's city haste away,
You there the babe will find;
In swaddling clothes His form is robed,
A manger is His bed!"
And there the Just and Holy One
First laid His sinless head!

Old Simeon, who had waited long,
Is gladdened with the sight,
The glory of the Prophet's song,
The Gentiles' rising light.
He went about, the poor to bless,
To dry the falling tear,
'Mid scenes of sickness and distress,
Afflicted hearts to cheer.

A Man of sorrows here below,
A suffering life He trod,
He wept at human grief and woe—
Meek, lowly Lamb of God!
Too pure and holy for this world,
'Mid envy, pride and strife,
The shafts of vengeance soon were hurled,
To take away His life.

Upon the cross, on Calvary,
Behold Him crucified;
There, crowned with thorns, in agony
The spotless victim died.
But then the star of Bethlehem rose,
And then He triumphed o'er His foes,
His griefs and pains all o'er.

Fair Zion's bark has had to sail
Through seas of purple gore;
But with God's help she will prevail,
And reach bright Canaan's shore;
She's homeward bound before the wind,
The highlands are in sight,
She's left the world and pride behind,
To gain that realm of light.

The land breeze freshens, and she nears
Her port of destiny,
Fair Salem, with its walls, appears,
In all sublimity;
Far—far extend fair Eden's plains
In vernal beauty clad,
There Christ, the Son of Jesse, reigns,
And every heart is glad.

There—there unnumbered millions stand,
In garments pure and white,
With palms of victory in their hands,
And crowns of dazzling light;
Hark! hear what music floats along
Upon the balmy air;
List to the loud, triumphant song,
Which ravishes the ear!

Fair Land! ere long, upon thy height
I do expect to tread,
And share in all thy glory bright,
With Christ, my living Head;
Thy blissful groves and vernal plains,
Thy mountains tinged with gold,
Where Christ the King in beauty reigns,
Mine eyes shall soon behold!

Thy smiling vales and fragrant bowers,
Each crystal stream and rill,
Upon whose banks the blooming flowers
The air with odour fill.
Come, Savior! let the trumpet sound,
Our home we long to see,
Come, raise the saints from under ground,
ring Immortality!

Lawrence, Mass.

For The Crisis.

The First Resurrection.

By S. Ayers.

I have shown you I think, in a previous article, that there will be a GENERAL resurrection of all the dead from their graves at the coming of Christ.

Having still continued to obey the injunction of our Savior to "search the Scriptures," expecting that, according to His gracious promise the spirit of truth—God's only interpreter—will guide in the way of all truth, I will, with your permission give a few thoughts on the *first* resurrection.

A resurrection implies a resuscitation, or bringing back to life. Nothing is more plainly taught in Scripture than two resurrections. The character of the one is plainly declared, that of the other is left to be inferred from attending circumstances, and only to be understood by *comparing Scripture with Scripture*." As every tree is known by its own fruit, we may undoubtedly learn something of the first resurrection from its effects or results.—We are told, in the first place "*Blessed and holy* is he that hath part in the first resurrection; for on such the second death has no power." So it would seem that he that *hath* this part is *blessed* and *made holy*. This must take place *before* the coming of Christ; for "without holiness no man shall see the Lord;" and besides, we must be presented "without spot, or wrinkle, or *any such thing*." How can we be thus purified, and made holy, except it be by the blood of Christ which *cleanseth from all sin?* Since holiness is the fruit of the first resurrection, that resurrection *must be the application of a Savior's blood*. Again: Jesus says, John 6: 53, 54, "Except ye eat the flesh of the Son of man and drink his blood, ye have *no life in you*. Whoso eateth my flesh, and drinketh my blood, *hath eternal life*. Here is presented the eating of Christ's flesh, and the drinking His blood, as the only means by which we may pass from a state of death unto life, which implies certainly a resurrection; and as the 54th v. above quoted, shows that this preceeds the resurrection of the last day, it must be the first resurrection.

Again: He that hath part in the first resurrection, is secured from the second death; for "on such the second death has *no power*." How are we taught to escape this death except by believing on the Lord Jesus Christ? Christ himself declares: "I am the resurrection and the life; and he that liveth and believeth on me shall never die." Here the righteousness which is of God by faith is presented as the means of escape from the second death, and as this righteousness must be obtained before the last great trump shall sound to wake the sleeping dead, it must be the *first resurrection*.

The Apostle John declares "we *know* we have passed from *death unto life* because we love the brethren." Now as we cannot for a moment suppose him to be deceived, he must have already attained unto a resurrection; and as he had not been raised from the grave, having never been dead, but only had Christ formed within the hope of glory, that must have been the *first resurrection*.

Again: We have the Apostle James asserting, "Of his own will begat he us by the word of truth, that we should be a kind of *first fruits* of his creatures."—Since then being begotten by the *word of truth* makes us a *kind* of first fruits, (not the first fruits of the grave, for *Christ* is the first fruits of them that slept,) and since Jesus says, "the words that I speak unto you, they are spirit and they are *life*," the Apostle James must evidently teach a resurrection in this life which must be called the *first*.

Finally: we hear the commanding voice of Scripture saying, "Awake, thou that sleepest, and *arise from the dead, and Christ* shall give thee light." In John 8: 12, this light is called the *light of life*.—Here, too, Christ is represented as the Giver of *life to the dead in this present world*; and as this constitutes a resurrection, it must be the *first* resurrection.—Hence we see that when Christ says "I *am* the resurrection," He declares His two fold powers, viz., to raise the *dead in trespasses and sins, and make them alive unto God now, and to raise all the dead from their graves hereafter*; thus clearly defining the *first* and general resurrections.

Now since "blessed and holy is he that hath part in the first resurrection," let us hold fast whereunto we have already attained. Let us walk by the same rule—let us mind the same things—let us follow on, that we may apprehend that for which also we are apprehended by Christ—let us know nothing save Jesus Christ, and him crucified—let us go on unto perfection that we may share a part with those of whom Paul says, "they were tortured, not accepting deliverance, that they might obtain a *better* resurrection."

Worcester, Dec. 23, 1855.

For The Crisis.

To Lukewarm Christians.

By W. Sheldon.

"*I would that thou wert cold or hot.*" *Rev.* 3 15.

Lukewarm Christians occupy emphatically the worst position. They deceive themselves with dreams of future felicity, while, in reality, they are only *stumbling-blocks* to unbelievers, and destined ultimately to be spewed out of Jehovah's mouth. God would rather see us *cold* than lukewarm.

O! thou lukewarm soul, arouse thee from this deceptive spell of indifference, before the Archangel's voice shall salute thine ear, and pierce thy soul with bitter anguish, hopeless despondency and remorse! Arouse thee, thou careless one, and work out thy salvation "with fear and trembling," while mercy is generously proffered to you upon the terms of the Gospel; for thine everlasting welfare turns upon the wise improvement of the present rapidly fleeting moments of probationary time!

O! arouse thee, thou lukewarm Christian! Eternal life is pending! thou hast interests at stake as boundless as eternity. Canst thou longer remain secure while the "great day of God Almighty" is so near? Art thou willing to turn thy back upon thy best friend, and "crucify to thyself the Son of God afresh, and put him to an open shame," by becoming dilatory in His precious cause? Art thou willing to be captivated by the shrewd devices of the Devil, and ensnared by his plausible art of leading thee astray, degree by degree, almost unperceived, until thou art emphatically clad with a garment of intolerable *indifference*, and impenetrable stupor? Canst thou, after once having tasted the sweets of redeeming love, now consent to be allured from the cause of thy Redeemer, by the deceptive charms of this transitory world? Canst thou now consent to be blindfolded by Satan, and stray from the pleasant paths of peace, righteousness, virtue and rectitude, and wander from the fold of Christ? Canst thou satiate thy thirst in sipping the stupifying contents of that lukewarm cup? Wilt thou forfeit thy claim to the "crown," the "palm," the "harp," the "white robe," and the endless realities of a future Paradise?

Lukewarm Christian, if thou hast one lingering desire to obtain a passport into the realms of endless felicity—if thy once high raised anxieties are not utterly paralyzed—make no delay in retracing your steps, and re-enlisting in the delightful service of the Redeemer. Henceforth guard against that stagnating, and piety-depressing element *lukewarmness!* It is the Christian's greatest enemy, in disguise.

Are we lukewarm? Are we merely *theoretical* Christians? Are we reducing the precepts and principles of the Gospel to *practice* in our lives? Are the Christian graces *abounding* in us? Are we loving each other with "pure hearts fervently?" Are we "hungering and thirsting after righteousness?" Are we aspiring after the "mind of Christ?" Are we keeping ourselves "unspotted from the world?" Are we growing in grace?—Are we striving to build each other up? Are we fervently exhorting each other, as we near our destination? Are we living praying lives? Are we abiding in the vine? Are we doing the "will of our Father in heaven," in every respect?

We must possess vital godliness, if we are saved in the day of the Lord Jesus. An artificial Christianity will then be unavailing. Neither the "*cold*" nor "*lukewarm*" class will then be approved. "It is good always to be zealously affected in a good cause." May we ever possess an *understanding zeal* in the discharge of our duties.

For The Crisis.

Letter from Sr. M. K. Heath.

Lynn, Mass., Jan. 17, 1856.

Br. Merriam:—As I take my pen, I am aware, in some measure, of your trying position as Editor, and would rather be a helper of your joy, if possible, than add to your many perplexities.

We have a mixture of sorrow and rejoicing in this world, and at times a little acquaintance with grief—hardly worth remembering, when we reflect on the suffering of the Man of sorrows, view Him in the garden of Gethsemane, as He passes up Calvary's mountain, and behold Him on the Cross. For us His precious blood was shed on the cross, on the cross.—Truly,

"Amazing pity, grace unknown,
And love beyond degree!"

In view of the change that will be realized so suddenly, when our Lord will appear in the clouds of heaven, to the joy and admiration of His people, and to the lamentation and destruction of His enemies, as I prize the gift of Eternal life through Him in the Kingdom to come, the Christian's peaceful, happy home, I desire to live with you there, Brn. and Srs. As I view developments on the right hand and on the left, perilous seasons characteristic of the last days, which render the Christian voyage so dangerous, as they are about to enter the haven of eternal rest, I think it not strange that the great Pilot wise, He who saw the end from the beginning, has given some admonition to His people, to take heed and beware.

In view of this subject, I am inclined more and more to cling to the inspired word, and that Spirit with which it agrees, to exhort my Brn. and Srs. to do the same, and invite my poor fellow men to repent and be converted, that their sins may be blotted out. Yes, beloved; how diligent we need to be to make our calling and election sure; as Peter says, 2 Pet. 1: 5–11, "giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity, (love.) For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.—Wherefore the rather. brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

Says Paul, Heb. 10: 24, 25, "Let us consider one another to provoke unto love and good works. Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching."

Some at the present time seem to think they are quite excusable for absenting themselves from worship on account of being few in number, or not having such preaching as they would like; but our Lord's promise does not fail to two or three, where they gather together in His name. Some seem quite content to withhold their exhortations from each other, which I think tendeth to poverty. I appreciate the counsel, "buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see."

Brn. and Srs., I hope we shall discern between Gospel ordinances, and good works, which our Lord has enjoined upon His followers, giving them an example of meekness and lowliness. I believe the teachings of our Lord and His Apostle harmonize, and that He does not impose on His followers as an ordinance, that which His Apostle classes with good works, or Christian qualifications, to be diligently attended to as need might require. See 1 Tim. 5: 10.

There are some sheep and lambs in this place to be fed, and some who have ears to hear the truth. We were made glad and encouraged a few weeks ago, on account of the conversion of a profanely wicked man, who lives a short distance from us. For two successive nights he found no repose. The wicked course of his life was continually present to his mind. The third night he retired to rest, but still could not sleep. He realized his awful condition, and believed the Lord was calling him for the last time; but being impressed to rise from his bed and call on the name of the Lord, he obeyed, and found relief from his burden. The Advent meeting is now his meeting, and the coming of the Lord, he loves. Truly, if any man be in Christ, he is a new creature. Amen.

M. K. Heath.

For The Crisis.

Letter from Sr. C. Blanchard.

Gaysville, Vt. Dec. 23d, 1855.

Dear Br. Merriam:—I want to tell you how thankful I am to God and to you for the privilege of reading the Crisis, which I should not enjoy were it not for the influence of a kind friend, and the charity of kind-hearted Brn. I am one of that company of poor, despised travelers that seem in the eyes of the world to be destitute of the common bounties of life. But

"I'm of boundless wealth possessed,
With hidden manna fed."

I am the child of a King, and believe that King will soon come to earth to take vengeance on them that know not God and obey not His voice. He will also call home His weary ones to rest.

O if Sr. Philena Marden could know with what emotion it filled my lonely heart to read what she wrote about her mother, she would not again hesitate to cast in her mite, as it seemed to her, but to me it was a large amount. I too had a mother that watched over me through long years of sickness. She would often pray, even while engaged in her domestic duties, I have heard her pray that my life might be spared. She taught me to put all my trust in the mighty arm of God, and I thank God to-day for such a mother. Although her body is mouldering in the dust, yet it will soon be raised incorruptible, blooming in immortal youth, and so will she forever be with the Lord. It is my desire so to live, speak and act in this life, that when our Savior comes, I shall not be a cast-away, but be received into the Kingdom, to dwell with all the sanctified ones where all tears shall be wiped from every eye.

To the afflicted children of God I would say, hold on to the promises laid down in the Bible; for they cannot fail. Although the times have passed by that men have set, be assured God's time has not yet come.

I believe that all who love God and bear the fruits of the Spirit, will surely reap life everlasting; and who shall separate us from the love of Christ? As our good brother Paul wrote to the Romans, "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." "Who then is he that condemneth? or who shall lay anything to the charge of God's elect? It is God that justifieth, and if God be for us, who can be against us?"

I am determined, God being my helper, to stand fast in the liberty wherewith Christ has made me free, and I intend to continue instant in prayer, as long as I stay upon mortal shores; and I hope my Brn. and Srs. will not get discouraged, but love God and pray always, trusting in the mighty arm of Christ that is able and willing to save to the uttermost all who put their trust in Him. Jesus "lifted up His eyes on His disciples and said, Blessed be ye poor; for yours is the kingdom of God."

I have written much more than I at first intended; but my heart is so full, I scarcely know where to stop.

Yours, in bonds of Christian love, hoping for redemption soon.

Celestia Blanchard.

For The Crisis.

Letter from Sr. M. A. Cotton.

Pittsfield, Mass. Jan. 13th, 1856.

To the little company:—As we look over the Chirstian world, we find thousands professing to follow Jesus; but how few are, in reality walking in His footsteps, living out His principles, obeying His commands. There are a few, however, who are striving to obtain the promise, who love to obey; and although the world despise them, it does so, not appreciating their true value. The wicked forget that the righteous are the salt of the earth—a city set on an hill—a light which shineth in darkness. Although few in number remember there is strength in *union*. It was the few who fought the battles of Lexington and Bunker Hill. Leonidas, with his three-hundred Spartans, withstood Xerxes with his thousands at Thermopylæ. The most brilliant victories achieved by earthly kings, have been on the side of the few. Likewise in Bible history, God always chose the few. See Gideon's victory over the Midianites.

Jesus came into the world in the most humble manner, chose twelve fishermen for His disciples. The true Church has always been in the minority. In whatever age of the world it has existed, it has always been the little company. But when they come to Mount Zion with songs, it will be an innumerable company.—Then let not the gloom of despair retard your progress; but ever keep your eye on the great good and the bright glory, which will accrue from your success.—And instead of despising those who do evil, seek by kindness to win them back to virtue's path. Throw around them the arms of your love—lead them to wisdom's fountain—bid them drink of its healing waters. Point them to the beauties of that better world; and oh teach them to live holy, to obey Christ, that they may inherit it.

Marion A. Cotton.

For The Crisis.

From Sr. N. M. Henry.

Blandford, Mass., Jan. 15, 1856.

Dear Brn. and Srs. of our Father's loving family: It is with a heart full to overflowing, that I seat myself to address you, feeling that what I have to say will not be read without a generous response. I have just learned the particulars concerning the distressed situation of one of our Advent Sisters. Alone in a dilapidated building, destitute alike of food, clothing and fuel, only such as is given her in charity—deserted by her husband some sixteen months ago, (at that time with an infant of only three weeks, beside three others,) is our Sr.

Srs., let me appeal to you. You who are *mothers*, think of *that* mother, suffering and feeble, as I know her to be, gathering her little ones to her loving heart, and shedding over them the scalding tears of a mother's love. Those "birdlings," how can she send them from her loving arms out into the cold, unfeeling world? Says one, "I have nothing to give; it is all I can do to support my own." Have you forgotten, Br. or Sr., that "*pure and undefiled religion is to visit the widow and fatherless in their affliction?*"—"*Whoso giveth to the poor, lendeth to the Lord,*" and "*I will recompense them at the last day.*" Give as the Lord has given you. Cannot our Brn. in the ministry collect something in her behalf? Perhaps Br. H. Pratt will remember my taking up a collection at the Springfield Tent Meeting, for a destitute sister, this is the *same individual*. Come, Brn. and Srs., come to her help, and make that *worse than widowed heart* sing for joy.

Her address is, Mrs. Julia Bates, Chester Factories, Mass., Care of Ira Webster.

Yours, in the bonds of Christian love,

N. M. Henry.

For The Crisis.

Letter from Br J. T. Ongley.

Syracuse, N. Y, Jan. 20th, '56.

Dear Br. Merriam:—Just returned from from my appointment, about eight miles from this place. The good Lord is working in the hearts of believers in that neighborhood. They have not had any Advent preaching there since '44. I have been there twice. The enemy is aroused—Pilate and Herod have become friends; but the few that have been slumbering and sleeping came out and confessed their faults, and formed the resolution to arise and make the preparation for an entrance into the Kingdom of God, and try to gain others by their precept and example. We also witnessed the sighs and penetential tears of others.

If these few lines should meet the eye of others under similar circumstances, I would say, arise, confess your faults one to another and to God. Visit that long-neglected closet, and the God of heaven will hear and answer to the joy of your hearts.

To the praying ones I would say, hold on; He has promised to hear those that call on Him in faith.

The domination of the Beastly governments of earth has about ended. Soon Jesus will be seen descending the pathway of cloud, having on His thigh written, "King of kings, and Lord of Lords."—Who will be ready to hail Him as their descending Lord? May the Lord help us that have professed His name, and to be waiting for His coming, to have on the whole armor and be in full preparation for His appearing, is the prayer of your unworthy Br. in Christ,

John T. Ongley.

We cut the following excellent remarks from that matchless book, "The Voice of the Church."

Rutherford.

"Samuel Rutherford was Professor of Divinity at St. Andrews, in Scotland, 1643, and he and Bailee were styled "the greatest lights of their day." In his "Letters" he constantly refers to the nearness of Christ's day in language like the following: "Indeed our fair morning is at hand, the day-star is near the rising, and we are not many miles from home.'

* * * *

He says:—"The Lord hath told you what ye should be doing till He come; wait and hasten saith Peter, for the coming of your Lord. All is night that is here, in respect of ignorance and daily ensuing troubles, one always making way to another as the ninth wave of the sea to the tenth; therefore, sigh and long for the dawning of that morning, and the breaking of that day of the coming of the Son of Man, when the shadows shall flee away. Persuade yourself that the King is coming. Read His letter sent before Him, Rev. 22: 20, "Behold I come quickly." Wait with the wearied night-watch, for the breaking of the eastern sky, and think that ye have not a morrow; as the wise father said, who being invited against tomorrow to dine with his friends, answered, 'These many days I have had no morrow at all.' "

* * * *

"O day, dawn! O Bridegroom, post, post fast, that we may meet! O, Heavens, cleave in two, that that bright face and head may set itself through the clouds! Oh, that the corn were ripe, and this world prepared for his sickle.

"The wife of youth, that wants her husband some years, and expects he shall return to her from over sea lands, is often on the shore; every ship coming near shore is her new joy; her heart loves the wind that shall bring him home. She asks at every passenger news, O, saw ye my husband? What is he doing?—When shall he come? Is he shipped for a return? Every ship that carrieth not her husband is the breaking of her heart.

"The bush hath been burning above five thousand years, and we never yet saw the ashes of this fire. He cannot fail to bring judgment to victory. O, that we could wait for our hidden life! O that Christ would remove the covering, draw aside the curtain of time, and rend the heavens, and come down! O, that He who feedeth among the lilies would cry to His heavenly trumpeters, 'make ready, let us go down and fold together the four corners of the world, and marry the bride!' "

"Rutherford was born about 1600, and died in 1661, a saint of blessed memories."

"As the rays of the sun, notwithstanding their velocity, injure not the eye by reason of their minuteness, so the attacks of envy, notwithstanding their number, ought not to wound our virtue, by reason of their insignificance."

"Moderation is the silken string running through the pearl-chain of all virtues."

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) | ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | NO. 27 CENTRAL STREET (UP STAIRS.)

JONAS MERRIAM, EDITOR. | LOWELL, MASSACHUSETTS, SATURDAY, FEBRUARY 9, 1856. | VOLUME 2.—NUMBER 26.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months,	$1,00
For a single copy 3 months,	50
Five copies to one address for 6 months,	4,50
Ten copies to one address for 6 months,	8,00
Twenty copies to one address for 6 months,	14,00
Thirty copies to one address for 6 months,	18,00

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H. V. DAVIS,
J. COUCH,
M. GRANT, } *Publishing Committee.*

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For The Crisis.

'I will bring distress upon men; and they shall walk like blind men.' Bible.

BY S. S. B.

No. 9.

ROME. *The Romish Church—Its wealth, and nonsensical mummery.*

The almost incredible amount of wealth of this Church induces me to present a few extracts from different sources which will correspond with the description the Revelator presents in the xviii chapter:

"*And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.*"

OF THEIR MASSES.

"As in the Romish church are several festivals, viz. those of our Savior Christ, Christmas, Circumcision, Epiphany, Easter, Ascension, Penticostes, and Transfiguration: Those of the Holy Cross; those of the blessed Virgin Mary; those of the angels, apostles, martyrs, confessors, virgins, &c. So there are several sorts of ornaments, and of divers colors; white for all the festivals of Jesus Christ, except penticostes, in which the ornaments are red; white also for the festivals of the Virgin Mary, confessors, and virgins; red for martyrs; violet color for advent and lent; and black for the masses of the dead.

"The same rule is observed in the front of the altar's table, or *ara altaris*, which are always adorned with hangings the color of the day's festivals. In every parish church and convent, there are many ornaments of each of the said colors, all of the richest silks, with silver, gold and embroidery. There are many long cloaks or *palia* of all sorts of colors, several dozens of *alvas*, or surplices of the finest holland, with the finest laces round about them, *chalice* of silver, the inside of the cup gilt, many of gold set with diamonds and precious stones There is one in the cathedral of St. Salvator, in the city of Saragossa, which weighs five pounds of gold, set all over with diamonds, and is valued at 15,000 crowns, and this is not accounted an extraordinary one.

"A possenet of silver, gilt all over, to keep the holy water and hyssop, with a silver handle, to be used in holy days at church, is an indispensable thing almost in every church: as also two big candlesticks four feet high, for the two *accolits* or *assistants* to the great mass. In several churches there are two *ciriales*, i. e. big candlesticks five feet high all of silver; which weigh two hundred pounds in some churches, and another bigger than these for the blessed candle on candlemas day. Six other middle silver candlesticks, which serve on the *ara* or altar's table, silver, and (in many churches) gold bottles and plate to keep the water and wine that is used in the mass, a small silver bell for the same use, an incensary, and stand for the missal or mass-book, and another stand of silver two feet high, for the deacon and sub-deacon to read on it the epistle and gospel.

"There is also in the great altar, the *custodia*, i. e. a figure of the sun and beams made of gold, and many of them set with precious stones to keep in the centre of it the great consecrated host, in the middle of two crystals: The foot of the *custodia* is made of the same metal; it is kept in a gilt tabernacle, and shown to the people on several occasions, as I will mention in another place.

"Besides this rich custodia, there is a large silver or gold cup kept in the same, or another tabernacle on another altar, which is to keep the small consecrated wafers for the communicants. Before those tabernacles a silver lamp is burning night and day. The altars are adorned on several festivals with the silver bodies of several saints, some as large as a man, some half bodies with crowns or mitres set with precious stones.

"In the Cathedral church of St. Salvator, there are forty-five prebendaries, besides the dean, arch-deacon, chanter, and sixty-six beneficiates, six priests and a master, and twelve boys for the music, and sixty clerks and under clerks, and sextons.—The church contains thirty chapels, large and small, and the great altar, thirty feet high and ten broad, all of marble stone, with many bodies of saints of the same, and in the middle of it the transfiguration of our Saviour in the mount Tabor, with the apostles all represented in marble figures. The front of the altar's table is made of solid silver, the frame gilt, and adorned with precious stones. In the treasure of the church they keep sixteen bodies of saints of pure silver among which, that of St. Peter Argues, (who was a prebendary in the same church, and was murdered by the Saracens,) is adorned with rich stones of a great value. Besides these they keep twelve half silver bodies of other saints, and many relics set with gold and diamonds. Forty-eight silver candlesticks for the altar's table, two large ones, and the third for the blessed candle, 300 pound weight each: thirty-six small silver candlesticks; and six made of solid gold for the great festivals. Four possenets of silver, two of solid gold, with the handles of hysops of the same. Two large crosses, one of silver, the other of gold, ten feet high, to carry before the processions. Ten thousand ounces of silver in plate part of gilt, to adorn the two corners of the altar on great festivals, and when the archbishop officiates, and says the great mass. Thirty-three silver lamps, of which the smallest is an hundred and fifty pounds weight, and the largest, which is before the great altar, gilt all over, is six hundred and thirty pounds weight. Abundance of rich ornaments for priests, of inexpressible value. Eighty-four chalices, twenty of pure gold, and sixty-four of silver, gilt on the inside of the cup; and the rich chalice, which only the arch bishop makes use of in his pontificial dress.

"All these things are but trifles in comparison with the great *custodia* they make use of to carry the great host through the streets on the festival of *Corpus Christi*: This was a present made to the cathedral by the arch-bishop of Sevil who had been prebendary of that church before. The circumference of the sun and beams is as big as the wheel of a coach; at the end of each beam there is a star. The centre of the sun, where the great host is placed between two crystals, set with large diamonds; the beams are all of solid gold, set with several precious stones, and in the middle of each star, a rich emerald set in gold. The crystal with the great host is fixed in the mouth of the rich chalice, on a pedestal of silver, all gilt over which is three feet high. The whole custodia is five hundred pounds weight; and this is placed on a gilt base, which is carried by twelve priests, as I shall tell you in another article. Several goldsmiths have endeavored to value this piece, but nobody could set a certain sum upon it. One said that a million of pistoles was too little. And how the Archbishop could gather together so many precious stones, every body was suprised at, till we heard that a brother of his grace died in Peru, and left him great sums of money, and a vast quantity of diamonds and precious stones."

The following is from an article published in a N. Y. paper, post-marked, Washington, May 13, 1847:

"*The church property of Mexico—A collection of interesting facts and statistics, showing the tremendous mass of wealth of the Church.* By an estimate before us, the Church property of Mexico is set down at the following valuation:

Real property in town and country,	$18,000,000
Churches, houses, convents, curates, dwellings, furniture, *jewels, precious vessels, &c.,*	52,000,000
Floating capital, with other funds,	20,000,000
Total,	$90,000,000

An estimate entirely too small; for Gomez Favias sets down the total value at $160,000,000, which is doubtless nearer the mark. No one, however, pretends to know the value of the *coin, jewels and ornaments* belonging to the various churches, which has been accumulating ever since the establishment of the Catholic religion; and their real estate has been constantly increasing in amount and value. They own many of the finest houses in the city of Mexico and other cities, (the rents of which must be enormous), besides valuable real estates all over the republic. Almost every person leaves a bequest in his will for masses for his soul, which constitutes an incumbrance upon the estate; and thus nearly all the estates of the small proprietors are mortgaged to the Church. The property held by the Church in mortmain is held at $50,000,000. * * *

"The clergy of Mexico do not, for obvious reasons, desire that their wealth should be made known to its full extent; they are therefore not disposed to give very full information upon the subject, or to exhibit their *gold and silver vessels, vases, precious stones, and other forms of wealth.*

Annual Salaries.

Archbishop of	Mexico,	$130,000
The Bishop of	Puebla,	110,000
"	Valadolid,	100,000
"	Guadalazara,	90,000
"	Durango,	35,000
"	Monterey,	30 000
"	Yucatan,	20,000
"	Oaxaca,	18,000
"	Sonora,	6,000"

I will close the account with Mexico by presenting a description of the Cathedral of the city of Mexico from the pen of the Hon. Waddy Thompson, late United States Minister to Mexico.

"The Cathedral which occupies the site of the great Idol temple of Montezuma, is five hundred feet long by four hundred and twenty feet wide—(larger than the Capital of the United States.) Like all other Churches in Mexico, it is built in the Gothic style. The walls of several feet thickness, are made of unhewn stone and lime. Upon entering it one is apt to recall the wild pictures of the Arabian Nights. It seems as if the WEALTH OF EMPIRES WAS COLLECTED THERE."

After speaking of the gold, precious stones, vases, vessels, &c., he remarks:

"Quite enough is exhibited to strike the beholder with wonder. The first object that presents itself on entering the Cathedral is the altar near the centre of the building. It is made of highly wrought and *polished silver*, and cover with a profusion of ornaments of *pure gold*. On each side of this altar runs a balustrade, enclosing a space of about eight feet wide and eighty or a hundred long. The balusters are about four feet high, and four inches thick in the largest part; the hand rail from six to eight inches wide. Upon the top of this hand rail, at the rate of six or eight feet apart, human images, beautifully wrought, and about a foot high. All of these—the balustrade, hand rail and images, are made of a compound of gold, silver and copper—more valuable than silver. I was told that an offer had been made to take this balustrade, and replace it with another of exactly the same size and workmanship of *pure silver* and *give a million of dollars besides*. There is much more of the same balustrade in other parts of the Church. I should think, in all of it, not less than three hundred feet. *As you walk through the building on either side there are different apartments, all filled from the floor to the ceiling, with paintings, statues, vases, huge candlesticks, waiters and a thousand other articles, made of gold and silver. This too is only the every day display of articles of least value. The most costly are stowed away in chests and closets.*

"*What must it be when all these are brought out with the immense quantities of* PRECIOUS STONES the Church is known to possess? And this is *only one of the churches* of the city of Mexico, where there are between sixty and eighty others, and some of them possessing little less wealth than the Cathedral."

(To be continued.)

For the Crisis.

Deliverance Coming.

BY W. C. STONE.

Br. Merriam:—Waiting in this valley of sorrows and trials, I felt a desire to say a few words of comfort to the afflicted Pilgrims scattered abroad. Long have they waited, while their hearts are affected with such spectacles as their eyes behold.—They turn from one scene to behold another of sadness, and with grief they say, alas! the godly man ceaseth even. Who, that looks for evidence of the last days, can fail of seeing the very things that the Prophets and Apostles have foretold should obtain just previous to the setting up of the kingdom? Who wants to hear any truth advanced where a sacrifice is demanded, or a cross is required? "Let it pass," is the echo from the mass, while here and there may be found a humble child who has counted the cost of glory in the kingdom. Having been tempted by the gold, the pride, the fashion, the honor of this world, he turns away from them as so many besetments in his way, and says, "I leave all for a seat in the kingdom." As the value of one rises in his estimation, by so much is the value of the other depressed. He who loves this present world has but little desire for another; and he who has loved the truth and turned away from the cross, proves recreant to the doctrine of Christ's appearing.

But, dear Brn., let us suffer on a little longer, and it will be ours to rejoice. Our hope has been deferred several times, let us try and *watch* as the Master hath said. I believe he meant *watching* for his *appearing*. I had supposed the 2300 years would end in '55, in the spring; but that point has been proved, He did not come; still I look to the coming spring. And why? says one. Well, the host and sanctuary are still trodden down, and at the end of the 2300 years, the wonderful numberer told Daniel that vindication or justice should be rendered.

Some have tried to separate the 70 weeks from the 2300 year vision, of Daniel, 8th ch. I think it is evident they are inseparably connected; for the instructor (Gabriel) commences the 11th chapter with the time when the Persian kingdom was at the height of its power, to give an understanding of the vision, and runs down *over* the time of 70 weeks of years, and on to the time when Michael is to stand up. Now if it be said that the 70 weeks evidently commence with the 20th year of Artaxerxes reign; but that there is no proof that the 2300 days vision commenced there, I would like to enquire what the instruction of the 11th ch. was given for, if not for way marks of the 2300 years.—It is a fact that many in their reasonings forget the connection that is kept up by the Angel—that the great Beast power was to continue to the end. They seem to have the idea that a space may intervene between the end and the time when Michael begins His reigns. I think that is a mistake; for when the last day comes, then, says the Savior, "I will raise him up at the last day." And that day, as the evidence appears to my mind, will come some time in 1856. That the date of 445 B. C. is the time for the commencement of the vision of the 2300 years, I think looks most certain; for Ptolemy's canon gives 445 B. C. for the 20th year of Artaxerxes' reign, and this canon has been considered for 200 years among chronologers as an *uncontested* standard. It was drawn from the records of the Chaldean and Egyptian historians, in England, in 1613; and is now considered the most reliable of any. Never did so strong a point appear for "the desire of all nations" to come. But some say it makes Christ too old when he was cut off, to fit in to the determined time of 70 weeks. I think we shall find there is evidence that both John and Christ were older than has been generally supposed from Usher's chronology; for Christ must have been one year old, and perhaps two, when His parents returned with him to Bethlehem from Egypt, which was just after the death of Herod; and it must be kept in mind that Herod's sons had just then been settled in their tetrarchies by their father's will. According to his decree, these were Archelaus, Herod Antipas and Philip. Now keep in mind that John was cast into prison on account of what he said to Herod for marrying his brother Philip's wife. Here is proof that Philip was dead before John was cast into prison. How long it was, after his (Philip's) death, that John reproved Herod, we have no means of knowing; most likely it was soon after. Now Josephus says that Philip reigned 37 years, which makes John at least 38 years old when he reproved Herod Antipas, and which would make Christ of the same age, and gives us the age at which he commenced his ministry. Matt. 4: 12, "Now when Jesus heard that John was cast into prison, he departed into Galilee;" v. 17, "From that time Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand." We have the account of three Passovers that He attended, and He must have been 40 years old when He was crucified, in the midst of the week, causing the sacrifice (Jewish) to cease. The remaining part of the week would make 45 years, which ends the time—70 weeks of years—determined upon thy (Daniel's) people. Jesus commands his disciples to "go" only "to the lost sheep of the house of Israel," which they continued to do until the eventful period had arrived; for Paul (Acts 13th chap.) preached to that people (*Israel*) the sure mercies of David, the promises "fulfilled unto us their children," *a risen Saviour*, "now no more to return to corruption," which they put from them by envy, blasphemy and contradiction, thus filling up the week. Then if we have 445 full years, B. C., and 45 full years, and 1810 added, the 2300 years will run out this year. This is certainly the clearest light on the Scriptures. I know many were so disappointed last spring that they come almost to the conclusion that they would have nothing more to do with prophetic periods. But were they given in vain? I should hesitate some time before I could take that ground; and yet how many practically do so. Did Gabriel come down by special command of God, to give an understanding of the vision, and give a definite series of facts, and when he spoke of time was he *indefinite* in this important matter? And yet how many believe it was so. Well, so it will be with the worldling until the great event shall burst upon their astonished vision. O for a preparation to meet the Judge when He shall be seen coming down the parting skies—His face ten thousand suns out-shining, with countless myriads of the Angelic host, to gather in those whom He will call the "the blessed of my Father," to receive their crowns of life and glory.

Oh what a day is rapidly hastening on! that will soon decide the doom of all.—How thankful we should be that God, in His abundant mercy, hath begotten us unto a hope of sharing in the glories of that auspicious day, and joining in the heavenly song, sung as never before. I long to meet you, my Dear Brn. and Srs., with whom I have taken sweet counsel these many years that are past. A little moment—and He will come to relieve us of our sorrows and trials; sickness and death will then be known no more. The sleeping ones will arise and praise the Lord. They, too, shall join the heavenly band. O hasten on the glorious day, when earth shall be filled with gladness, and joy will beam from every countenance.

"Then the mighty, thundering chorus,
As of many waters rise,
Swelling, rising—O, how glorious!
Strains Cherubic fill the skies!
Hallelujah—
Israel's King in glory reigns!"

Boston, Jan. 27, 1856.

For The Crisis.

John.

There is an especial loveliness connected with the character of this beloved disciple of our Lord Jesus, which is not so strikingly observed, in that of his brethren.—They are all the chosen companions and co-laborers of Jesus in his earthly ministry—each is honored, counselled and instructed, but John appears to be especially loved. And to be thus the favored object of the affection of one, whose heart was all purity, gentleness and heavenly-mindedness, we must consider him indeed a vessel of honor in the Temple of God.

When John first saw his Lord he was with his father and brother in a ship mending nets—Jesus called unto them, and immediately John with his brother left all and followed him. He found all his portion in his Lord. He was with Jesus in all his wanderings, teachings, miracles and sorrows; his ear caught the melting accents of love and mercy, which fell from the lips of that Holy One, and found a response in his own loving heart. He was one of the commissioned twelve who were sent forth, bearing the good news of the kingdom at hand, and upon whom was bestowed power to heal the sick, cleanse the lepers, raise the dead, &c.,—"as sheep in the midst of wolves"—of whom the world was not worthy.

The first miracles of Christ, which John witnessed after his leaving all to follow him were the cures of the demoniac, and Peter's mother-in-law, (and some others) in the little town of Capernaum. But these were only the beginnings of wonders and signs, which he was hereafter to behold, as confirmatory of the Messianic mission of his Teacher.

On foot, 'mid dangers of many a feature—now, on the rugged mountain,—now, on the tempestuous sea—beset by envious priests, and hypocritical Pharisees—his heart deeply sensitive to the wants and beseechings of the multitudes who followed them; we find the faithful John ever by the Savior's side, a sharer of the toils, and a friend of the "man of sorrows." He was one of the privileged three, who beheld the "excellent glory" on the Mt. Hermon—when Jesus was transfigured before them—and the enthusiastic Peter prayed that they might build tabernacles; for he felt, as he said, "it is good to be here." Once we find the Lord reproving John for his impetuosity, in desiring the authority to call down fire from heaven and consume the inhospitable village which refused to receive Him, he so ardently loved. But how gentle the rebuke; "ye knew not what manner of spirit ye are of!" As John became more familiar with the principles of the Messiah, and his heart imbued with that holy charity, of which he was daily observant, the bonds of tenderness and sympathy between the two were stronger, and John was the well beloved of Jesus, as He was of the Father.

It is not remarkable that a feeling akin to jealousy, should have been awakened in the hearts of the apostles, at the pre-eminence given to John in the affections of the Lord; especially, when the request was urged, that the brothers James and John might be exalted to sit by his side in the kingdom. The Scriptures say they were highly displeased—but their complaints were preferred to Jesus, not to one another. And if John had any ambitious feeling contrary to the spirit of love, it must have been banished forever at the inquiry of Christ,—"are ye able to drink of the cup, that I shall drink of, and to be baptized with the baptism that I am baptised with?" A foreshadowing of the future must have passed over him, for the answer was—"we are able!" John did not strive for a superiority over his brethren—his whole life is a denial of such a suspicion; rather would it seem that his affectionate heart craved an eternal nearness to that One, by whose side in his earthly pilgrimage he ever found sweet sympathy and bliss. At the sad hour when the twelve gathered to eat the last supper with their Lord, we find leaning on his bosom, "that disciple whom Jesus loved;" by which modest expression the evangelist was wont to designate himself. What anguish must have filled his devoted heart during those torturing hours of the betrayal and sacrifice! How must his tender spirit have been afflicted at the wrongs perpetrated against his Savior.—Closely he follows him from the paschal supper to the garden of prayer and agony—where apart from the other disciples, with Peter and James, he listens to those words of confiding grief,—"my soul is exceeding sorrowful even unto death!"—Sadness weighs heavily upon them, and they sleep with overmuch sorrow, as their Lord drinks of the bitter cup, in mercy hidden from them. It was "that other disciple" who attended Jesus into the palace of the High Priest, when others "followed afar off,"—who stood by the cross in that dreadful hour, when bleeding and dying, the loving sufferer looks on John and entrusts his mother to his care and love. A legacy of affection—and proving to his stricken heart, that his dearest Master loved him even in death. Those three days and nights of gloom and uncertainty which followed, lessened not the fervency of his love—quickly he hastes to the sepulchre, on the news of his Lord's resurrection—intuitively recognizing Him on the waters of Galilee, and affectionately following Him even to the brow of Olivet, from whence he views Him in majesty and glory, ascending to Heaven. Hereafter "this same Jesus" becomes the theme and ministry of his life.

To a humility amounting to perfection, he united a zeal and ardor commensurate with his love. He was unbending in integrity and truthfulness; unassuming, but excelling in all that was noble and pure—having no greater joy than to hear, as he says in one of his epistles, "that my children walk in truth."

The blessed precepts he has left the church were gathered from his divine

Teacher, as they journeyed by the way; they breathe the same sweet spirit of kindness and entreaty; yet are words which burn, and search the heart's recesses.—Through his long and eventful life, he was distinguished for spiritual knowledge and fervent piety; and it is said by Jerome that even in extreme old age, it was his custom to be carried to the place of prayer, and not being able to say more, his message was—"My dear children, *love one another.*"

Lastly, we find him on a lonely Ægean Isle, "placed far amid the melancholy main," banished for his fidelity to his crucified and risen Lord; and how does the Lord honor him there, in the sea-girt solitude! giving, through him to the church, His last revelations and promises, which have proved a comfort and ground of expectancy to many a believing heart.

Truly is he one of illustrious memory! He rests from his labors and his works do follow him! From the time we note him responding to the Savior's voice by the water-side, in every scene of his unexampled life, to his peaceful death, we can but love, admire and imitate. May his blessed spirit of gentleness and love, his piety and attachment to Christ, be ours, that we may be the beloved and chosen of Him whose dwelling is with the meek, and whose pleasure is in them who fear Him.

MARY.

Boston, January 17th.

The World's Crisis.

LOWELL, FEB. 9, 1856.

Our Removal.

All letters to the Crisis Office after Feb. 5th, will be directed to

JONAS MERRIAM,
Editor of the World's Crisis,
Boston, Mass.

For The Crisis.

Past—Present—Future.

BY S. S. BREWER.

In reviewing the past, what devastation the history of the world presents! We behold the pathway of time, strown with glory and shame; the rise and fall of empires and kingdoms. Those the world calls great and mighty, have made ramparts of the mangled carcasses of myriads of their fellow men, in order to elevate themselves in the scale of dignity and honor, so called by the votaries of that *ignis fatuus*, human glory and honor.

All those monsters, the Cæsars, Pompey, Hannibal, Napoleon, who have waded through seas of purple gore, desolating families, and making once happy homes scenes of mourning, lamentation and woe—who amid the shrieks of the wounded, the groans of the dying, the thundering engines of war, have driven the crimson car over the fairest portion of earth, laying thrones and kingdoms in ruin, where are they now? All their greatness could not keep their souls alive.—Their laurels are faded, a few particles of dust alone remain; and the rich, the poor, the base, the brave—in dust, without distinction, lie; and their names—an empty sound of imaginary glory and human folly, gone like the meteor's glare. Alas for human greatness!

In surveying the present condition of things, they most assuredly present a gloomy aspect. Myriads of human beings unconscious of their approaching doom, rush on to swift destruction with a reckless spirit that seems to dare Omnipotence, and defy God's righteous indignation.

And the Church! O the so-called Church—the glory of backslidden Israel, and the Laodicean's excellency—like Ephraim joined to their idols, unstable as water, excelling the world in nothing but pride, hypocrisy, and the most ambitious desire of popularity.

Silence reigns throughout her borders, hushed is every note of alarm. And what do we see? Instead of watchmen on the look-out, Doctors of Divinity administering opiates in order to still the least pulsation of excitement with regard to the question, "what of the night?"—"And so they wrap it up."

In surveying the ranks of those who but a short time since were aroused by the announcement, "Behold He cometh," desiring apparently, no standard but the Word, one God, one faith, one baptism, and one Leader and Commander, now exhibiting a resemblance to the Church at Corinth, some for Paul, some for Apollos, some for Cephas!

Happy, thrice happy, shall those be that are found ready when the Judge appeareth; and that must, in the very advanced condition of the prophetic word, be speedily!

On—on the moments speed, and swift the day of doom approacheth! Great and terrible day of burning, and perdition of ungodly men! O who shall stand in that great day? In viewing the perfections of the Divine Being, and my native imperfections, I tremble, and loathe myself before God; but O there is yet a voice of sovereign love still lingering, and mercy's hand is still extended.

Now are we surrounded by perils! O how they thicken! This, if ever, is the time to watch and pray. Now is the time to practise the 13th verse of Amos 5th.—O what a dull scholar I have been in the above respect! My prayer is, God in mercy give me grace.

Come, reader, let us look and see where we stand, what of the night, and what do facts declare?

The SIXTH SEAL is opened to our view, and the next event in the arrangement of God's economy seems to be the rolling away of the heavens as a scroll.

The SIXTH TRUMPET has long since finished sounding, and the seventh, according to all appearances, is about to sound.

The SIXTH VIAL has done its work, and very evidently, the world is now developing the effects of the seventh.

And look around and behold the SEVENTH—the last symbolic—the Laodicean Church!

In addition to the above, the signs in the sun, moon and stars, God's flaming signals crying from the heavens "Behold He cometh!" And yet amid all these admonitory agencies, we are compelled to exclaim, O the deadness and stupidity on the part of man for whom God has wrought all these signs and wonders!—And now, even now, as the last visible admonition is developing itself, viz., "distress of nations with perplexity," men close their eyes, and harden their hearts, and with all these solemn warnings, rush headlong into perdition!

But the worn and weary pilgrim, amid such disheartening scenes, turns his eye to the precious promises of God unto the fathers, and there rests in the full assurance of faith. Hope then beholds a land where light, life, joy and Immortality shall be a perpetual reality. O the ever vernal hills and plains of the heavenly Canaan! O Canaan, bright Canaan! "thy beauteous gardens and thy pleasant walks, my study long have been." O thou land where the afflicted and despised pilgrim mourning in this present world, shall find a rest, and after braving storms and tempests, heat and cold, poverty and shame, shall bask in the sunshine of felicity beneath thy cloudless skies. Hail! happy clime, where the glory is ever shining. Hail! ye hosts of seraphs bright, and you ye first-born sons of light, cherubim and seraphim, Prophets, Apostles, saints and martyrs, shall I ever join your numbers? O ye groves of living pleasure, vocal with the sweet warblings of the beauteous-plumed birds of Paradise. And ye smiling valleys, with your graceful rills and purling fountains pouring forth your pellucid streams. And you, ye floral beauties, adding grace to the landscape of Paradise regained!

O thou realm where the blood-besprinkled band washed and made white in Life's cleansing fountain, robed in spotless garments, wearing conquerer's crowns, shall wander far and wide, behold no tears, hear no sighs, feel no pain, see none sick, and find no graves!

O Beulah! thou home of the blest, where every sight and sound shall ravish the eye and ear, and all creation proclaim the grandeur and the glory of its Maker and its God!

O thou happy, eternally happy company! you have reached the consummation of glory! you now sing in the heights of Zion. From torturing pain to endless bliss, on persecution's fiery streams you have come. But you are safe now. Pillars in the heavenly Jerusalem, to go no more out forever. O thou Church triumphant! living, singing, shining, praising, shouting the triumphs of redeeming grace and dying love, wandering along the banks of Life's crystal river, and plucking ambrosial fruit from the delectable branches of Life's fair tree. O, I long to be there, to taste, and see, and live, and sing in these concerts of praise, and inhale the balmy zephyrs, fragrant with the odours of Eden!

O thou triumphant army of crown-wearers and palm-bearers, from mountain, lake, and river, racks, fagot fires, dungeons, inquisitions, dens of wild beasts!—Every jewel is there—not one left behind. The Great Shepherd and Bishop has them all in one fold. He will keep them all secure, and guard them by His side, arrayed in garments white and pure, His spotless Bride. "They shall hunger no more, nor thirst any more, neither shall the sun light on them, nor any heat." O thou heavenly Land!

And thou fair City of the King! Thou citadel of earth and sky! built upon the twelve foundations firm against Rock of eternal Ages, with the pearly gates and walls great and high, with towering battlements flaming in sublimity, with the glory and the grandeur of God and the Lamb, where the ransomed of the Lord go up to worship in the beauty of holiness, there the redeemed shall behold the King in His beauty.

Well, the glory will soon be won or lost forever—the day of wrath and burning is just upon us—God incline our hearts to a preparation to meet it. Amen and Amen.

LAWRENCE, Mass.

For the Crisis.

Letter from Sr. R. E. Wood.

CHESHIRE, Jan. 26th, 1856.

Dear Br. Merriam:—Feeling lonely, this evening, I thought I would pen a few lines for the Crisis.

How much we ought to praise God for the provision He has made for our salvation.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Do we, dear Brn. and Srs., really believe in God's beloved Son? Or do we say we have faith in Him, but in works deny Him? The Apostle James, a servant of Jesus, says, "But wilt thou know, O vain man, that faith without works is dead." The world is looking upon us in a different light from any other class of people, because of the great profession we make. They know very quick, whether we adorn our profession or not. We not only profess to love God with all the heart, but also to love the appearing of our dear Savior, and that we shall soon see Him coming with power and great glory. Is it not true that some who have had the witness, and given good evidence that they were accepted of the Lord, are now conforming to the world, in some degree? Perhaps some may be indulging in dress that is not becoming for those professing godliness; some in conversation that is not convenient, or in reading that which is not profitable, or in the training of children which is not in the nurture and admonition of the Lord.

O Brn. and Srs., are we unlike the world? or are we conforming to its fashions, maxims and ways? O let us take heed to our ways, in this hour of temptation, and time of great peril. We can plainly see the times are more and more perilous.

My heart is often made sad to see how little love there is for Jesus and His blessed truth. O for an increase of faith! for an increase of the love of God! for more of that weeping spirit of Jesus, for strength and courage to go forward, and for wisdom to direct us aright.

Where, oh where is that devotion?—and where are those whom we used to greet from time to time, and with whom we held sweet communion?

Where are they now?

Jesus said, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." Is it not to be feared then, that we may fail of the kingdom, if after we have set our faces Zionward, we even LOOK back with a lingering desire after the groveling things of earth?

O come, then, let us all be faithful and gird our armor closer on, keep our lamps trimmed and burning, and our vessels filled with oil, and stand all ready to go into the marriage supper, when our Master comes.

"Christian, ne'er forsake thy Master;
Ever to thy trust be true,
Though temptations come much faster,
Then they once were wont to do.
To go back is sure perdition;
Forward we must ever press,
If we would obtain admission
To the land of happiness."

The burden of my prayer is, by day and by night; come, Lord Jesus, and come quickly.

RELIANCE C. WOOD.

Letter from Br. David Wilson.

EAST SHELBURN, Jan. 26, '56.

Dear Br. Merriam:—It is through much affliction and tribulation that we shall be permitted to enter the kingdom of God; for whomsoever he loveth he chasteneth and scourgeth every son or daughter whom he receiveth. I feel that I have with my family been put into the furnace of affliction, and I trust the dross is being consumed, that the gold may be refined. I have felt, for a long time, a heavy burden resting upon my mind in regard to the salvation of my children. While engaged in secret devotion, the question arose in my mind, are you willing God should save them in his own way? My response was, yes, Lord, in thine own way. In a short time my son Darwin L., aged 19 years, was brought home from Shelburn Falls Academy sick with the typhus fever and black canker, and in two weeks we followed him to his narrow house, where he must rest until the trump of God shall sound, and then, I trust, he with our other children will come forth to a glorious immortality, no more to return to corruption.

His thoughts were wandering most of the time. I asked the Lord to take the control of his mind which I trust he did. He requested his younger brother and sister to prepare to meet Jesus immediately. His mind was led to a piece in the Columbian Orator, page 287, which he repeated a number of times just before he died.

How have mourning, lamentation and woe been heard, not only in Rome, but throughout every quarter of the inhabited earth. We contemplate the time when these bodies of ours, now full of life and motion, shall be cold; we elevate our thoughts to that scene when the elements shall melt with fervent heat. Then shall he who once said, "Lazarus, come forth," descend from heaven with a mighty shout—then shall the dead hear the voice of the son of God—then shall they burst the bands of death—then shall this mortal put on immortality, and death be swallowed up of life. We shall be present at this august scene. In contemplation of this subject, we are led to the language of the poet—

"See truth, love and mercy in triumph descending,
And nature all glowing in Eden's first bloom;
On the cold cheek of death smiles and roses are blending,
And beauty immortal awake from the tomb."

I have a good hope now of all my children. They have all professed their faith in Christ but one, by being buried with Him in baptism. I feel that the death of my son has been sanctified to the good of my family, and to the good of many of his associates. Some eight or ten in this neighborhood have been hopefully converted.

DAVID WILSON.

For The Crisis.

Rom. 13: 10. "*Love worketh no ill to his neighbor, therefore love is the fulfilling of the law.*"

Brn, and Sisters:—Let us first consider our subject, and see why love worketh no ill to his neighbor.

Love is that holy principle which emanates from God Himself; therefore, the more we improve in love, the more we shall become like God, the more we shall advance in the divine life, the more Christ-like we shall become, the more we shall see the beauties of holiness, and the better prepared shall we be to extend that love to others; and feeling the love of Christ in our own hearts, we shall try to dispel the darkness of error, and make those around us happy; and as like begets like, in their happiness we shall rejoice. Our example of Christian love, therefore, will not only do good to our neighbors, but bring joy to our own souls.

Oh my dear Brn. and Srs., when we can love our neighbors as ourselves, then shall we be free indeed. It is my heart's desire and prayer to God, that we who profess to believe in the speedy coming of the King of kings, may show to the world by our daily lives that we believe the eternal truth that "*God is love.*"—Let us surround the world in embracing this truth, and try to do them all the good we can, and as little hurt as possible.—If "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life," how much more ought we who have believed, and felt the love of God, to try and give the light we have received to others? When I think upon this subject, I cannot wonder that the Apostle was led to remark: "love is the fulfilling of the law." "What manner of love hath the Father!"

O Brn. and Srs., let us do all the good we can, that we may enter that rest that remaineth for the people of God, and bask in the sunlight of His love in His everlasting Kingdom.

WILLIAM J. HALE.

COLLINSVILLE, Jan. 26th, 1856.

Sincere Confessions. It is to be feared that many persons utter expressions of penitence for sin, to which the heart makes but a feeble response. He who confesses himself a great sinner, ought to show a little humility; and he who acknowledges his weakness, should not show presumption. Charles Wesley once tested the pretended penitence of a professor of religion, who came to him with the expression on her tongue, "I am the chief of sinners—the worst of transgressors—utterly lost and helpless." "I have no doubt," he coolly replied, "that you are bad enough." She instantly flew into a passion, declaring she was no worse than her neighbors; scolded the preacher as a slanderer, and it is thought would have boxed his ears if he had not quitted the apartment.

From the Congregationalist.

Conversation about the Eye.

"O, mother, we have had such an interesting lesson to-day in Physiology," said Mary, as she took her seat by her mother in the drawing-room.

"Well, tell me about it, Mary."

"The subject was the eye. But I hardly know where to begin, there was so much that was curious and interesting."

"You might begin," said her mother, "by explaining the contrivances for moving the eye."

"Yes, that was very curious. There are six muscles fastened at one extremity to the ball of the eye, and at the other to the bony orbit which contains the ball in such a manner, that when we wish to look upward, for instance, we contract or shorten the muscle attached to the upper part of the eye-ball, while at the same time we lengthen the muscle fastened to the lower part. I can scarcely move my eyes without thinking what a wonderful contrivance there is concealed behind the eye. And the most curious part of the contrivance is that for turning the eyes in a slanting direction. Here muscles pass through little loops, something after the manner of the pulleys for drawing up our window curtains. And then to think, mother, that I have been using my eyes in this way for nearly fourteen years, and never thought to inquire how it was done."

"I am glad to see you so interested, Mary; and what else have you learned about the eye?"

"I have learned about the lenses of the eye. They serve to bend the rays of light as they pass through so as to form a perfect little picture of objects before us, on the back of the eye. That was exceedingly wonderful."

"You may have an illustration of that by examining the instrument used by daguerrean artists," said her mother. "It is so constructed as to form a perfect image of the person who sits for his likeness."

"And is the image inverted, as it is in the eye?"

"Exactly, and for the same reson. The rays of light, being refracted by the different lenses concealed in the instrument, cross each other, so that the rays from the upper part of the person who is sitting, go to form the lower part of the image, and the rays from the lower part of the person go to form the upper part of the image, leaving the picture inverted. What more have you learned about the eye, Mary?"

"I understand one thing that had often puzzled me, and that is, why when I go out in a dark evening, it appears lighter after I have been out a few moments than at first."

"Can you explain it?"

"I can, mother, for I studied it thoroughly. There are two sets of muscles, one circular, the other radiant. When we are in a room well lighted, the circular muscles contract, leaving the pupil, which is the opening for the rays of light, very small. Then on going out into the dark, at first there are but few rays of light received into the eye. But the circular muscles begin to relax, and the radiating ones to contract, so that in a few moments the pupil becomes large enough to admit so many rays of light, that it seems as if the stars actually shone brighter. Only see, mother, as I hold the light near Ella's eye, how small the pupil is! and as I draw it away, it grows larger and larger."

"You must be careful, Mary, about making such experiments. The eyes may be injured by being suddenly exposed to a very powerful light. They are injured by placing a light before them on awakening from sleep. And they are injured by using them for a length of time in a strong light. I knew a young lady who became blind in consequence of sketching from nature in a bright sunshine."

"Why, how was that, mother?"

"The back of the eye, which you know is called the retina, is an expansion of the optic nerve which connects the eyeball with the brain. If this nerve is injured or diseased, the sight is impaired, and may be entirely destroyed. Intense light is always painful to the eyes because they are not adapted to such light. The moment the light becomes painful, it should be avoided. It is the warning nature gives for the protection of the eye."

"Do tell me more, mother, for I have mentioned nearly all I have learned."

"The eyes, Mary, are sometimes called windows, because the mind, which occupies the body as its dwelling place, looks out through these upon surrounding objects Calling the eyes windows, what would you name the coverings of the eye?"

"O, I would call them shutters, or rather curtains, because they are so elegantly fringed."

"Yes, Mary, and there are little muscles which contract and relax, so that we can raise or lower these curtains at pleasure. But the fringe is not merely for ornament. It helps to graduate the light, and when the eyes are closed, the double fringe helps to keep out the dust."

"Are the eyebrows of any use, except for ornament?" said Mary.

"O, yes. By means of the oily substance at the roots of the hair, they prevent the perspiration from running down into the eyes. The eye is a very delicate organ, and the contrivances for its protection from injury are many and wonderful. You did not speak of the coats of the eye. The outer one, called the sclerotic coat, is very firm. It surrounds the eye except in front, and forms the white of the eye.—The front or colored part of the eye, is covered by the cornea, which is transparent like a watch crystal. The eyelids, or curtains, as you called them, are lined with a membrance which is turned back so as to cover the white of the eye and the cornea, thus preventing the least particle of dust from passing through. Thus the pupil, which in the Bible is called the 'apple of the eye,' is in every possible way guarded from injury. And you may now understand the force of the expression, where God is said to keep his chosen ones as the apple of the eye."

"The more you study Physiology," added her mother, "the more you will find cause to admire the wisdom and the goodness of the Being who formed us."

T. T.

Dead in Sin. How much is involved in that deadness of the heart or of the spiritual affections, which the Scriptural phrase "dead in trespasses and sins" conveys, is little realized. We see some instances of the deadness of the intellect, where animal life remains; and the spectacle is melancholy indeed. But what is this compared with a deadness of the heart where the intellect remains. A striking instance illustrating this, is given by an English minister who attended the deathbed of one whose life had been spent in the slave trade. The minister spoke to him of repentance. "Repentance"—was his reply—"I *cannot* repent! You have seen many sorts of men, sir, and perhaps you think you have seen the most wicked and desperate among them. But I tell you that you don't know anything about an African slave trader. His heart is *dead*. Why, sir, I know perfectly well—I understand it, fully—that I shall die in spite of everything; and I know I shall go to hell. There is no possible salvation for me. It is *perfectly impossible* but that I shall be damned. And yet it don't move me in the least. I am just as indifferent to it as ever I was in my life." And so he died; with despair perfected into insensibility and DEATH; the very fires of Divine wrath as they flashed upon his face, not starting a sigh, or a pulse of emotion. His heart *was* "DEAD!"

Christ's Teachings on Universal Salvation. On one occasion during our Savior's ministry the question was put to him, "Lord, are there few that be saved?"—If Christ had been preaching the final salvation of all men, it is strange that such a question should have been proposed to him. Yet he manifested no surprise at it. He did not reprove or correct the inquirer for having dishonored the goodness of God by the supposition that any would be finally lost. He did not refer him to his past teachings to learn that all would be saved. Nor did Christ then advance the doctrine of universal salvation. Never had he a better opportunity. The question was directly to that point, Are there few that be saved? What did he answer? Did he say, *all* men shall be saved? Did he even say, *many*—the great majority of mankind—shall be saved? Did he say, a just and benevolent God will never punish any after this life? His answer was, "Strive to enter in at the strait gate"—that is, agonize to enter heaven by an incessant warfare with sin—"for many, I say unto you, will seek to enter in, and shall not be able." Whoever may preach universal salvation, and upon whatever authority, certain it is that Christ preached no such doctrine.

Early Religious Instruction. Thelwall thought it very unfair to influence a child's mind by inculcating any opinions before it should come to years of discretion, and be able to choose for itself. "I showed him my garden," says Coleridge, "and told him it was my botanical garden.—'How so?' said he, "it is covered with weeds.' 'O,' I replied, '*that* is because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil toward roses and strawberries.'"

The celebrated Dr. Dwight thus speaks of the importance of early religious training: "The great truths of religion should be taught so early, that the mind should never remember when it began to learn, or when it was without this knowledge.—Whenever it turns a retrospective view upon the preceding periods of its existence, these truths should always seem to have been in its possession; to have the character of innate principles; to have been inwoven in its nature, and to constitute a part of all its current thinking."

The Universalist Silenced. A few years since, a Universalist in one of the western states, who did not pretend to be a moral man, met a minister of the gospel, and commenced addressing him, in the presence of a large number of people, on his favorite doctrine, saying a great deal about what Christ had done for all mankind. The minister heard him through, and then said, "Friend, if you are a reasonable man, I will convince you from your own words that Jesus Christ never did any thing for you. Now, what do you say Christ came into the world for?"—"To save us from our sins." "Well, he certainly has not done that for you, since you are committing sin every day." "He saves us from the punishment of sin."—"But you have just told me that you receive the punishment of your sins every day, as you go along; and he certainly has not saved you from hell, for you said, but a moment ago, that there is no such thing as hell!" The Universalist was glad to retreat in silence.

The Two Heaps. "I see in this world," said Rev. John Newton, "two heaps—one of human happiness and one of misery: now, if I can take but the smallest bit from the second heap, and add to the first, I carry a point. If, as I go home, a child has dropped a half-penny, and if, by giving it another, I can wipe away its tears, I feel that I have done something. I should be glad, indeed, to do *great* things, but I

...will not neglect such little ones as this."—Selected.

Hints to Young Men. Always have a book within your reach, which you may catch up at your odd minutes. Resolve to edge in a little reading every day, if it is but a single sentence. If you can give fifteen minutes a day, it will be felt at the end of the year. Regulate your thoughts when not at study. A man is thinking even while at work. Why may he not be thinking about something that is useful? Resolve in your mind what you have last been reading.

Religion at Home. "Let them learn first," says Paul, "to show piety at home." Religion begins in the family. One of the holiest sanctuaries on earth is home. The family altar is more venerable than any altar in the cathedral. The education of the soul for eternity begins by the fireside. The principle of love, which is to be carried through the universe, is first unfolded in the family.

Kindness in Conversation. "There is no way in which good can be done to others with so little expense and trouble as by kindness in conversation. 'Words,' it is sometimes said, 'cost nothing;' but kind words are often more highly valued than the most costly gifts, and they are always regarded as among the best tokens of a desire to make others happy."

Family Worship. Its effects will greatly depend on the sincerity of the head of the family, and on his mode of conducting the worship of his household.—Let the exercise be short, plain, tender and heavenly.

For The Crisis.

Rest for the Saints.

There is a rest for weary saints,
A home prepared in glory;
Though now they have their sad complaints,
They soon shall reign in glory.

CHORUS—O glory! O glory!
There's room for us in Paradise,
A Home for us in glory!

When Jesus left His Church below,
Borne on a cloud of glory,
His Angels all declared that so
He would RETURN in glory!

CHO. O glory, &c.

Then He ascended up on high
To claim the purchased glory,
And there will sit in majesty,
Till He returns in glory.

CHO. O glory, &c.

Then He as our High Priest appears,
Our Advocate in glory,
By Him our griefs the Father hears,
While toiling on to glory.

CHO. O glory, &c.

The signs He told us should precede
The Second Advent glory,
Have been fulfilled, as all concede,
And soon He'll come in glory.

CHO O glory, &c.

The faithful watchmen now proclaim
The promise of this glory,
The evil servants, to their shame,
Can see no signs of glory.

CHO O glory, &c.

As He ascended, we shall rise,
When He returns in glory,
And greet Him with immortal eyes,
And always see His glory.

CHO. O glory, &c.

And when this earth shall be renewed
In its primeval glory,
All who have here His path pursued,
Shall share with Him its glory.

CHO. O glory, &c.

Later from Kanzas.

On the 15th inst. the judges of election anticipating difficulty, adjourned the election to the house of T. A. Minard, in Easton, some twelve miles north-west from Leavenworth, on the military road towards Fort Riley. The polls were opened on Thursday, and the people of the district assembled to vote.

The night previous the pro-slavery men attempted to get possession of the house, probably designing, if they could do so, to control the election; but they were prevented from doing this; they then attempted to take the principal Free State men in the vicinity, and blocked up the highway leading to the place of election. In all these movements they were frustrated by the indomitable energies of the friends of freedom. All day Thursday the pro-slavery men were on the alert, watching the movements of the Free State men. The polls were closed at dusk, and the ballot-box was sent away under escort several miles distant. Early in the evening some thirty men made a charge upon the house to obtain possession of the ballot-box, but they were repulsed.

Supposing that difficulties were over, the Free State men disbanded and started for home about 1 o'clock Friday morning; but as Stephen Sparks, formerly of Rush county, Indiana, a candidate for the Legislature, with his son and nephew, was on his return, they were surrounded by a party of a dozen men, who demanded their unconditional surrender. This they refused to do, stationing themselves against a fence, and keeping their assailants off, who, with cocked revolvers, constantly threatened them with instant death.

The position becoming known to Mr. E. P. Braw of Leavenworth, a gentleman who signalized himself in the late war at Lawrence, went to their aid and rescued them. The Herald says:

"Immedately after, firing commenced between the parties, the pro slavery party in the meantime having been augmented to about thirty; and there were about fifteen with Mr. Braw. One of the enemy was mortally wounded, and another severely injured.

Mr. Sparks' son received two balls, one severely cutting his scalp, and another in his arm. He was stunned at first, and fell to the earth, but immediately regained his feet and continued the firing."

Mr. Braw was subsequently captured while returning to his home, and carried back to Easton, where a mob was assembled. The account is thus continued:

"At night they took Mr. Braw out, after releasing the others, for the purpose of hanging him, having their ropes and implements ready for the work. Some proposed a compromise—that they lynch him and let him go. This was agreed to, when several persons sprung upon him with hatchets and bowie knives, and commenced stabbing, chopping, beating and kicking him until he was felled to the earth, after receiving three mortal wounds in his head with hatchet, and numerous other injuries, any of which would probably have caused his death.

In commenting upon the above affair, the Herald says:

"It seems to be the determination of the ruffians to slay one after another of our prominent citizens, hoping by so doing to intimidate us from exercising our rights as freemen."

The Herald makes an urgent appeal for the immediate organization of Congress, in order that the affairs of Kanzas may be settled. It also anticipates another invasion of the Missourians at an early day, as appears from the following article:

"*The Storm Rising.* It appears evident from the signs of the times that we are to have another inroad from Missouri on the Free State settlers. Preparations are being made all along the border, and threats of extermination are continually heard. The people of the territory should be ready for the blow at any time. It may come in the shape of a guerrilla party, fifty or a hundred men on fast horses; their hellish work may be accomplished, and then they can retreat, as was the case with the expedition on Leavenworth a few weeks ago, when the press and fixtures of the Territorial Register was broken up and thrown into the river. It may come in the shape of a regular army with all the munitions of war, as was the case on the last of November. It may come in the shape of squads spread out all over the territory, demolishing private dwellings and killing the inhabitants; but come as it may, there is no doubt but a concerted scheme is on foot for the destruction of the bona fide settlers of the territory, and the only question which needs answering is as to the time. Some thing it will be on the fourth of March, when the State Legislature convenes at Topeka. Knowing ones among the Missourians say the Legislature will be broken up with violence. Others say that Jones, who writes "Sheriff of Douglas County," after his name, is now laboring to hasten another issue. He feels that there was an inglorious termination of the former invasion—so far as he is concerned—and he is now desirous of trying his hand again, to see if he cannot mend matters, and re-establish his reputation.

"Our friends in the East may continue their observations in this direction, for all is not yet quiet. The volcano is slumbering only to break forth with greater violence. If the clouds thicken; if the storm shall break upon the country; if Kansas shall be plunged into fraternal war, and blood shall actually flow here, one of the most sanguinary struggles recorded on the page of history will transpire. The end can only be seen when freedom and slavery shall have rolled together in deadly strife, and the question shall have been decided whether liberty or slavery is national."

☞ The following highly interesting article we extract from a valuable work entitled, "Illustrations of Scripture," by H. B. Hackett.

SITUATION OF SAMARIA. This celebrated capital of the ten tribes was situated on a hill, rising abruptly from the bosom of a beautiful valley to the height of some four hundred feet, and surrounded by a circle of hills still higher. A small Arab village hangs on the eastern brow of the eminence, called Sebustieh, a corruption of the Greek Sebaste, the name which Herod the Great gave to Samaria in honor of Augustus.

I spent several hours, on the twenty-ninth of April, in examining this interesting locality, and then crossed the mountains on the north of the valley, on my way to Nazareth I was thinking, as I proceeded, of a passage in the book of Amos, and was anxious to know how strictly it was to be understood. The prophet (Amos 3: 9, 10), by a bold poetic figure, summons the inhabitants of Ashdod and Egypt to assemble on the hills around Samaria, and to see with their own eyes the iniquity practised there. They are called upon as heathen to testify against the wickedness of the professed people of God, and to pronounce them deserving of the punishment which the prophet affirms that they are about to incur.

"Publish on the palaces* in Ashdod,
And on the palaces in the land of Egypt,
And say:
'Assemble on the mountains of Samaria,
And behold the great tumults in her midst,
And the oppressions in her;'
'For they know not how to do right,'
Says Jehovah,
'Who store up violence and pillage in their palaces.'"

It will be observed that the heathen witnesses in this case are supposed to take their stand on the hills which surround Samaria, and to be able from that position to look down upon the city as exposed to their view below them. To what extent, now, is this representation figurative? How far does it conform to the actual condition of the country?

In my ascent of the mountains which I had to cross, I cast back an anxious eye, from time to time, to see whether I was rising above the level of the ancient Samaria. It was not long before I found myself off against the summit; and then after this, as other heights still followed, I soon had the pleasure of beholding the site of the once flourishing town lying below me; of feeling that I stood where I could fairly overlook, not only the valley, but the mount, which imparts to it so much beauty. I am sure that, had the ancient capital still crowned its summit, I could have looked into it, and seen the people in the streets, and distinguished their occupations.

Discovery in Nineveh. We have a definite account of the origin of Samaria in the Old Testament. In the thirty-first year of Asa, king of Judah, "began Omri to reign over Israel; and he bought the hill of Shemer, and built a city on the hill, which he called Samaria, after the name of Shemer, the owner of the hill," (1 Kings 16: 23, 24.) Mr. Layard, in his recent work on Nineveh,† mentions a fact respecting Samaria, wonderfully corroborative of sacred history. Among the inscriptions on a tablet dug out of the ruins, he finds the city named as Beth Khumri, or Omri. As Samaria was built by Omri, it was entirely natural, and in accordance with an eastern custom, that it should be called after its founder, Beth Khumri, or the house of Omri. It will be remembered that the Assyrians, whose capital was Nineveh, destroyed Samaria, after the siege of three years, and carried the inhabitants into captivity, (2 Kings 17, 5.) On the same monument Mr. Layard found the name of Hazael, whom Elijah was directed to anoint king of Syria.

Prophecy Fulfilled. The subject will justify our turning aside to notice the striking manner in which the fate of Samaria has fulfilled the truth of prophecy. Micah (1: 6) foretold the doom of that city thus:

"I will make Samaria as a stone-heap in the field;
As places for the planting of vineyards;
And I will pour into the valley her stones,
And her foundations will I make bare."

*That is, on the roofs of them, which afforded the herald a convenient place for being heard.

†Discoveries in the Ruins of Nineveh and Babylon, p. 613.

A few miserable huts constitute the modern Sebustieh, on one side of the hill. A church of the crusaders, now crumbling into ruins, stands over the reputed grave of John the Baptist. Of the splendid edifices with which Herod the Great adorned his favorite city, three or four clusters of columns, many of them broken, or half buried in the earth, are all that remains. The rest of the hill has been ploughed for centuries. Here and there may be seen a cleared spot, used as a threshing-floor. The upper part of the hill terminates with a succession of terraces, which I found to be covered with grain and fruit-trees. It has thus become "like a place for the planting of vineyards." In clearing the ground for cultivation, the stones, so abundant there from the destruction or decay of ancient buildings, have been picked out and thrown into heaps. How exactly does the language which foretold this desolation describe it! The city "shall be like a stone-heap in the field!" Nor does the parallel between the prediction and the fulfilment end here. Stones, which belonged to the walls or houses, have rolled down the sides of the hill, or have been thrown over the brow of it, and lie scattered along the edge of the valley.

"I will pour into the valley her stones,
And her foundations I will make bare."

We are not to regard such particularity as essential, by any means, to the truth of prophecy; for minute descriptions are often employed in the Bible, which are designed to convey only general ideas. It is one of the laws of prophetic language that it makes use of specific traits or incidents as a means of impressing the mind more strongly. Yet, the foregoing instance exemplifies a class of predictions which, in the mode of their fulfilment, go entirely beyond the substance of the prophet's meaning, which accomplish remarkably the form, as well as the reality, of the events foretold.

☞ As a corroboration of Br. Brewer's article on the wealth of the Catholic Church, we give the following from the Boston Traveller:

The Mexican Church. The immense wealth of the Roman Catholic Church of Mexico is often spoken of on account of its influence in political affairs. While the annual income of the republic does not exceed $9,000,000, the revenues of the Church will amount to $23,000,000. The product of the tithes, on an average, is estimated at $1,835,000 per annum, and in addition to this, the clergy possess an immense capital in specie, the accumulation of three centuries, arising partly from bequests, and partly from surplus income. The ecclesiastical establishment consists of one archbishopric (that of Mexico,) and nine bishoprics, the income of which is derived chiefly from that portion of the tithes intended for the subsistence of the clergy, and amounts to $400,000—the archbishop receiving $130,000. The total number of convents is 150, the Franciscans having 68, the Dominicans 25, the Augustins 22, the Mercedarians 19, and the Carmelites 16. The entire number of individuals in these convents is 2,514; the number of curacies 40, and of missions 101. Besides this large number of friars and convents, the Propaganda Fide has five colleges, with 334 religious, and 60 missions.—No sects of religion differing from that established by law are tolerated. It does not yet appear that all this expensive machinery has contributed essentially either to the happiness or prosperity of the people On the contrary, the inhabitants are poor, illiterate, bigoted, ill-governed, and oppressed.

War Preparations in Liverpool. The principal engineering foundries in Liverpool have the whole of their hands occupied in the manufacture of immense projectiles and enormous pieces of ordnance. At the Mersey Steel and Iron Works, in addition to the monster wrought-iron gun, to weigh 24 tons, and to throw a ball of 300 lbs. upwards of five miles, they are constructing two wrought-iron mortars, capable of throwing a shell of 36 inches in diameter. At Messrs. Fawcett and Preston's they are executing an order for 90 mortars for 13 inch shells—about 50 for sea and 40 for land service. At the Vauxhall Foundry immense quantities of 8, 10, and 13 inch shells have been constructed for some time, upwards of 7000 tons of which have been made during the past six months; and during the last ten days they have shipped 1400 tons of shell to Woolwich. This firm are also making several dozens of 10 and 13 inch mortars for land and sea service, and two experimental cast-iron mortars to throw 18 inch shells, which, it is believed, are to be called the "Palmerston Pacificators." Mr John Laird is also building 14 wooden screw gunboats, of 240 tons and 60 horse power each.

Highway Robbery in France. A Paris correspondent of a London paper notices the remarkable fact, that highway robbery, one of the rarest crimes in France, has of late greatly increased, particularly in the vicinity of Paris. He says that on the way from St Denis to Paris, a very short distance, but one which constitutes the principal communication between the chief vegetable producers and the vegetable markets of the capital, the robberies committed are now perpetual; and not a week passes scarcely without the inhabitants of the districts of La Plaine St. Denis, as all that tract of country is named, hearing of some one of the neighboring cultivators having been stopped on his return from town, and eased of his load of coin. This road, however, has long been considered the most dangerous in the whole vicinity; and has only become much more so of late than formerly. But the danger is not now confined to this road Lately more than one attempt at highway robbery in the night has been made on the road between St. Germain and Mantes, heretofore regarded as the safest road in the whole region. Scarcity and want of food is assigned as the provocation to these deeds of violence.

Murder of Children to avoid Slavery. The Cincinnati Gazette gives the particulars of the tragical occurrence mentioned by the telegraph yesterday. It seems that sixteen slaves escaped from Kentucky on Sunday last, across the ice into Ohio. They were followed by their owners and their agents

A part of the fugitives were traced to the house of a free negro, near Mill Creek, Cincinnati. Warrants were obtained, and officers accompanied by the slave owners and their friends went to the house; being refused admission they forced open the door; a negro man and woman, and three children, claimed as slave property, were found within.

The man fired a revolver three times before he was overcome; and the woman succeeded in killing one of the children and wounding the other two, saying she had rather kill them all than have them return into slavery. The affair had produced intense excitement in Cincinnati, and had not been adjusted at last accounts.

Continued War Preparations. We hear that that the authorities of the War Department are not abating their efforts. At the Tower the embarkation of ordnance and commissariat stores is carried on with the same energy and despatch as heretofore; the operations in the small arms department proving this establishment is rather on the increase.

Instructions were forwarded yesterday morning to the commanding officers of embodied regiments of military notifying that volunteers from these corps will be accepted in light cavalry regiments, with the exception of the 10th Hussars and 12th Lancers, which regiments are complete to the war establishment, namely, 700 rank and file each.

AFFAIRS IN CONGRESS. The following is from a correspondent of the N Y. Journal of Commerce:

"Party issues having become obsolete or dead, section is now arrayed against section,—a geographical line dividing the two; the most bitter feeling engendered, and a flame kindled which, if it does not envelop and destroy the whole, must greatly weaken confidence in its stability. And the question may properly be asked, 'can a house or nation divided against itself stand?' And will the people, the honest, intelligent community, suffer itself to be thus led by a few designing political demagogues, to the very brink of the precipice to which they are now fast hastening, and from which there can be no escape?"

Latest from the Seminole War. The Tampa Peninsula of the 19th inst. contains the following paragraphs concerning the Indian war in South Florida:—

"The news from Fort Myers is very indefinite. Scouting parties have returned without discovering Indians or recent signs, having accomplished nothing but the destruction of several encampments and the live stock and all the Indian property they met with.

We understand that the Block House, burned by the Indians, will be rebuilt, as well as several others at important posts—three at Fort Myers.

The volunteer companies are organized on the Manatee River, under Capts. Gates and Addison."

THE 8 O'CLOCK eastern train from Portsmouth yesterday morning, was thrown from the track near Wenham. Henry Jones of Rye, N. H., had his leg badly fractured and was hurt internally. Several were more or less bruised. After the accident, Mr Daniel Rust, depot master at Wenham, rode to the scene of the disaster on a freight engine. In jumping from the engine he fell, and immediately expired, probably from heart complaint.

CHILD BURNT AT MANCHESTER. The Manchester Mirror of last evening gives an account of a little girl named Johanna Lyons, being burnt to death in that city on Wednesday.—The mother of the girl appears to have been intoxicated at the time. She behaved like a maniac, running about the streets and crying "me darling baby is dead." A great crowd collected round the house and beheld a little girl in the last gaspings of life, burnt and crisped so that she was a horrid sight to see.

Eruption of Vesuvius A letter from Naples of the 28th ult. says,—Vesuvius has been thundering, and a new mouth has been opened on the very top of the mountain, from whence lava is flowing out. At present all that can be seen is a vast column of smoke; but still the mountain is active, and menaces further demonstrations. Not far from Castellamare, too, I have observed an unusual agitation in the sea. There is always a considerable sulphurous exhalation in that site, but on passing it a few days since the water was boiling as actively as I have witnessed it in a tea-kettle. The rocks in the neighborhood also were covered with a thick sulphurous deposit.

Shock of an Earthquake. It is stated that Winchester, Va., experienced several shocks of an earthquake on Wednesday morning last, at the early hour of 3 o'clock. The shocks, some half dozen in number, the Republican of that town says, were distinct, and the reports were so loud as to awaken a number of persons in different parts of the town and in the country around. At one house the inmates ran out of their rooms, under the belief that the building was about to fall; and four miles north-west of town the children in a certain family were with difficulty persuaded to return to bed.

ITALY. The Government of Naples remains steadfast in refusing the wishes of the Pope. The special ambassador of the Pope, Archbishop Bizarri, has returned to Rome after fruitless endeavors for six months. The police will continue to hunt after the Civitta Cattolica of the Roman Jesuits with the same eagerness as after the pamphlet of Mazzini. The monastic orders, and in particular the Jesuits, will also hereafter be subjected to a vigilant superintendence of the government. All papers of the kingdom are forbidden to publish the allocution of the Pope concerning Spain and Sardinia.

A severe shock of an earthquake was felt at Taratuka on the 22d of October, by which several buildings were destroyed.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE ARABIA.

Halifax, Jan, 31. The royal mail steamship Arabia, from Liverpool about 9 A. M., Saturday, 19th inst., with 107 passengers, arrived here at half-past nine this afternoon.

The War News. The grand news of the week is that Russia agrees to negotiate on the terms proposed by the allies. The first announcement was made by the Vienna telegraph to the London Times, in these words—"Russia accepts the allied propositions unconditionally. This is authentic."

The announcement caused immense sensation in London. Funds rose 3 per cent, cotton one farthing, and a panic reigned in other markets. The next day government published a despatch from Minister Seymour at Vienna, as follows—"Russia agrees to accept the allied proposals as a basis of negotiations." This qualified announcement calmed the excitement and alarmists begin to fear that Russia merely seeks to gain time by deceptive negotiations.—Meantime funds remain steady. Previous to the above announcement, the Vienna papers represented the state of affairs as most serious, unexpected and alarming, and that all the *personnel* of the Austrian embassy had received orders to quit St. Petersburg, and the Russian embassy was ordered to leave Vienna.

The actual circumstances were, that, when Count Esterhazy handed to Count Nesselrode at St. Petersburg, the Austrian allied note of Dec. 2d, he said he was not authorized to enter into discussion; but, if the note was not accepted unconditionally before January 8th, he and all the Austrian embassy must leave St. Petersburg. To prevent this, Count Nesselrode communicated with Vienna direct, and, on Jan. 11th, Prince Gortschakoff, Russian minister at Vienna, had a talk with Count Buol, Austrian minister of state, in which Gortschakoff produced a memorandum, expressing a general inclination on the part of Russia to negotiate, but proposed certain alterations in the programme. Count Buol formally received the document next day, Friday the 12th, but, inasmuch as it did not contain an acceptance, pure and simple, of the propositions, Austria could make no reply without the concurrence of France and England.

The ambassadors of those powers accordingly sent to Paris and London, and received for a reply that the western powers had no motive to give up a decision which had been already carefully considered. Further, that if by January 18th, Russia did not accept the ultimatum, Esterhazy and the Austrian legation would leave St. Petersburg, and Austria would immediately seek to obtain the armed co-operation of the Germanic Diet against Russia.

During the week that elapsed between Russia's first and second reply intense apprehensions existed in Vienna, although without sufficient cause, for the Austrian cabinet had taken the precaution to notify the western powers, that notwithstanding a rupture of diplomatic relations, Austria would not be in a position to commence hostilities this year.

On the 16th apprehensions were set at rest by the announcement above stated, that Russia agrees to negotiate on the terms proposed.

The Northern Powers. Sweden continues warlike preparations.

The Copenhagen official journal denies the existence of any circular repudiating the Swedish alliance on the part of Denmark.

The French council of war continues in session at Paris. Two commissioners, one from the army and one from the navy, are appointed to prepare the report. Admiral Lyons and Gen. Canrobert, members for the army, and Admiral Dundas and Gen. Neal for the navy, had been in discussion relating to the withdrawal of the allied force from the Crimea, retaining only Kameisch, Eupatoria, and Balaklava, and making a campaign up the rivers of the southern provinces of Russia. The admirals opposed the plan, inasmuch as it would take six months to remove the material of the past campaign from the Crimea.

The Baltic. A Dantzic letter of the 11th, says the American ship Washington, that lay all summer at Copenhagen, had landed her cargo on the ice, and conveyed it in sleighs to Riga.

The American ship Telegraph is reported in Cattegat, and another American ship at Revel.

Asia. Constantinople intelligence of the 7th reports Gen. Mouraiuff advancing in Asia.—His advanced posts are within three hours' march of Ezeroum.

Omar Pasha's troops have begun to arrive at Trebizond. The Egyptian contingent has already embarked from Constantinople for Tresibunt. Omar Pasha tendered his resignation, but it is refused. He is in disgrace at Constantinople.

The Turkish government has published an account of the fall of Kars tending to throw the entire responsibility on Omar Pasha. He has sent Col. Simmons to defend him at Constantinople, but Simmons finding himself supplanted there has gone to England. Omar Pasha blames the Turkish ministry, especially Riga Pasha, for withholding supplies.

☞ PARTICUAR NOTICE.☜

Eld. Edwin Burnham, having kindly responded to the voice of the Church in Shipton, C. E., will commence a series of meetings in Danville, on Sunday, Feb. 17th, and continue over the next Sabbath.

This visit of Br. B. will be hailed by the healthy, growing Church here, with no ordinary degree of satisfaction; for it was mainly indebted to his labors for its original existence; and his name with that of some others, stands associated with feelings of the deepest gratitude, being dear to the memory of many of God's enlightened saints in these parts.

As his stay in Canada is limited to the above period, Brn. at a distance who feel interested, will not need to be told what to do.

In behalf of the Church,

JOHN PORTER.

DANVILLE, C. E., Jan 18, 1856.

Obituary.

Died in Williamsburgh, N. Y., Jan. 17, Sister Mary M. Phillips, aged 46 years. Sister Phillips was firm in the faith that we stand in proximity to the Kingdom of God. It was ever her theme, but the many who have heard her warning voice will hear it no more. She sleeps in Jesus, and until the trump shall sound, she is locked in the cold embraces of death

O thou tyrant Death, thou hast robbed me of my kind father and mother, and now my dearly beloved sister. But thy days are numbered, destruction is thy portion forever. Amen

Sister Mary was with me in all those soul-cheering doctrines of the bible, as held by most Adventists. She was with me in this last proclamation, "Behold the bridegroom cometh" We were together planted in the likeness of Christ's death, and ere long, I trust, we shall together rise to meet Him in the air. Praise the Lord, O my soul, let all within me praise the Lord. "Even so, come, Lord Jesus."—Come quickly.

H PRATT.

Appointments.

CONFERENCE AT HILLSBOROUGH, N. H.

There will be a Conference at Hillsborough, to commence Friday, Feb. 22, at 10 o'clock A. M., and continue over the Sabbath. Eld. B. Locke and the writer are expected to attend.

For the brethren, T. M. PREBLE.

If the Lord permit, I will preach at
Brunswick, Feb. 10th.
West Falmouth, Feb. 17.
Freeport, (Flying Point), Feb. 24.
Durham, (Parker School House), March 2.

R. R. YORK.

I will preach, if the Lord will, at the following places:
Portsmouth, N H., Sabbath, Feb. 10.
Portland, Me., Feb. 17
From Iortland I purpose to go East. Appointments given hereafter. J. COUCH.

The Lord willing, O. D. GIBSON will meet with the church in Ashfield, as Br. Pulcifer shall appoint, Sunday, Feb. 10.

Ware, Mass., Jan 26th, 1856.

The Lord willing, I will meet with the Brn. at Lee, N. H, Sunday, Feb. 10th, where br. Durgin may appoint.

Northwood Narrows, Wednesday, Feb. 13th, at 6 o'clock in the eve, where br. Watson may appoint, and stop a day or two if thought best.

BENJ. P. MANNING.

Providence permitting, I will meet with the Brn. in the following places:
North Adams, Wednesday eve, Feb. 13th.
Cheshire, Thursday eve, Feb. 14th.
New Lebanon, N. Y., Saturday and Sunday evenings, Feb. 16th and 17th.

HARRISON McCULLOCH.

By permission of Providence I will meet the Church in
North Canton, eve, Feb. 7th.
Canton, eve, Feb. 8th.
Collinsville, Sunday, Feb. 10th.
Bakersville, eve, Feb. 12th.
Newfield, eve, Feb. 14th.
Litchfield, eve, Feb. 15th.
Plymouth Hollow, Sunday, Feb. 17th.
Waterbury, eve, 19th and 20th.
Bristol, Luther Tuttle's, 22d.
Bristol, Sunday, 24th.
Cheshire, eve, 27th and 28th.
New Britain, Sunday, March 2d.
Hartford, eve, March 4th.
Windsor, eve, March 5th.
Warehousepoint, eve, March 6th.
Scittico, eve, March 7th.
Springfield, Sunday, March 9th.

A. M. HIGGINS.

The Lord willing, I may be expected to administer the word of life as follows.
Auburn, N. H., Sunday, Feb. 10th.
Lowell, Mass., Sunday, Feb. 17th.
Portsmouth, N. H., Sunday, Feb. 24th.

S. S. BREWER.

The Lord willing, I will be at the following places to preach the word.
Searsport, Feb. 9th and 10th.
Newburgh, Feb. 12th.
Bangor, Feb. 13th.
Edington Bend, Feb. 14th.
Oldtown, Feb. 15th, 16th, and 17th.
Orrington, Feb. 23d and 24th.

A. ROSS.

God willing, I will preach in The Advent Chapel, in Danville, Canada East, the two last Sabbaths in February, and in the vicinity, during the week, as the friends may arrange. I hope to see many of my former friends.

EDWIN BURNHAM.

By Divine permission, I will try to fill the appointments I lately withdrew, as follows.
Bristol, Thursday, Feb 7th.
Friday, Saturday and Sunday, as Providence may direct.

If any of the above appointments conflict with others, please inform me by letter in season to alter my course.

HIRAM MUNGER.

Notices.

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For The Crisis.

"Help Thou me."

Keep me near Thee, O my Father,
Dark is my way!
Thickening perils round me gather,
Oh hear me pray!

Angry clouds in darkness lower
O'er my lone path;
Keep me safely through this hour
Of Satan's wrath.

Scoffers now are growing bolder,
Thy truth they mock;
Hearts once warm are growing colder,
Oh save thy flock!

O'er the world deep slumber's stealing,
Closed are their ears;
And the watchman's trumpet, pealing,
Wakes not their fears!

Satan spreads his wiles alluring,
My steps to snare,
While thy Word, of all assuring,
Bids me beware.

Burning tear-drops fast are falling,
Danger I see,
Oft I fear lest earth enthralling,
Win me from Thee.

Still my lonely way I'm wending
Through this dark land;
Countless ills my faith attending,
How can I stand?

By Thy potent arm protect me,
Oh make me strong;
Give me wisdom to direct me,
Keep me from wrong.

Lead me till the Day unending
Breaks on my sight,
Till the Prince of earth, descending,
Shall claim His right.

Then may I His image bearing,
No more distressed,
In His glorious Kingdom sharing,
Forever rest.

MARIA.

For The Crisis.

I long to go Home.

By W. J. DENNIS.

I long to go home—I am sad and am weary,
I'm weary of earth and am longing for rest;
A Pilgrim I wander through scenes dark and dreary—
I sigh for the home of the pure and the blest;
O come, absent Jesus! I long for salvation!
I long from earth's sorrows and cares to be free,
O hasten the dawn of the New Dispensation,
When pilgrims shall dwell in thy kingdom with thee.

Temptations are thick'ning, and perils surrounding,
And nothing below can the aching heart cheer,
For love waxes cold, and all sins are abounding,
And all things betoken a crisis is near.
But hope of redemption my sad heart is cheering,
The bright star of hope doth illumine my way,
O come, blessed Jesus! O haste thine appearing,
O hasten the dawn of a happier day!

I'll soon rest at home in the Kingdom of glory,
Your sorrows, lone pilgrims, will soon all be o'er;
With Angels we'll tell o'er salvation's blest story,
And sing Jesus' praises on Canaan's fair shore.
No sorrow or sighing shall enter those regions,
That bright land of glory, our blest Eden home,
Forever we'll dwell with the angelic legions,
Then haste, blessed Jesus! O come, quickly come!

NORTH DANVERS, Mass.

For The Crisis.

Letter from Sr. B. P. Hildreth.

WESTFORD, MASS., Jan. 28, 1856.

Dear Br. Merriam:—When I read the Crisis I find many communications that are very interesting, and feel to praise God for the spirit and light which He has given to the writers. How soon we can see the lineaments of our Father's face in their articles, and feel assured that they are the genuine offspring of Heaven, when holiness pervades the heart and prompts them to "feed the flock." The light of the Bible still shines; the prophecies are fulfilling, and I rejoice to see a new interest in the hearts of several, relative to the prophetic periods. I have no manner of doubt that the decree concerning them went forth from the court of Persia in the twentieth year of the reign of Artaxerxes; and I feel as fully assured that that year was A. M. 3700, because it reaches to the resurrection of Daniel, and *end*, which will be "at the time appointed," and "the Sanctuary be cleansed." I believe the period of 2300 days contains seven smaller periods, defined in the prophecy, and that the first four were completed, (viz.) 490 years after, when the "Kingdom of God" was taken from the Jewish nation and given to the Gentiles; for then their transgression was finished, their cup of iniquity was filled up, equal to "the measure of their fathers;" the last sin-offering was made that could ever be accepted of God; expiation was made for iniquity; everlasting righteousness was brought in for the elect; the prophecies were closed, the vision sealed with the blood of Christ, when the sword pierced Him on the cross; the most Holy One was anointed, assumed His priestly office and entered the Holy of Holies, with His own blood, to appear in the presence of God as advocate and High priest for a world of sinners. And I still believe the last three periods commenced together; that the end of the tribulation was marked by the darkening of the sun. But as for our chronology, either B. C. or A. D. I have not much confidence in it. Some of it we know is wrong; the era of Messiah's birth was not begun till over 400 years after He appeared in the flesh; and was not used in the public registers till 1431; and how can we have confidence in it unless we can find an authenticated record of some remarkable astronomical phenomenon, *well vouched*, for authorship? But as it is the best we have, we must use it, but not call it *certain*.

It has been supposed that the preaching of definite time has caused Advent societies much suffering; it is true that some have gone out from us, and I do not deny that some weak brethren and sisters may have been confused by the conflicting opinions of professed Advent believers; but I do not think the preaching of time, and its passing by, ever overwhelmed one soul that was born of God. Solomon says, "If thou faint in the day of adversity thy strength is small." God forbid that we should cause a true brother or sister to stumble or offend; and I do not think one such can be produced in christendom, (at least none has come to my knowledge,) that has fallen from grace, by the preaching and passing of definite time. We are fallible creatures, and our errors on that head are manifest, have been acknowledged, and I trust forgiven. But I rejoice that the chaff is being separated from the wheat; for I had much rather be in a meeting of three who live, and can claim the promise, through the blood of Christ, than ten thousand who are dead to every thing but profession; who, like the fruitless fig-tree, though covered with leaves, and standing "in the way," only await the master's curse.

"From that time many of His disciples went back and walked no more with Him." "Then said Jesus to the twelve, will ye also go away?" "Then Simon Peter answered Him, Lord to whom shall we go? thou hast the words of eternal life." So it is with all the true followers of Christ, they find that His words are spirit and life to the soul; and though they are subject to many mistakes, they still cling to the word, without which they must perish. I do not think the separation will be made any too soon; their works must become manifest, for soon "the vision will speak and not lie."

The clarion of war is pealing upon a startled world; the sword is unsheathed; the nations are gathering; thrones are tottering; kingdoms are contending; hosts are embattling; men's hearts fearfully failing; and it seems as though the proclamation of war, from the mouth of the Lord, was sounding its dread summons in the ears of a fire-doomed world. From this scene of confusion I turn my eyes and look up, with a supplicating Hosanna, and cry, "My Father! my Father! the Chariot of Israel, and the horsemen thereof!" O save, O come and save thy waiting, suffering ones, for Jesus sake. Amen.

Children, be faithful, watchful, prayerful; for soon, very soon, you will receive your reward in the smiles and approbation of "the Chiefest among ten thousand," who is altogether lovely.

B. P. HILDRETH.

For The Crisis.

Letter from Sr. V. N. Cudworth.

To the dear children of Abraham (by faith) I would say,—"Let us hold fast the *profession of our faith* without wavering, for He is faithful that promised," Heb. 10: 23. The truly enviable condition of those that have been fulfilling the parable of Matt. 25, I am not capable of portraying fully; but I can say with Daniel, "blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Yea, blessed are those that have borne the scoffs and jeers of a cold and heartless world, and have bid farewell to ease, honors and salaries, wealth, pleasures and homes, for the truth's sake. Should Queen Victoria offer me to-day her crown and kingdom, for the privilege of the part that I have acted in the parable, it would be no temptation to me. No, no; when the lamps are trimmed effectually, the foolish cry for oil, then the pearly gates of the New Jerusalem are seen opening, that the righteous nation that keep the commandments of God may enter in. O blessed consummation of the pilgrim's hope!—The light shines from the *past*, as well as the future, and truly in the movement of the past I hear a voice saying, "this is the way, walk ye in it." Who is it that has been moved by the time cry, saint or sinner? the Church or the world? Truly the world has trembled, and after a few convulsive starts, sunk into a dreadful slumber, there to sleep on till probation closes; then some that have been with us in the movement, or a part of it, will ask the *real Christian* for help in some way; but what will extort this portentous cry? It appears to me that the Church must arise to an eminence, so conspicuous that all will plainly see the difference between a man of faith and one without it. The world has already seen the meekness, the humility, love and brokenness of heart, of the contrite; but what care they for this? Let them practice self-denial; let them be abased, they deserve it for their egregious mistakes, and the *false alarm*, say they, which they have given the world. And shall we, Brn., call it a *false alarm*, too? Never; the power of God was in it. It has accomplished its work. We expected the Master to follow immediately upon the cry; but He comes when the parable is fulfilled, undoubtedly desiring to give the world a chance and a snare. But when God puts a helping hand and justifies the truth, anoints the Church with power, the gifts shining as in olden time, then the hypocrite will be manifested, the foolish will tremble and acknowledge God is with His people of a truth. Then "they shall worship at thy feet, and acknowledge that I have loved thee."

When I consider the character of those that have been constrained to preach the cry, (with some exceptions of course), it is convincing to me that God called them to the work, for their praise was justly in all the churches. One, who was a a pattern for sobriety, candor and conscientiousness, I heard exclaim, "O that I could creep away to some lonely spot and retire from the conflict." His whole being cried out for rest and seclusion, and the responsibility was so great, the consequences so fearful, that like Jonah he would feign flee to Tarshish; but the woe was on him if he withheld the truth, yet after he had delivered the message, he was reproached with being wilful, because he could not pull down what he had built, at a great expense, in the fear of God. May God reward him at the resurrection of the just; for a few poor pilgrims have been comforted and kept from sinking in the dark waters of despair, by his constancy and faithfulness. Some of the watchmen have been saying "it is all a mistake." Like David they have shamed our faces, as he did the people that had followed and fought for him. Still he seemed to think more of a profligate son than all the brave and warm-hearted followers that had jeopardized their lives for the Lord's anointed. Still they have been honestly trying to feed the sheep; but the sheep could easily see that they had nothing and were not half fed themselves. Now they need not be surprised if many should run into age to come, and many other theories contrary to the word of God. But glory to God, the Shepherd's voice is heard in a few, and the sheep will follow. "It has the wheel within a wheel." "It is a shining way, and as clear as day," and I can thank God still for the truth that makes the recipient free. Now, dear children, the evil servant is smiting, the work is going on, trim the lamp that you may be ready to meet the Bridegroom, and pray for your Sr. that she may with you be prepared to enter into that rest that remains for the people of God.

VESTA N. CUDWORTH.

Claremont, Mass.

For The Crisis.

Letter from Br. M. Greenough.

NORTH EDGECOMB, Jan. 14, 1856.

Br. Merriam:—It seemeth good unto me to write and inform the Brs. and Srs. of like precious faith, how I get along while passing through this vain and gainsaying world. I can say that I never felt stronger than I do now to contend earnestly for that faith which was once delivered to the saints, viz: the resurrection of the dead. I have passed through many trials and afflictions since last spring, when I thought the Lord would come and change my vile body, and fashion it like unto his glorious body. But I can say these trials and afflictions have wrought in me a far more and exceeding weight of glory.

I attended a conference at Woolwich on the last of June and first of July, enjoyed much of the presence of the Lord; also a conference in Richmond. first of November, felt much of God's holy and blessed Spirit, and I trust it will be remembered by the dear Brs. and Srs. that assembled there. I have been writing some on the sleep of the dead, have held a discussion in the Boston Cultivator on the sleep of the dead. I cannot conceive how there can be any resurrection if the dead sleep not. We might as well eat and drink, for tomorrow we die.

I would say to you, Brs. and Srs., I am looking for Christ to come speedily. I cannot put far away the evil day that will be to the ungodly. And dear Brs. and Srs., let me say to you, "as you have received Christ Jesus so walk ye in him, being rooted and grounded" in that faith that was once delivered to the saints. Let us have our loins girded about and see that our lamps are well trimmed and burning; so that we may enter in and receive our blessed Lord's approbation, "well done, good and faithful servant, enter thou into the joy of thy Lord."

Dear Br. Merriam, I feel truly thankful to you for sending me the Crisis. I can truly say, as the hunted hart panteth after the water brook, so panteth my soul after thee, O God. It is the only channel that I have to get any information from my Brs. and Srs., likewise how truth prospers.—There are no Brs. or Srs. of the Advent faith living near to me—the nearest is Woolwich, about ten miles. I hope, Br. Merriam, the paper will be continued till Jesus comes to give us immortality.

I would say to those Brn. who administered to my necessities last winter, you have my heartfelt gratitude, and I humbly trust God will compensate you at the resurrection of the just.

I have a lame side this winter, am not able to do but little, and I have not a dollar at my disposal. If any of the Brn. in Maine that know me and have enough and to spare, feel free to contribute a mite, let it be ever so small, it would be thankfully received.

From your unworthy Br. who expects to receive immortality when Jesus comes,

MOSES GREENOUGH.

Post office address, North Edgecomb, Lincoln Co., Maine.

For The Crisis.

Letter from Br. M. Grant.

Br. Merriam,—For the comfort of my friends in the Lord, I will say a word about our meetings in Boston. Well, praise the Lord His good Spirit is in our midst. There is no root of bitterness among us, no strife or contention; but peace, harmony and love prevail in all our borders. We have no poor meetings, although we meet every evening in the week for the worship of our Lord, except Saturday.

We *love* to get together and talk of the *blessed* hope, so soon to be consummated. Although we are scattered some distance from each other, we frequently have from forty to fifty at the prayer meetings, and on the Sabbath several hundred. Our congregations are continually increasing in numbers and interest. Two have been lately converted who were brought up in the bosom of the Roman Catholic church; and backsliders are awakening from their death slumbers, and enquiring for Jesus. Several from the different churches are becoming deeply interested in the great truth so dear to us, and join with us in praising the Lord for removing the dark fog and mysticism, which has so long hung over their minds, on account of the popish dogmas that have crept into the Protestant churches.

O, thank the Lord for the truth that is now blazing forth from the sacred page.

Yesterday about a hundred sat down to commemorate the sufferings of our Savior, and we felt that the Lord smiled upon us, and blessed us with sweet peace of mind.

The Lord *is* good; "O, that men would praise him for his wonderful works to the children of men"

We have a very pleasant chapel at the corner of Lowell and Causeway streets, where we have meetings every Tuesday and Friday evening, commencing at 7 1-2 o'clock. When our friends come into the city, we shall ever be glad to see them at the meeting, and join with them in worshipping our Creator and Redeemer.

Any who wish farther intelligence relative to our meetings, can inquire of Br. Geo. T. Adams, 167 Hanover street, who will gladly give any information desired.

Yours, in Christian love,

M. GRANT.

Boston, Jan. 28, 1856.

For the Crisis.

Letter from Br. E. Burnham.

NEWBURYPORT, Jan. 29, 1856.

Br. Merriam:—I am again at home—no, not truly, but all the *home* I have on earth as it now is. But I tell you, we cannot be but a very, *very* short distance from our real home. O it is so! The dark, fearful, political storm-cloud, which rolls its complicated form up the national horizon, surcharged with the horrid elements of universal battle, waxes thicker, blacker, and more frightful every moment. Now it is that troops of angels are preparing to come down at length, at the proper moment, and deliver those "whose names are written in the Book!" The first "Woe" came on the Eastern empire of Rome, (that was such formerly,) and the second "Woe" followed in the same location; and, behold, the third "Woe" has already fallen on the same part of the world—the Eastern or Turkish empire—and how fearfully is it wasting or "drying up"! The effects of this "Woe" are to be finally universal. Do not startling prospects strangely hasten? Now, then, immediately, under the sounding of the seventh angel, comes God's destroying vengeance, and those who fear Him shall be rewarded. Friends of God and truth, now gird your armour! now set a vigilant watch! now, and still on, "remember Lot's wife! now "lose" your "life," and "keep it." O who shall endure unto the end? who shall fight through the entire campaign?

"O who will be a traitor, knave,
And to Satan be a slave—
Let him turn and fly!"

But hath not my God his chosen ones in the strife engaged, and will they not stand?

Come, come, my brethren, gather up once more, and move to the work in earnest. Pray, exhort, preach, sing, read, study, spend money to scatter truth, and above all, *live holy!* But I sat down to say one word, to many friends, who have written to me to visit and preach with them. I have received so many letters, for the last few months, that I do not remember who has written, nor what answer I have returned precisely, only that my appointments were for some time forward. I now remark, my appointments will all be run down on the first of March. I should be glad to hear from such as desire my feeble efforts among them, and will try to do my Master's will.

EDWIN BURNHAM.

For The Crisis.

Letter from Sr. H. C. Berick.

Dear Br. Merriam—As many of the friends requested me, on leaving the East, to write to them, it occurred to me that it would perhaps be better to address them through the Crisis, than to write to each separately.

Dear Brs. and Srs.—For the first time in my life, I attempt to address a few lines to you through the columns of the World's Crisis. It is quite a task for me to write; not because I do not esteem you highly, but because I am wholly unused to writing for the press.

It is now three months since I left the East, in company with my companion, to take up our abode in this western country. Circumstances are quite different here from what they were at the East. The country and the climate are different, and there is, also, some difference between the people of Indiana and those of New England. The diversity, however, is not so much in character as in custom. There are those here who love the Lord and His truth, and are earnestly desiring the "coming of the day of God"—those, whose prayer has been, and still is, that this state may soon be exchanged for that which is eternal, and "fadeth not away." How pleasant it is to associate with those who hold this faith in its purity, whose "affections are on things above, and not on" the fading scenes of earth.

But while there are a few who are thus serving the Lord, we are compelled to say that the many are going to destruction. The world, with its cares and pleasures, has engrossed their minds, and they are rushing to the Judgment regardless of consequences. How fearful the doom that awaits them!

I would say before closing, we like the country much. Our health has been good as usual, with the exception of about three weeks, during which time, I was afflicted with the quinsy.

Although we have kind friends here, we have not forgotten our friends at the East. Their memory we still cherish, notwithstanding we are separated by many hundreds of miles; and though we may not in this world have the privilege again of enjoying their society, we trust to meet them in the kingdom of God, to part no more forever.

H. C. BERICK.

Laporte, Ind., Jan. 19, 1856.

For The Crisis.

Letter from Br. B. Cook.

ROCHESTER, N. Y. Jan. 17th, '56.

Dear Br. Merriam—My conviction is clear and abiding that the prophetic periods and the "appointed day"—which terminate "the times of the Gentile," are so revealed as to assure us, that we are near "the *end*" of this age, and about to enter on those scenes which will characterize "that which is to come."

The proof is more positive than ever before, that the seventh trump—the resurrection life—the "Kingdom of God is about to be realised. Yet never before was there *such* unbelief, such misbelief—as that which has been exhibited among those who once preached faith in God's plain truth. "When the Son of Man cometh shall *He* find faith on the earth?"

The varied forms that perverted faith assumes against God's plain word, is the most affecting evidence that we are all "as grass"—in whom no trust can be placed. But the Bible—God's word—is an Ever-lasting "Rock" on which we may safely build.

Never did I feel more elevated del[illegible] in occupying our position on the Adve[nt] near, and its kindred themes of immor[tality] in the bliss of the Kingdom's glory than now. But whatever may be o[ur] feelings, or experiences, the evidence [is] accumulating that the grand crisis is ju[st] upon us. Most will be caught in "*th[e] snare*"—Yes; I too but for the grace [of] God! But daily do I try to pray that [as] my day is, so my strength may be. [I] feel no abiding impatience over the incon[sistency] or apostasy that abounds. [It] was to be expected—for the Scriptur[e] could not be broken in our age—nor i[n] any other.

I have been to a new place—"th[e] New York Central College, Courtland C[o.] and had a good hearing. They took n[o] exception to the Scripture view of earthl[y] governments and Ecclesiastical organiza[-]tions, or their foretold doom at the Lord's coming—nor anything said, till we cam[e] to our need of immortality." On th[is] point I am to go again to hear and mee[t] objections. Lord bless.

Yours in hope. B. COOK.

Probable Destruction of Modern Rome

"Many authors have asserted, as thei[r] interpretation of some parts of the Apoca[-]lypse, that Rome will be destroyed by fir[e] from heaven, or swallowed up by earth[-]quakes, or overwhelmed with destructio[n] by volcanos, as the visible punishment [of] the Almighty for its popery and its crime[s]. I am unwilling, having had so many book[s] on the interpretation of the prophecy, t[o] deduce any argument of this kind from th[e] prophecies which are unfulfilled; but I be[-]held everywhere—in Rome, near Rome and through the whole region from Rom[e] to Naples—the most astounding proofs, no[t] merely of the possibility, but the probabil[-]ity, that the whole region of central Italy will one day be destroyed by such a catas[-]trophe. The soil of Rome is *tufa*, with [a] volcanic subterranean action still going on. At Naples the boiling sulphur is to be seen bubbling near the surface of the earth.—When I drew a stick along the ground th[e] sulphurous smoke followed the indentation and it would never surprise me to hear o[f] the utter destruction of the southern pen[-]insula of Italy. The entire country an[d] district is volcanic. It is saturated wit[h] beds of sulphur and the substrata of des[-]truction. It seems as certainly prepare[d] for the flames as the wood and coal on th[e] hearth are prepared for the taper whic[h] shall kindle the fire to consume them. [I] again read the remarks of Dr. Cumming. Rome, he believes, is to be overthrown b[y] judgment, not to be converted by the agen[-]cy of the gospel, nor to be exhausted b[y] political assaults. It is literally to be con[-]sumed by fire. Whether he is correct i[n] regarding such an event as the fulfilmen[t] of the prophecies and the demonstration o[f] the anger of the Creator against the incor[-]rigible assumption of an erring and influ[-]ential church, I know not; but the divin[e] hand alone seems to me to hold the ele[-]ment of fire in check by a miracle as grea[t] as that which protected the citizens of th[e] plain, till the righteous Lot had made hi[s] escape to the mountains."—[*Townsend's Tour in Italy in* 1850.

How strikingly the above corresponds [to] the expression of the Prophet Dan., 8: 2[5]: "He shall be broken without hand."

Selected For the Crisis.

Discharge of Duty.

"Let it be observed and forever held that the right and true happiness of every creature is in the discharge of its func[t]ions, and in those efforts by which i[ts] strength and inherent energy are develop[-]ed; and that the repose necessary to a[ll] beauty is not of inanition, nor of luxury, nor of irresolution, but the repose of ma[g]nificent energy and being; in action, t[he] calmness of trust and determination; [in] rest, the consciousness of duty accom[-]plished and victory won. And this repose and this felicity can take place as well [in] the midst of trial and tempest, as besid[e] the waters of comfort; they perish on[ly] when the creature is unfaithful to itself, or is afflicted by circumstances unnatu[ral] and malignant to its being, and for [the] contending with which it was neither fitt[ed] nor ordained. Hence that rest which [is] indeed glorious, is of the chamois couch[ed] breathless on his granite bed, not of [the] stalled ox over his fodder; and that happ[i]ness which is indeed beautiful, is in t[he] bearing of those trials—tests which a[re] appointed for the proving of every cre[a]ture, whether it be good, or whether [it] be evil; and in the fulfilment to the utt[er]most of every command it has receive[d], and the out-carrying to the uttermost [of] every favor and gift it has gotten from God."

No Remedy. That is a very moving pictu[re] of God's long-suffering and of man's desper[ate] wickedness, and of the terrible judgments w[hich] follow the exhausted patience of the Most Hi[gh]. "The Lord God of their fathers sent to th[em] by his messengers, rising up betimes, and se[nd]ing; because he had compassion on his peop[le] and on his dwelling-place; but they mock[ed] the messengers of God, and despised his wo[rds] and misused his prophets, until the wrath of [the] Lord arose against his people, till there wa[s no] *remedy*," 2 Chron. 36: 15, 16. Every imp[eni]tent man is daily and hourly approaching a [con]dition in which there is *no remedy*.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE. | PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | NUMBER 167, HANOVER STREET (BOSTON, MASS.)

JONAS MERRIAM, EDITOR. | BOSTON, MASSACHUSETTS, WEDNESDAY, FEBRUARY 20, 1856. | VOLUME 3, NUMBER 27.

THE WORLD'S CRISIS,

Published by Believers in the Immediate Coming of JESUS CHRIST.

J. D. C. WHEELER, Printer, - - 167 Hanover St.

Terms of Subscription to be Paid IN ADVANCE.

For a single copy 6 months, - - - -	$1,00
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For the Crisis.

'I will bring distress upon men; and they shall walk like blind men.'—Bible.

By S. S. B.

Rome. No. 10.

Having closed my remarks on the Protestant and the Greek Churches in a previous number, I will close also on the Roman Church with a few brief remarks. The character of this Church has been set forth as blasphemous, murderous, and abounding in wealth, by the Revelator. We have seen also with what precision history speaks of the Blasphemy and cruelty of Rome. We see her arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. Every nation on earth that is strictly Popish, is not only ignorant of the Scriptures, but idolaters, cruel, ignorant and degraded. Take a glance at Spain, Portugal, Austria, South America, and wherever the foot prints of papacy are to be found, there is hatred to every thing that has principle to impart light, and a true knowledge of God and his word.—Here is a specimen of Roman Catholics keeping holy day in Havana:—

"*Correspondence of the New York Daily Times.*
Havana, Sunday, April 8, 1855.

We are closing 'Holy Week,' and thanks to heaven, have had no time for more political murders.

The division of Holy time to-day—the procession of welcome to the Savior from the tomb at 7 o'clock, A. M.; cock-fighting at the arena at 10 o'clock; bull fights at Beslarcoain at 5 o'clock P. M.; theatre at 7 1-2 o'clock, and masquerade balls at 9 o'clock at night. So ends our religious disposition of Holy Week or Easter Sunday."

Truly they are ripe and ready for the harvest; and such is Catholicism the world over nothing but a system of expediency catering to the morbid appetites of its devotees. To the Spaniard it allows bull fights—to the votary of pleasure, the ball and the theatre—to the South American and Mexican cock fighting and racing.—The Indian is instructed to believe that Jesus was a Great Indian warrior. Well. Romanism is ripe for the Harvest. The blood of 60,000,000 martyrs crieth for vengeance, and soon will the righteous Judge recompense every one as his work shall be.

We shall now close with a general view of the condition of the world, producing a number of Articles from various sources—all testifying that we are on the eve of some great crisis. A writer in the old world made the following remarks in reviewing the threatening aspect of the political horizon in the old world:—

"All around us the world is convulsed by the agency of nations; governments which lately seemed like to stand for ages, have been on a sudden, shaken and overthrown. The proudest capitals of western Europe have streamed with civil blood.—All evil passions, the thirst of gain, thirst of vengeance, the antipathy of class to class, of race to race, have broken loose from the control of Divine and human laws. Fear and anxiety have clouded the face and depressed the hearts of millions. Trade has been suspended, and industry paralyzed; the rich have become poor, and the poor poorer. Doctrines hostile to all sciences, to all arts, to all industry; doctrines which if carried into effect, would, in thirty years, undo all that centuries have done for mankind,—and would make the fairest provinces of France or Germany as savage as Guiana or Patagonia, have been avowed from the tribune, and defended by the sword."

Here are some of the doctrines in all probability he refers to which I took from a N. Y. paper.

"From the following creed of many Socialists, what hope of human perfectibility can be entertained? 1. 'Do you believe in the existence of God?' If the candidate hesitates, his admission is deferred until he can bring his mind to deny this fundamental doctrine.

2. 'Faith in an essential and living Deity is the origin, the fundamental cause of our present miserable social state.'

3. 'As long as mankind hold to the hope of heaven, if it be only by the tenure of a thread, they cannot expect happiness on the earth.'

4. 'Christianity, and the state of things it induces, are the eating canker worms of society.'

5. 'God has need of man, but man has no need of God.

'Blasphemous songs are chanted in many German cities. Such are some of the sentiments, which, from the German schools of Atheism, are circulating in our land, and poisoning the minds of the rising generation. Such being the nature of the Social elements which many believe, are about to convert the world, we can *decide* whether the true lover of our race can joyfully anticipate *the introduction of their new era.*"—*Blackwood's Magazine.*

George Law of N. Y. in his article defining his position makes the following remarks:—

"We have arrived at a very important crisis in the history of this Republic. Parties, principles and men—statesmen and politicians, all seem to be in a rapid state of decomposition, transition and reconstruction. Indeed, the same aspect of confusion and discord in the public affairs and public parties which afflict this country, seems to be a common disorder or epidemic over the whole earth. Europe is laboring in the same condition, What is it? It is the close of one great cycle of revolution and the beginning of another in the world's civilization. Even Asia, that mysterious country, with which steam is linking us, is filled with confusion, war, disorder and revolutions. Happily, however, for this country, we are possessed of too much religion, intelligence and common sense to cut each other's throats, in order to settle differences in religious questions or politics."

The following is by the Spanish minister:—

"In a speech delivered by General O'Donnell, Minister of War, at the sitting of the Cortes on the 12th of October, he said: 'Great events are taking place in Europe which may bring on a general war, more than people think or desire. A day may come when our interest may compel us to take part in the struggle. If M. Oriense imagines that a nation can remain isolated when Europe is engaged in a sanguinary contest, he deceives himself."

Now while Russia, Turkey, France and England are in turmoil; poor benighted China is strewing her cities, villages and territory with dead carcasses, every one by the sword of his brother. This is at the latest date:

PIRATE FLEETS.

"By the last mail we have account of the pirate fleet being seen outside, with a square-rigged vessel in their possession, of what nation could not be discovered. All ships now leaving port are forced to supply themselves with additional guns, as the danger is so great. When this state of things will be remedied no one can tell, as the rebels are no sooner crushed in one point than they spring up in another. To-day all is excitement, as news has just arrived that they have appeared in great force ninety miles north of Canton, taken two large towns and three men-of-war junks, and are marching on to Canton. The Mandarins are trembling for fear that they may take the city; and they know if they do, it is all day with them, as the rebels will avenge themselves for the thousands they have beheaded during the last six months. At Canton alone 80,000 men, women and children have been beheaded within that time.

HORRID EXECUTIONS.

"Many of the Europeans go to see the executions, as they are performed outside of the walls of the city. The ground has become so completely saturated with blood that the stench is sickening for a considerable distance. There are three executions a day—one at morning noon and night—fifty at each time. Two long sticks of timber laid parallel to each other, with just room for the executioner to pass between them, form the blocks. The prisoners are driven into the inclosure like so many sheep, not chained or bound in any way.—In fact they seem to look upon the whole thing with apathy, owing, I suppose, to their religion, or irreligion, which is fatalism.

"At the word from the Judge, they all kneel and place their necks on the logs, each row with their heads inwards and the face of each turned towards his neighbor's back on one side, while the next on the other faces his. At another signal the executioner grasps his heavy two-handed sword, and beginning at the end of the row towards which all faces are directed, strikes right and left. But one blow to each is required, the head flying across the space and striking the opposite victim, but ere he has a chance to shrink the sword descends upon his own neck. There are two executioners. Each has twenty-five to behead at each execution. The whole operation does not consume over five minutes—at the end of which time the whole fifty trunks are in their last struggle, spirting the blood and throwing their limbs convulsively about. Such a noisy rabble is there present that you find it difficult to persuade yourself that they are human beings whom you see thus hurried into eternity"

A CRUCIFIXION.

"Two weeks since, to vary the scene, they had a crucifixion. A woman was sentenced to be crucified for having given birth to one of the rebel chiefs. If a father is a rebel, his family is considered the same, and the whole family, from the old man of four-score to the child of four years, share the same fate. The poor woman was nailed to the cross while living, a gash made across the forehead to the bone, and the skin pealed down so as to hang over her eyes; after which the breasts were cut off; they then proceeded to break every bone in her body; a large knife was next thrust into the throat and passed downward, cutting the chest open. The executioner then thrust in his hand, and grasping the heart, tore it from its socket and laid it beating and reeking before the Judge. At Shanghae they drown them by dozens. You may well think that any Government practicing such atrocities must ex sperate its subjects to avenge themselves and so it is; and the present dynasty must soon fall to give place to a worse or better, as time will show."

Truly spoken, time will soon show. The blood-crimsoned Dynasties the world over will soon fall, and give place to the mild reign of the Prince of Peace. Soon shall the Eternal age of rest and blessedness commence—soon shall we know by the favor of uncreated benevolence the import of the heaven-imparted name, Immanuel—God with us.

We have now endeavored to present in these series of articles a brief view of the condition of religion of the 19th century; and truly it is a heart-sickening picture. O, would to God that it were otherwise! But such are the facts, and to my mind a tithe of the sad condition has not been produced. Nothing but the all penetrating eyes of the Divine being will bring to light the hidden things of darkness.

Truly this is the climax age of wonders—the spirits of demons are working prodigiously—they have wrought miracles—it is the last hour—the powers of darkness are combined.

The Editor of the *New. York. Herald*, made the following remark in regard to the European War:

"A Curious Mixture.—They sung a Te *Deum* at the Cathedral of Notre Dame, Paris, in honor of the recent achievements of the Allied armies in the East. The flags of the Allies were intertwined—and in this Roman Catholic cathedral the standards of Mahomedan Turkey and Protestant England were displayed side by side with the Eagles of France—a nation which remains faithful to the Romish Church, for the present. Think of a social party made up of the Pope, Martin Luther and Mahomet, and you can have some idea of the changes which a few years make in war, religion, politics, creeds and diplomacy."

We have now before us the last scene of prophecy, before the opening heavens reveal the son of God in the clouds of heaven. The three Frog Spirits of Revelation XVI; like great recruiting parties, have about accomplished their work. We now wait the opening of the *day of God Almighty*, distinct altogether from the days of the son of man—and mark well, *the Battle of the Great day of God Almighty cannot commence until the day commences.* Get ready—keep ready—we are on the solemn confines of that awful day. The Harvest is ripe, and men are so blind they cannot discover it. O, that they were wise! O, that they would consider their latter end!

For the Crisis.

Fulfilment of Prophecy.

By H. Pratt.

No. 8.

Before proceeding to show that Israel in prophecy denotes the Church of God, whether Jews or Gentiles, I wish to shew that they were a typical people, and to do which effectually, I present the following from George Storrs:

The Jews a Typical People, or, their National Restoration not a Scripture Doctrine.

1. What is a Type? Ans. An emblem and representation, by which one thing is used to represent another; or, it is but the shadow of the reality. It is an example, pattern, or similitude of a person, event, or thing to come. When the thing typified has come, the type must cease. It differs from a memorial, which commemorates an event past.

2. Was the whole Mosaic Economy, so far as it was peculiar to a particular people, typical?

Let us first look at Gal. 3: 17–19, "And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Here it is clearly stated that the "covenant, confirmed before in Christ," was 430 years before the giving of the law; of course, the literal descendants of Jacob were not *specially* in the covenant; and their being in a state of peculiarity afterwards did not make them *the* peculiar people of God. The promise was made *aside from*, and *before* they had a peculiarity in any sense: and what peculiarity they afterwards had, did not, and as Paul says, "cannot disannul" the covenant which had reference not to the seed of Jacob, as such, any more than it had to any other class of men, as we shall see before we have done with this subject; "for," says Paul, v. 18, "if the inheritance be of the *law*," (and that law was what gave peculiarity to the posterity of Jacob,) "it is no *more of promise*." As if he had said—To suppose that the, so called, Jews had the peculiar title to the inheritance is to "*disannul*" the promise, and make it of none effect;" but it is not so; for God gave the promise to Abraham, not as the father of Jacob's posterity, but of all them that *believe* from *many nations*. Then some would ask—"Wherefore then serveth the law?" that is, the peculiarity under which the posterity of Jacob was placed? He added—"It was because of transgressions, till the seed should come to whom the promise was made."

Here several things are worthy of note. 1. The Jews were *not the promised seed*; for they were constituted what they were "till the seed *should come*; hence were not *the seed*, for they had *already* come. 2. They were put under the law, or made a peculiar people only for a *specified* time; viz. "till the promised seed should come." Now, whether "that seed was Christ," or they that "be Christ's" *by faith*, it *has* come. 3. That seed having come, all that was peculiar to the Jews is at an end; for the law of peculiarity for Jacob's posterity was to exist no longer. That, it appears to me, is clearly the Apostle's argument. When the purpose was accomplished for which the Jews were peculiar from other people, their peculiarity was abolished.—They were put in a peculiar state because of the abounding of transgression in the world, that God might demonstrate to the world, that his promises of the coming of Messiah had been exactly fulfilled. This could be done only by making some one people the keepers of those promises, and preserving the genealogy of some one family through which "*the seed*" should come; and it was finally the case, even *before* the seed came, that the largest portion of that people were lost; viz: the ten tribes.

We will now look at a few texts that show still further that their system was one of types and shadows. Heb. 7: 11, "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" This shows that the Jewish system was not the system to abide; and in the next verse he says,—"For the priesthood being changed, there is made of necessity a change also of the law." If the law was *necessarily changed*, the peculiarity of the Jews necessarily ceased; and a restoration of the Jews, *nationally*, would be to change back again, and be, also, a practical denial that "the seed" had "come." In other words, it would be to establish the literal descendants of Jacob in their infidelity.

See Heb. 8: 1, 2, 4, 5, "Now of the things which we have spoken, this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man,"—"For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See (saith he) that thou make all things according to the pattern shewed to thee in the mount." Here the truth is clearly set forth that the whole Jewish Economy was one of types and shadows.

Again, Heb, 9: 8–10, "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of reformation." Here the same truth appears; and Paul assures us that these types and "figures" were only designed to be continued till "the time of reformation;" that is, till Christ came, as the next verse clearly expresses it.

In Gal. 2: Paul speaking of what Christ did, says, verse 14, "But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" He adds, verse 17, "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid." That is, the Jewish ordinances were only types pointing to Christ, and they that be Christ's.—

This he more fully states in Eph. 2: 14–16, "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." This is plain and positive. The peculiarity of the Jews is done away—the middle wall is broken down; and all this, not to build up again the Jews, but to make out of "all nations," according to the covenant of peculiarity made with Abraham, "ONE NEW MAN;" and bring into "ONE BODY" all *the peculiar seed*; which is Christ, and they that "be Christ's."

These and many other texts go to show that the whole Jewish Economy was one of types. To my mind it follows, that the Jews were themselves, so far as they were a peculiar people, merely a type of another people, who are the "heirs according to the promise." This idea is strengthened by the Apostle's reasoning, when he speaks of Isaac as a type. See Rom. 9: 6–9, "They are not all Israel which are of Israel: neither because they are the seed of Abraham are they all children: but, in Isaac shall thy seed be called." That is, they which are the children of the flesh (by natural generation, or the *natural* seed of Abraham,) *these are not* the children of God; but the *children of promise* are counted for the seed. Compare this with Gal. 4: 28, 29, "Now we, brethren, [believers, without regard to previous national distinction,] as Isaac was, are the children of the promise. But as then he that was born after the flesh [the natural seed of Abraham] persecuted him that was born after the Spirit, [viz: *Isaac*, the *type*,] even so it is now." How plain that Paul makes Ishmael, the natural seed of Abraham, a type of the present Jews, and Isaac a type of true believers. He further teaches the same doctrine with regard to the people that were made a peculiar people by the law, viz: the Jews as they are called.—Examine Gal. 4: 21–26, "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons: the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which things are an allegory; for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."

How plain does the Apostle here teach that they that are born after the flesh, *i. e. natural* generation, are not in the true covenant made with Abraham: and that the *natural* seed of Abraham are represented by Agar, and not by Sarah; consequently the literal Jews are no more, *at the best*, than a type of the true people of God. In whatever light the subject is viewed, they are but *a type*; and are now in "bondage" to their own unbelief.

If then they were really a typical people, and *not* the real seed of Abraham, but only allegorically representing the *true seed*; I ask, is there any more reason for the notion that they will be restored, *nationally*, than that any of the other types will be restored? If it would be absurd to teach that the ordinances under the law are to be restored—and if such a restoration would be a denial that the antitype had come, how can the Jews be restored, nationally, without a denial that Christ has come, and a denial that "Abraham's seed" are they that "be Christ's?" For how can the Jews be restored, nationally, and their peculiarities, which distinguish them from other people, not be restored also? And would that not be, to "build again the things" which Christ died on the cross to destroy? See again Eph. 2: 14, "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Compare this with Gal. 2: 18, 19, "For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God." To "live to God" the Jews must be "dead unto the law" which makes, or constitutes their national distinction. If any such national restoration is ever to take place, Paul knew it as well as any in the present age of the world. If he believed it, why did he not labor to promote such an object, by defending their peculiar institutions, instead of leveling all his powers to pull them down? He every where, and on all occasions, went against their national peculiarities; and declares, Gal. 5: 2, "That if ye be circumcised, Christ shall profit you nothing." He evidently considers a return of the Jewish peculiarities a renunciation of Christianity fatal to salvation.

The Jews, then, were but a type of the seed of Abraham by Christ. Christ being "the seed," and those who are Christ's, *by faith*, being the promised heirs, according to the design of God. See Gen. 22: 8; "In thy [Abraham's] seed shall all the nations of the earth be blessed." Compare

this with Gal. 3: 8, 16, 29, "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed," &c.

The World's Crisis.

BOSTON, FEB. 20, 1856.

☞ In consequence of our removal and the difficulty of procuring compositors, we were under the necessity of suspending the issue of the Crisis for one week.

☞ Our correspondents would oblige us much, if, whenever they send money for new subscribers, they will just state that they are new subscribers: otherwise we have to examine our books to ascertain whether their names are on or not.

DATE OF THE PAPER.—We have hitherto, perhaps too much in conformity with the custom of other papers, dated the *Crisis* on Saturday, although it has usually been struck off on Wednesday. We have concluded it would be more consistent and unexceptionable to date it on the day of its publication.

Our friends will remember and direct all letters for this Office to Boston, Mass., instead of Lowell.

Our Change of Locality, etc.

As we have now removed to the Metropolsi of the State, it may, perhaps, be thought by some that we shall conform to the fashions and customs of Metropolitan life, and thus depart from the simplicity of the Gospel; but if ever I felt a deep solicitude in behalf of the Crisis, that in every line and letter it might harmonize with the mind and will of Christ, it is now. If ever I have enjoyed the freedom of the Spirit in commending the case to God—submitting all to His control, it is now. O, I do feel a great solicitude that the glory of God and the edification of the Church may he promoted, and the good of souls be the happy result. It makes my heart burn within me when I hear from different sections of the vineyard, such as that in which Sr. Geirlow resides, the urgent appeals for light and truth in relation to the great and glorious doctrine of the Redeemer's coming and Kingdom. I feel anxious that the Crisis should go forth as on wings of light—blazing with the fire of love—illuminating all in its course—cheering the heart of the saint—comforting the way-worn pilgrim with the glad and triumphant intelligence, "Behold thy king cometh." The bowers of Eden with their blooming glories—the vinyards of Canaan with their pendent clusters of fruit are in view—the olive spreading its luxuriant foliage to the sunlight of heaven—an emblem of peace to which there shall be no end!

O that every correspondent of the Crisis may seek first the honor of Christ, the glory of His name, the adornment of His doctrine, the diffusion of His peaceful, blessed Spirit among men. Let this be the *first, greatest*, nay the *only* object of all who write. Let their eye be single that their whole bodies may be full of light—that they may be the organs of divine communication to their fellow men. Let others, if they choose, strive to be *great*; we will strive to be the *least*, sitting at the feet of Jesus, learning words of Him, to the consolation of our hearts, and the edification of our souls in the divine life. O, that every portion of meat that is dealt out to the household through the columns of the Crisis, may be such as shall strengthen the weak, encourage the wavering, and confirm the confidence of Christ's little ones in the promise of eternal life.

On the one hand, let no one write to gratify self, or display talent in communicating truth; and on the other, let none who have the truths of God's word burning within them, which it is their duty to present through the medium of the paper, keep back from feeding the little flock.—"*He that watereth shall be watered.*" "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Come, Brn., let us form in God's order of battle. Let us come up a consolidated phalanx of faithful soldiers, having on the whole armor glittering in the sunbeams of divine light. Let us organize after the economy of God's house, bound together by the covenant of grace, instituted between God and the soul, ratified in heaven and witnessed on earth by a godly life and conversation. The spirit of Christ is not, as some think, a disorganizing, scattering, distracting principle; it contains the elements of heaven's order; it promotes an organization of God,s house through the sanctification of the word, by the belief of the truth and the harmonizing influences of the Gospel. These elements are not explosive in their character, causing disruption, alienation and confusion in the body of Christ; they are attracting, cementing, binding together the hearts of men in chains stronger than adamant. The influence is not a spirit of repulsion, but of attraction; not of discord but of harmony; not of division, but of cohesion. It is not a spirit of contention and strife, but that which says, "peace be within thy walls." Now, Brn., shall we come into harmony in feeling, concentration in action, oneness of spirit, unity of the faith, and love unfeigned? The names of the first-born Church whose record is in high, will be soon disclosed to the universe, and shall we, when heaven shouts, and the glorified saints sing on Mount Zion, find our names written among the living in Jerusalem? If we would join in the triumph and unite in the song, let us do what we can now for the spread of light and truth in the earth—that the Church may be united in one common bond of love, and thus an electric circle of communication causing heaven's electric fire of love to run from heart to heart, be enjoyed among all the members of Christ's body, and every heart to vibrate in unison with all the rest; so that every whisper of sorrow may be responded to by sympathetic hearts throughout the circle, and every note of praise thrill through the entire ranks of the associated body. Let this spirit be manifest, and light will break forth like the sun, an effulgence of moral glory such as has not been seen since the age in which the sovereign Head manifested His glory on the earth.

Brn. pray much—pray *always*—pray FERVENTLY—pray WITHOUT CEASING—keep the communication open between your souls and heaven—a free and constant intercourse between yourselves and the Author and Finisher of your faith—the Life-giver to the Church. Such a spirit of devotion refines the moral sense, awakens the latent energies of the soul to spiritual action, creates supreme love to Christ and the interests of His Church, promotes spirituality and heavenly-mindedness; in short, re-creates the man, diffuses its benign, softening, cleansing influence throughout the entire being. O, let us strive to overcome—wait on the Lord—renew our strength—mount above the earth like the eagles—soar toward heaven in our affections—and be the light of the world and the salt of the earth. Thus, when all our moral powers are brought into action, and all that we possess is fully consecrated to God, peace will reign within, joy will animate the heart, love will fill the soul, and the full development of the power of Christianity will be realized. Such examples will utter tones of thunder to the transgressor—will address heavenly consolation to the Church, and adorn the doctrine of our Saviour. May God help us thus to live and sacrifice for Him, that we may be remembered with the jewels in the Great Day.

Affairs of Kansas.

As the spirit of war which has so long pervaded the Eastern continent, and thrown the governments occupying the territory of the old Roman Empire into commotion and distress, is beginning to diffuse itself alarmingly within our own hitherto peaceful borders, I have deemed it advisable to give what information I could on the subject which is likely now to become the all-absorbing theme in our land. It is pressing upon the attention of Congress, and all the officers of government, as well as the members of both houses, are beginning to feel that a crisis is impending, and danger of civil war is imminent.

Implements of death are being purchased for Kansas, even in Massachusetts. Last Sunday evening a meeting was called on this subject, in this city, at which we learn some $4 or 500 were raised for the purpose.

Preparations are made, if reports from Washington may be relied on, to arrest the members of the Legislature in Kansas at its meeting on the 4th of March. Should this measure be carried out, it would come upon the nation like an earthquake shock, that would shake the pillars of the Union. What scenes are now before us, we know not; but it would not be strange if our ears were made to tingle with the report of American citizens engaged in deadly conflict, in which torrents of blood may flow. Provided civil war should ensue, what would restrain the savage ferocity of bondmen goaded to desperation, from sweeping all before it in many sections of the slave-holding States? We would willingly pray that God's providence might avert such a catastrophe, but blood cries for vengeance—"*Mene, mene, tekel, upharsin,*" is written on the walls of the palace, and the long-delayed judgment must come. Let us, Brn., take heed that we be not overtaken in the snare, but stand aloof from the spirit of war which is fast spreading over our country, and be prepared to escape all those things that are fast coming on the earth.

For the Crisis.

Letter from Br. Roworth.

NEW YORK, Feb. 11, 1856.

Bro. Merriam:—I am happy to say that the brethren and sisters here are strong in faith, looking for deliverance the coming Spring. I cannot see how we can carry the prophetic periods beyond that point. I had thought that they ended last Spring, reckoning the going forth of the commandment 445 years before Christ, and 1855 after Christ would make 2300 years. This would be true if we were to commence Anno Domini 1, one year after the birth of Christ; but if we call it Anno Domini 1 at the birth of Christ, then it must run to the Spring of 1856 to make the full 2300 years. So the argument is good for the days to end in the month Nisan, and our Deliverer to come, the host to be delivered, and the sanctuary to be cleansed. O, my dear brother, is it so? Are we so near home? Will the vision speak and not lie? O, happy thought, to all the tried and tempted ones! My soul says, Amen! let it come; and my daily prayer is that all my dear brethren and sisters may be found ready for the great event—without spot or wrinkle or any such thing.

I am happy to say that there is a waking up amongst the virgins here, and an anxious desire for all the Advent brethren and sisters to become united in one body, Jesus Christ being the Head—as we acknowledge no other. This is just as it should be; for Jesus prayed that his Church might be one as he and the Father were one. We are truly living in a very solemn time, when they who are in darkness are now crying, "peace and safety," when "sudden destruction shall come upon them, and they shall not escape." But, brethren and sisters, we "are not in darkness that that day should overtake us as a thief in the night;" we "are not of the night, but of the day." Let us "be sober and hope to the end." When a few more weeks shall have passed, I trust our deliverance will come.

Yours, looking for Immortality and Eternal Life, this year,

ELD. WM. ROWORTH.

Letter from Br. R. Wakefield.

NEWARK, Feb. 14, 1856.

Br. Merriam:—Last week I wrote you to send us thirty copies of the Crisis, next volume. Enclosed is the amount of our subscription.

I hope, dear brother, the Lord will bless you and prosper you in your work of faith and labor of love, and give you an abundant reward in his everlasting kingdom.

Let the Crisis continue to be, as it has been, a messenger of peace and love, freighted with Gospel truth and grace, independent of parties, a free medium for the transmission of those heavenly rays which the Father of lights may in mercy communicate to His Church. Then will it be, as also it has been, a blessing and a comfort to the toiling traveller, and a source of instruction to the enquirer after light and truth.

Yours, in hope of soon obtaining the crown of life that fadeth not away, at the appearing of Jesus our Lord,

R. WAKEFIELD.

☞ Inasmuch as we have found it difficult to obtain compositors, since our removal to Boston, the thought has struck our minds, that there may, perhaps, be some of our sisters in the faith of Jesus, residing at a distance, who might like to work in the office of the Crisis, in setting type.

We want immediately two *experienced* hands, and for such we would pay the highest prices paid for female compositors. Please address a line to the Editor.

☞ Our friends will observe that the Committee have altered the terms of subscription for those who receive 30 copies to one address, for 6 months, from $18 to $22; and for those who receive 20 copies to one address, for 6 months, from $14 to $15. The object of making this change is that the terms may be made more equal for all our subscribers.

For the Crisis.

The Lamb and the Lion.

BY WILLIAM SHEPHERD.

Once on Calvary's rugged brow
The Lamb of God was slain;
Unlike this Lamb He's coming now
In majesty to reign;
But as the Lion of Judah's tribe
He comes—the Conquering One.
Great day of God; who shall abide,
When Nations meet their doom?

Brn. Beloved of God; When John the baptizer emerged from the "deserts" and began in the wilderness of Judah to discharge fearlessly the high and holy functions of his divine commission in calling upon mankind to "Repent, for the kingdom is at hand," with that solemn authority so characteristic of the inspired messengers of God; perhaps in all his ministry he never uttered a more glorious sentiment, or one containing a more important truth to a perishing race than the following: "Behold the lamb of God, which taketh away the sin of the world." This was a heart-consoling exclamation of John's, more especially to the guiltless Israelites as they alone were capable of comprehending the depth of its meaning, and fully appreciating the important truth which it contained. They saw in Jesus the perfect sacrifice which had been prefigured for so many centuries in those sacrifices, "which can never take away sins." They understood the law of sacrifice would be consummated by and through him who was the Lamb of God. How beautifully appropriate the emblem under which the Son of God is here introduced to the world in his first advent. When we reflect upon the innocence and moral excellence manifested through the entire period of his suffering and laborious mission, we are ready to inquire Where in all creation could be found an emblem more befitting than an innocent Lamb, both as regards the purity and perfection of his character, and his offering himself once for all? He ever exemplified a lamb-like meekness of character, he "gave his back to the smiters." Examine, if you please, the developments of his character and see if he was not "without blemish and without spot." Behold him in the manger (strange birth place for the Son of God); in all the loveliness of his infancy—his flight into Egypt, under divine direction, from the face of Herod the destroyer—his return to the land of Judea—behold him in the temple (still but a child) confounding the most learned of the Rabbi's with the abundance of his wisdom—observe him in his public ministry, his contacts with the enemy, by whom "when he was reviled, he reviled not again," "enduring the contradiction of sinners against himself." On all these trying occasions did he not ever evince a spirit of the utmost kindness and forbearance? Behold him dispelling the fears of the timid, imparting joy to the sorrowful, understanding to the simple, strength to the weak, hope to the disconsolate; binding up the broken-hearted, healing the wounded, feeding the hungry, bidding the lame to leap forth, cleansing the lepers, giving sight to the blind, unstopping the ears of the deaf, causing the dumb to speak aloud in praise to God, and with his simple fiat raising the dead! Behold him in his temptations with the devil, his victory over that arch-fiend.

"Cold mountains, and the midnight air,
Witnessed the fervor of his prayer;
The desert his temptations knew,
The conflict, and the victory too."

Behold the Lamb of God in Gethsemane—before his false accusers in the judgment hall, condemned to be crucified—see him scourged, clothed in purple, his sacred head disfigured with a "platted crown of thorns"—mark him smitten on the "head with a reed"—see his accusers "spit upon him," "and bowing their knees, worship him" in derision. Behold him conveyed by the vociferous multitude to Calvary's mournful height. Look upon him nailed to the bloody cross,—see the blood oozing from his forehead, his hands, his feet, and from his side pierced by a soldier's spear—"wounded for our transgressions, bruised for our iniquities, the chastisement of our peace laid upon him," cut off from the land of the living, pouring his soul out unto death; and lo! amid the painful scene creation is moved in sympathy with fearful heavings of emotion sad. And in the midst of this fearfully exciting and terribly sublime scene, behold the Lamb of God in his last expiring moments, and listen to his dying utterance, "Father forgive them; for they know not what they do." And here we remark that the Son of God never offered a prayer, but such as was in harmony with the Father's will; hence even for those poor wretched beings, who laid cruel hands upon him, and who actually put him to death, even for such there is a ray of hope! O, what a fullness of love dwells in the bosom of the Redeemer! Should this article fall under the eye of some wanderer from God, may this thought deeply penetrate his heart, and result in that genuine repentance which gives peace with God through our Lord Jesus the Messiah; and in this connection we cannot but add, that should a man perish under such infinite benevolence, how great must be that loss.

But we proceed—here at the crufixion, Jesus virtually fulfils the character presented under the figure of a Lamb by the one offering of himself for all, and while he virtually ceases to appear under this emblem, he assumes the more majestic and imposing character of a Lion; though as the first will not actually cease until the close of this dispensation, (which is very near its terminus,) so the second will not be "made manifest" until the establishment of the heavenly administration at his Second Advent.

Through all the dispensation of the Gospel, this beautiful sentiment has ever been prominent in its sweet and melting influence, "Behold the Lamb of God, which taketh away the sin of the world!" O sinner, behold the Lamb of God as presented to you in the volume of inspiration, and live forever. Behold him in his humiliation, his ministry, his agony and death. Behold him here, and let the bloody scene of Calvary penetrate your inmost heart, that you may feel willing at once to "die unto sin," and by the Eternal Spirit be "made alive unto God." View him now as in the Gospel, *Jesus the Lamb*, and secure thy salvation; for soon, very soon, it will be too late. The hour of probation will be past and gone forever; and thou shalt be summoned to witness another scene of awful grandeur which shall bring terror and dismay to an unbelieving world: for "Behold he cometh, with clouds, and every eye shall see him; and they also which pierced him, and all kindreds of the earth shall wail because of him, even so, Amen. He will not come as "the Lamb of God;" ah, no, but as "*the Lion of the tribe of Judah.*"

The difference of character presented under those figures, you will observe, is of the most stsiking nature. The transition from a Lamb to a Lion, all must admit, is remarkable. The Lion in Scripture usually designates a great warrior, or conqueror. It also symbolizes dignity, exaltation, and power, which we shall find comports in every particular with the descriptions ot Jesus in his second coming as set forth by the inspired writers.

"Judah, thou art he whom thy brethren shall praise; thy hand shall be on the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" "The Lion is come up from the thicket, the *destroyer* of the gentiles is on his way. He is gone forth from his place to make thy land desolate; and thy cities shall be laid waste without an inhabitant." "Behold he shall come up as a lion from the swelling of Jordan against the habitation of the strong." "O God, thou art terrible out of thy holy places, our God shall come and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. A fire goeth before him and burneth up his enemies round about." "He shall break them with a rod of iron . . dash them to peices like a potter's vessel." Again: "Who is this that cometh from Edom, with dyed garments from Bozrah? . . . . (so) glorious in his apparel, travelling in the greatness of his strength! I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me; for I will tread them in my anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come. And I will tread down the people (his enemies) in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. Behold the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." "God came from Teman, and the Holy One from mount Paran, Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light. He had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting." Finally: "And I saw heavens opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war, His head and his hairs were white, like wool, as white as snow, and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters, his countanence as the sun shineth in his strength, and on his head were *many crowns*; and he had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and the wrath of Almighty God, and he hath on his vesture, and on his thigh a name written: *King of Kings, and Lord of Lords.*" Behold the Lion of the tribe of Judah, the Root of David, he hath prevailed.

We have in as concise a manner as is consistent with the nature of the subject contemplated Jesus, both in his lamb-like and lion-like characters. We might have adduced numerous other Scriptures bearing on the subject, but we trust a sufficient number has been presented to show that there is a striking difference in the manifestation of Jesus as first he came, and that manifestation which is yet future.

In the capacity of the Lamb of God, *at his first advent*, the divine purpose was accomplished; and his humiliation, his life, and his work, all sweetly harmonise without a jarring note: so in the capacity of the Lion of the tribe of Judah, at his glorious second appearing (now impending) "the eternal purpose" of God will be fully consummated; and Messiah's herculean "work before him," will equally accord with the royal character under which he is symbolized.

Let us now briefly view the Son of God in these two aspects, and carefully mark the contrast. *As the Lamb*, he had "not where to lay his head"; *as the Lion*, he comes the rightful heir of "the purchased possession"—"the earth and the fullness thereof." Once he suffered, and the powers of darkness seemed for "a little while" to triumph, for that was the day of men; *now* he endures no longer; it is the day of God. *Then* he extended to sinners the golden sceptre of mercy, which they might touch and be preserved; *now* he comes wielding the iron rod, with which he breaks his foes and "dashes them to pieces like a potter's vessel." *Then* he was derided, spit upon, clothed in purple garments, and worshipped by a few in derision; *now* he comes adored by many, and robed in the ineffable glories of the divinity—amid the joyous hallelujahs of innumerable, holy and happy intelligences—worshipped by "the whole family in heaven and earth." Hallelujah to God, in view of such scenes of grandeur and glory.

Again, *at his first coming* he had but few attendants and fewer followers; *now* ten thousand times ten thousand swell the triumph of his train, "And the armies which are in heaven, follow him upon white horses, clothed in fine linen, clean and white." *Then* upon that sacred head "a platted crown of thorns" was placed by wicked hands, symbolical of his rejection as King; *now*

He comes! adorned his brow,
"And on his head are *many crowns*;"
"The Lion of the tribe of Judah."
Who can endure his frowns?

Then he prayed in behalf of his enemies, "Father, forgive them, for they know not what they do;" *now* the stern and authoritative mandate proceeds from his lips, "Those of mine enemies which would not that I should reign over them, bring them hither and slay them before me." And finally, *then* he came but to tarry a little season; *now*, blessed be God, he comes to take up his abode forever and ever. The trump of God has sounded—the sainted dead are raised—the living are changed to immortality—the wicked are destroyed—the kingdoms of this world are become the kingdom of our Lord and of his Anointed—the curse is removed—all tears are wiped away—there is "no more death, neither sorrow nor crying"—no more pain,

"for the former things are passed away." The Apocalyptic declaration is fulfilled. "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God *himself* shall be with them, and be their God."

"Shout, all the people of the sky,
And all the saints of the Most High;
Our Lord, who now his right maintains,
Forever and forever reigns."

Beloved, in view of this great day impending—in view of the glory to be revealed—in view of the joys that are set before us, O, let us be faithful—keeping the commandments of God and the testimony of Jesus—improving all the privileges and blessings offered through him as "the Lamb of God," that we may ultimately realize all that happiness and glory which will be bestowed upon the saints through him as "the Lion of the tribe of Judah."

"Now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

Elizabeth City, N. J., Dec. 1855.

Letter from Br. Anson Little.

Macomb, McDonough Co., Ill., Feb. 4, 1856.

Dear Br. Merriam:—I thank you for your kindness in publishing and sending the Crisis, not only to me, but also to the world. It is my wish that the Crisis might be sustained, and I send you * * * to help you in your good undertaking to arouse a slumbering Church and a guilty world, to awake and trim their lamps and be prepared to meet our coming Lord; for without doubt the two thousand three hundred days, or years, will soon run out; and then we have the promise from Him that cannot lie, that the sanctuary shall be cleansed. Therefore, the next great prophetic event may be the Day of the Lord which hasteth greatly. May you and I, my dear brother, be prepared to meet that day with joy and gladness, is the prayer of your unworthy servant, Anson Little.

Letter from Brother Horatio Slater.

Granby, Feb. 7th, 1856.

Dear Brother Merriam:—I enclose one dollar for your paper, and should be glad to send five, if I were able to labor.

It seems as though I could not be deprived of reading the Crisis. It truly cheers my heart, while passing through the last day perils, to read the soul-stirring letters from the brethren and sisters scattered abroad. I believe that our work is almost done. I don't expect to continue long, unless Jesus comes very soon; but if I fall I believe I shall rise again, and put on immortality, O, may the spirit of the Lord rest upon you, that you may be able to feed the flock of Christ. May the Lord bless you in all your labors, is the prayer of your

Unworthy brother,
Horatio Slater.

Letter from Sr. S. J. Higgins.

Ware, Feb. 5, 1856.

Br. Merriam,—Will you please to recall my husband's appointments, as he is sick with a fever. He had thrown it off, but exposing himself too soon, is obliged to yield to a second attack. He appears to be doing well. We, through the blessing of God, hope for the best. Say to the brn. that he will endeavor to meet them when able.

Your sister, looking for that land "where the inhabitants will never say, I am sick."

S. J. Higgins.
For A. M. Higgins.

P. S. Will the *Christian Reformer* please copy?

☞ Gen. Lane of Kansas in a letter to President Pierce, dated Jan. 21, calls on the federal government to interpose and protect the free State citizens of Kansas from an overwhelming force of the citizens of Missouri, who seem bent on destroying both life and property.

☞ Will Br. Linus Wilcox give us his Post Office address?

☞ We have received orders for Br. Z. Campbell's works which we cannot, at present, fill. Hope to have more on hand soon.

A letter from St. Petersburg says that in the course of the last campaign in Asia, more than 60,000 images of saints were dispatched from that city for the edification of Gen. Mouravieff's army. Prince Paskiewitch is still alive, but beyond the possibility of recovery. His disease is internal cancer.

Kansas Calls for Help.

The Governor of Ohio has sent to the Legislature of that State a special message on Kansas affairs. This message was occasioned by the following circular, which, it appears, has been sent to the Governors of the other States, and which Gov. Chase communicated to the Legislature along with his message.—The same circular has been received by Gov. Clark of New York, and was communicated to the Legislature of that State, on Saturday the 9th. A similar communication, we presume, has been received by Gov. Gardner:

Lawrence City, K. T., Jan. 21, 1856.

To His Excellency the Governor of Ohio:

Sir: We have authentic information that an overwhelming force of the citizens of Missouri are organizing upon our border, amply supplied with artillery, for the avowed purpose of invading our territory—demolishing our towns, and butchering our unoffending free State citizens. We hope to be able to hold out until assistance can reach us. We respectfully request, on behalf of the citizens of Kansas, that such steps may be taken by the people of the States as humanity suggests, to prevent the successful carrying out of so inhuman an outrage.

Respectfully,
John H. Lane, Chairman Ex. Com. K. T.
C. Robinson, Governor elect of Kansas.
Geo. Deitzler, Secretary.

In his message relative to this appeal from Kansas, Gov. Chase gives a brief history of the proceedings in that territory, and describes the present alarming condition of things there. He states that he has information from various sources which fully confirms what is stated by Messrs. Robinson and Lane. On the reception of this message there was a short and exciting debate.

It appears that the people in several of the counties of Ohio were already doing something to aid the settlers in Kansas, and this official appeal from that beleaguered territory, will doubtless quicken their movements. The *Plainville Telegraph* of Feb. 6th, has the following paragraph:

"*Help for Kansas*—Is coming in quite freely; Guns, Rifles, Pistols, Swords, and some Money. Mr. Seth Marshall has been associated with us upon the Committee for the County, and during the present week will call upon our citizens. It is now the turning point with Kansas! In our next paper we must be able to report what help the people of Kansas may expect from Lake County.—Our neighbors of Ashtabula County, the past week, sent on arms sufficient for two companies—and we hear rumor that Gen. Bierce of Summit County, has already enlisted a regiment of 300 men! While we still labor and hope for a peaceful issue of this struggle—it will be well to 'keep our powder dry.'"

It is very certain that Atchison and Stringfellow are diligently endeavoring to organize a force in Missouri, with which to murder the free State settlers in Kansas and destroy their towns; and they feel encouraged to do so by the special message of President Pierce. The New York Courier and Enquirer has a letter from Lawrence dated Jan. 26, from which we take the following:

"While these things are transpiring in the territory, we observe that our neighbors in Missouri are preparing for a death struggle. All along the border of that State military companies are forming, and are daily drilling and qualifying themselves for service. There is not a doubt but that another expedition is being fitted out for an invasion of the territory. Several *expresses* have arrived within the past few days bringing information of the movements of the enemy, and urging us to be on our guard against surprise. So numerous, and from so many different points has this intelligence come, that Generals Robinson and Lane have commenced making preparations for their reception. The several fortifications which were thrown up during the late invasion, have been fitted up, barracks built within them, and each one is now garrisoned by a company of volunteer soldiers, who exhibit all the tactics of regular service. Sentinels are constantly on duty, and no person is allowed to enter or depart without the strictest surveilance.

'Couriers have been dispatched through the country, requesting the people to organize military companies, and hold themselves in readiness to march at a moment's notice; while others have been sent to the border towns in Missouri to purchase ammunition. A half a ton of lead was brought into town yesterday, and several hundred pounds of powder, and more is expected to-night. Measures will also be taken to collect a large supply of provisions at this point, for it is evident we have more to apprehend from want of provisions and provender for horses, than from any other cause. We are also short of arms. A thousand Sharp's rifles would be the greatest boon which could be conferred on us at this moment. These implements of warfare, in the hands of a coward, would convert him instantly into a brave man. Our friends in the States should take measures to send us a quantity at once. No one need be afraid they will be used improperly, as we have as cool men as there are in the world, to direct when they shall be used. The few arms among us already have saved us from destruction. We also need mrney. The people are poor. They have expended large sums in getting here and in getting located, and can but poorly afford to spend their time and money to fight the battles of freedom, where every true-hearted American is alike interested with themselves."

Preparing for War.—The recent rumors set afloat by the Washington correspondent of the New York papers of a suspension of friendly intercourse between the United States and Great Britain, have alarmed the good people of Canada, and they are making preparations for war. The Rochester Union is informed by a gentleman direct from Toronto, that fourteen loads of ammunition are now on the road from Kingston to Toronto. Each load is drawn by four horses, and Mink, the stage proprietor, is to receive $1200 for the transportation service. This looks warlike—as if the people of the province were alarmed. The transportation of ammunition by land such a long distance is unusual, and must cause some excitement among the people along the frontier towns.—*Buffalo Daily Courier.*

The national debt of Russia amounts at the present moment to 1,158,988,000 silver roubles; in the year 1844 it was only 833,024,000 silver roubles.

Extracts from a Kansas Letter.

We copy the following interesting paragraph from a letter published in the *Traveller*, written at the Free State Hotel, Lawrence, Kansas Territory, Jan. 25, 1856:

"As I write, the heavy and measured tread of the sentinel, as he paces his beat on the roof above my head, in the midst of a blinding snow storm, reminds me that I am at the very focus towards which all eyes are now turned. And well they may be. This nation, at least the northern portion of it, are not aware that they are standing on the very brink of a volcano, just ready to belch forth its destructive torrents. Recent events, of which you are already cognizant, indicate a desperation on the part of the slavery propagandists which will lead them to any length. Since the termination of the Shannon war, so called, outrages have been committed which indicate a savage ferocity which puts to shame the atrocities of early Indian wars.

The immediate condition of affairs is on this wise. The South are determined to have Kansas at any hazard short of self-destruction. The people of this territory at least, and I hope of a part of the North, are determined she shall not, *unless by fair means*, and on those terms she cannot get it. The climate, the soil, the scenery here, everything combines to make men and women prefer to die here rather to live elsewhere. Multitudes of true-hearted men and women have planted themselves here as champions of freedom, on a soil they mean to defend against the curse of slavery. To a man, aye to a woman, they will die rather than yield. If you would see an exhibition of the spirit of '76, come here.—Men are to-night in the midst of an inclement storm, not surpassed by a New England north-easter, sleeping on their arms in the trenches, or pacing with silent and muffled tread their rounds on guard. The women two have been busily at work running the bullets and making the cartridges; and not a few of them take for their recreation a turn at the target to gain skill in the use of the revolver.

The truth is we are liable to a surprise at any moment. Bands of picked men are being quietly organized in Missouri to rendezvous at different points and then to rush in upon us like savages, under cover of night, and destroy our town and seize the leaders.

Gen. Robinson does not sleep at his own house, but takes his quarters here in this fortress, and sleeps sometimes in my room, while a company of soldiers are quartered in another near by. The roof of the building, three stories in height, has a parapet running all around it, pierced with loop holes, from which in a street fight there could be poured a most destructive volley of rifle balls. The thorough lookout which is being kept, will, we think, prevent us being taken by surprise, and so long as we are supposed to be well and completely armed and determined to die rather than be taken, to be hacked to pieces by demons with wood hatchets, they will not meddle with us. But we need *arms. We must have them. Ammunition, men;* all the needs of *war*. To be prepared for war is the best guarantee of peace. A large commission has been sent West, North and East, to urge the necessity of immediate action.

I have for a long time felt that the crisis had come, and that the question had to be decided here; but I did not know the desperation which the slave power would throw into this her last struggle, and the final decision of her fate."

Desperate Affray in a School House.—The Lebanon (Tenn.) Herald of the 24th ultimo gives the following account of a terrible and fatal fight in a school-room in Wilson county, in that State:

"The most distressing homicide we ever heard of, occurred in this county, about seven miles northeast of Lebanon, on last Monday morning week, between Rufus Watson and his three sons on the one side and two sons of John New on the other. The unfortunate difficulty occurred in a school-room.—Young New, aged about 19 years, was shot through the heart, and expired immediately; and his little brother, some 13 or 14 years of age, was almost literally cut to pieces, receiving no less, we learn, than seven dangerous wounds, every one of them penetrating to the hollow. Strange as it may appear he is still living, and hopes are entertained of his recovery. Rufus Watson received the contents of a pistol loaded with bird shot in his breast, but was not seriously hurt. The difficulty grew out of an old grudge that had existed between the heads of the respective families.

"Watson and his sons were tried at Taylorsville on Friday last. On hearing the evidence the court held them to bail in the sum of four thousand dollars. One of the boys was bailed out, but the other two and the father, failing to give bail, were committed to jail to await their trial at the next term of the Circuit Court."

Hawaii.—Eruption of Mauna Loa.—We have received a letter from a correspondent residing at Honolulu, dated the 4th of December last, which gives interesting particulars in relation to the eruptions from this volcano. About the 1st of November last, strong apprehensions were felt by its citizens that Hilo would be destroyed by the lava flowing from near the top of Mauna Loa. At the date of this letter these apprehensions had been revived; and it is stated that, unless the eruption now ceases, or is greatly diminished, there seems hardly a hope but that the worst fears of the inhabitants of this place will be realized.

The termination of the stream of lava on the 16th of December last was eight miles west-south-west from Hilo, and its course was directly towards Byron's bay and the town. On the night following, it made an unusually rapid progress and spread over a much wider space than before, which circumstance was probably owing to the structure of the ground.

Our correspondent expresses the opinion that the next advices from the seat of danger will be of such a character as to indicate with some degree of certainty the fate of the finest portion of Hawaii. The destruction of Hilo would, indeed, be a great calamity to these islands.—*Washington Union.*

Kansas Emigration—*Octagon Settlement*.—A company has been formed in this city, composed of fifty-five families, and numbering in all about two hundred persons, who will emigrate to Kansas the coming Spring. They have a subscribed capital of $29,500. A site has already been selected—a place on the banks of the Neosho river, near the southern boundary of Kansas.—*N. Y. Evening Post.*

We shall, in all probability, hear in a few days that a civil war rages in Kansas.

Fate of the Murderers of Lovejoy.—A correspondent of the *Ravenna Democrat*, writing from Alton, Illinois, says:

"An old and intelligent citizen, formerly of the [illegible] who was present at the death of Lovejoy, stated to me that as he was acquainted with the two men who shot him, he resolved to mark their after history. The first, a Dr. Beall, went to Texas, was taken by the Indians, and chopped to pieces and divided among the tribes. The other man by the name of Jennings, went to New-Orleans, and in an affray in a gambling-house was cut to pieces with a bowie-knife. Thus perished the miserable murderers of Lovejoy. The fall of Lovejoy was the death-blow to the growth and prosperity of Alton. Many business men became disgusted, and abandoned the place, and others who were seeking homes and business places in the West passed it.—Thus for more than twelve years, Alton was a hiss and a byword, and it is only very recently that it has exhibited signs of life and growth. It is a fixed fact in the minds of the people of Alton that no such occurrence would be permitted to transpire in their midst again."

Washington Rumor.—A Washington correspondent of the *Herald* telegraphs, 16th inst. as follows:

"Gov. Shannon left this afternoon for Kansas. He will travel night and day until he reaches Shawnee Mission. The President desired him to arrive there before the State Legislature assembles at Topeka on the 4th of March next. He has full power, I understand, to arrest the members of that Legislature, as its meeting is deemed by powers that be an over act, and as such deserving of severe punishment. If he carries out his instructions, it is thought by gentlemen now here, who are residents of Kansas, that there will be a collision between the federal authorities and the Free State men."

Washington, Feb. 16.

Gov. Shannon.—Gov. Shannon will leave this afternoon direct for St. Louis, and thence to Kansas. Immediately on his arrival, he will remove his office from Shawnee Mission to Lecompte, the centre of the prevailing difficulties.

Orders will be issued from the War Department this afternoon, and will probably be conveyed by Gov. Shannon to Col. Sumner, of Fort Leavenworth. These orders will no doubt be in accordance with the President's views, as expressed in his late Kansas message and the recent proclamation, with the design firmly to enforce them. There are 800 troops at Fort Leavenworth, and 400 at Fort Riley, who are to be called out if circumstances shall demand it.

From Kansas.—The Leavenworth Herald of Feb. 9th says that a pro-slavery meeting was held there on the 2d inst., at which it was determined to offset the influence of the Free State agents sent abroad by dispatching Gen. W. McLean to the Southern States to give the people the pro-slavery aspect of the case and to urge Southerners to emigrate to the territory and aid in rescuing the control of affairs from the hands of the abolitionists of Lawrence.

Robinson, Lane, Brown & Co. are doing everything possible to bring on a civil war. They apprehend that many Free State men will refuse to follow them into rebellion against the federal authority and the laws of the territory.

The Topeka Herald appeals to the friends of the North and East to hold themselves in readiness to march at a moment's notice, that the struggle begins to show itself in earnest, and invokes the people to die in preference to surrendering.

The Herald of Freedom says that Messrs. Robinson and Lane have adopted precautionary measures and organized a regiment; that the forts are guarded day and night and that munitions of war were being collected in readiness for instant service, an attack being expected.

The President's special Kansas message had reached Leavenworth but not Lawrence.

India and China. Bombay dates are to Jan. 22. The Santhal insurrection was suppressed, and quiet exists throughout India.

Great Britain is about to seize Oudue to to allow its King a pension of half a million of dollars, to reduce its army from 80,000 to 15,000 men, and appoint the English General Outram, Governor of the country.

A very angry correspondence is said to be passing between Rome and Austria on the use of the concordat in Lombardy.

One week later from Europe.

Halifax, Feb. 17.

The royal Mail Steamship Canada, from Liverpool on the afternoon of Saturday, the 2d, inst., arrived here at 4 o'clock this morning, en route for Boston.

The London Morning *Advertiser* has the following announcement:—

"We regret to hear that at an interview which Lord Clarendon and Mr. Bachanan had together at the foreign office on Tuesday, very angry words passed between them relative to the Central American Question.

Peace Negotiations. The dispatches of the Russian Government completing and confirming the telegraphic announcement of the unconditional acceptance of Austria's propositions, were received at Vienna on the 23d ult, and a courier immediately conveyed them to Paris and London.

A memorandum embodying the proposition has been signed at Vienna, sent to Paris and London, and it is reported that the Congress will meet in Paris Feb. 16th; that very little time will be lost in the discussion, and that the whole will be brought to a conclusion by Feb. 25th. The signing of preliminaries prior to opening the Congress, now only awaits the arival of the Turkish Plenipotentiary.

Baron Burnow and Count Orloff are the Russian Plenipotentiries, assisted by Messrs. Titoff and Fenton; Lord Clarendon represents England; Marquis Daszelio, Sardinia; Count Buol, Austria; M. Waleski, France; Dennis Posha, Turkey.

Obituary.

"*Blessed are the dead which die in the Lord.*"

Died, in Brunswick, at the residence of Br. Allen Getchell, on Saturday, Feb. 2, Br. Ranson Getchell, aged about 22 years.

A few months ago, Br. Getchell gave his heart to God, and was made happy in the faith of the Gospel. His sickness, which was consumption, he bore with great patience and resignation. Never was he heard to utter a murmuring word, but always seemed joyful in the thought, that all things worked together for his good. Before his death he gave directions concerning his funeral and selected a place for burial. He then calmly fell asleep in Jesus, rejoicing in the blessed assurance that he should sleep in the grave but a little while, before the Saviour that he loved to the end, would awake him to immortality.

May the same hope and faith that sustained this dear brother, be the consolation of all the mourning relatives and friends, that they may be prepared to meet him him where partings shall be known no more.

The funeral of Br. Getchell was attended by the writer, who endeavored to present the word of life from 1 Cor. 15: 54.

R. R. York.

Yarmouth, Me, Feb. 8, 1856.

For the Crisis.

The Righteous Dead.

Thoughts suggested on hearing of the Death of brother and sister Crawford.

How blest are the dead, who die in the Lord!
How sweet they sleep in their rest undisturbed!
The cares, woes and tumults of life all are hushed,
And lowly they sleep, as they moulder in dust.

So truly we loved them, we fain would have prayed,
O death, cruel death, let thy cold hand be stayed—
O, pray let them linger, our sad hearts to cheer,
To guide, love and cherish their fond children dear.

But death, the last foe, has not yet been destroyed—
Soon, soon, he will be, at the voice of the Lord;
Then, then, comes the triumph, our friends will come forth,
To meet the redeemed, in the glorified earth.

O may the dear Lord, in his power and his might,
Help us onward to move in life's pathway aright;
And when the last trump of his angel shall sound,
With his glorified saints, may we all then be found.

Eliza Whitford.

Washington, Erie Co., Pa., Jan. 26, 1856.

APPOINTMENTS.

If the Lord permit, I will preach at
Freeport, (Flying Point), Feb. 24.
Durham, (Parker School House), March 2.
R. R. York.

The Lord willing, I may be expected to administer the word of life as follows:
Portsmouth, N. H., Sunday, Feb. 24th.
S. S. Brewer.

The Lord willing, I will be at the following place to preach the word:
Orrington, Feb. 23d and 24th.
A. Ross.

Providence permitting, we will preach at Waldo Hall, Worcester, as follows:
J. Hemenway, Feb. 24.
H. Pratt, March 9.
E. Burnham, March 16.
S. S. Brewer, March 30.

God willing, I will preach in
The Advent Chapel, in Danville, Canada East, the two last Sabbaths in February, and in the vicinity, during the week, as the friends may arrange. I hope to see many of my former friends.
Edwin Burnham.

By divine permission, I will preach at
West Hawley, Mass., Sunday, Feb. 24.
W. Sheldon.

The Lord willing, I will preach at
Manchester, N. H., Thursday eve, Feb. 21.
Nashua, N. H., Friday eve, Feb. 22.
Lawrence, Mass., Wednesday eve, Feb. 27.
Salem, Mass., Thursday eve, Feb. 28.
Lynn Dye House, Mass., Sunday, March 2.
D. E. Moulton.

The Lord willing, Br. Boutell will preach in Lawrence, Mass., Sunday, Feb. 24.
Bro. S. S. Brewer, Sunday, March 2.
Bro. John Couch, Sunday, March 16.
In behalf of the Committee,
F. Flanders, *Chairman.*

The Lord willing, I will preach at
Brimfield, Sunday, Feb. 24.
Clinton, Tuesday eve, Feb. 26.
Westford, Wednesday eve, Feb. 27.
Lowell, Thursday eve, Feb. 28.
Lawrence, Sunday, March 2.
Exeter, N. H., Tuesday and Wednesday eve, March 4 and 5.
Salem, Friday eve, March 7.
Lynn Dye House, Sunday, March 9.
Westboro', Tuesday eve, March 11.
Samuel Bragg.

Notices.

BOOKS FOR SALE AT THIS OFFICE.

Voice of the Church, by D. T. Taylor. Price $1; postage 17 cts.

A Treatise on the 24th and 25th chap.'s of Matthew, by I. C. Welcome. Price 33 cts. postage 6 cts.

We call attention to the following valuable works:—

Pauline Theology,	15 cts. single,		$10 per 100		
The Old Paths,	18 "	"	12 "	"	
State of the Dead, by Milton,	5 "	"	3 "	"	
Intermediate State, by Grew,	5 "	"	3 "	"	
Future Punishment, by Grew,	2 "	"	1 "	"	
Scripture Tract,	3 "	"	1,50 "	"	
The Church not in Darkness,	5 "	"	3 "	"	
The Three Worlds,	5 "	"	3 "	"	
The Last Days,	5 "	"	3 "	"	
Voice of Warning,	5 "	"	3 "	"	
New Heavens and Earth,	5 "	"	3 "	"	
Outline of the Coast,	3 "	"	1,50 "	"	
Voice of the Church,	$1 "	"	9 "	doz.	

John Cumming's works, 75 cts. per volume.
Romanism, by John Cumming, $1,00.

The following from the pen of Eld. Z. Campbell:

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

Materialism Scriptural—or, The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

☞ Bro. Brewer's Hymn Book, called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

BUSINESS ITEMS.

Br. George Waugh's Post Office address is Stoughton, Mass.

Br. S. G. Mathewson's P. O. address is Bakersville, Conn.

Br. F. H. Berick's Post Office address is Laporte, Indiana.

Br. Miles Grant's P. O. address is Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

Cash Receipts.

J M Dodge, S Leonard, R S Currier, S Hall, S Woodruff, C J Brown, L Storrs, F W Hutchins, J W Gilman, E J Gilman, B P Braley, C H Child, G Barrows, E A Martin, J Clough, M C Webster, E Heath, J J Johnson, T Baily, L Morin, N McCulloch, W S Devereux, O Dunham, J Armstrong, D Ford, A Smith, S Harding, N Woodcock, J Gale, B C Bancroft, Thos Williams, J G Smith, J Clark, S Boardman, T Chase, D Howell, J Blaisdell, E Piper, Mrs H Wilson, Amy Anthony, Seth Smith, B Jones, C Newell, J E Healy, O F Cain, F Clark, L Parmlee, B F Steeter, C Perry, T P Hodgdon, R Chase, C Stark, A B Andrews, C Lewis, W Howard, T Glover, R Whipple, J W Beckwith, S Dodge, A Burnett, P A Rice, D Veazey, W Shaw, G F Fowler, S K Fenton, E Garland, D W Spear, N Branch, S Sales, S Gault, A Richardson, M Garland, J S Beers, R Lyman, J Reeves, W Flanigan, D T Halstead, J S Weeks, W G Davison, A Tracy, H Perkins, P W White, T Chambers, A Maglue, Isaac Bartlett, Wm Bubeck, C Willet, M A Perkins, Chas Shattan, J Merriam, Seth Stone, E Harrington, S Cook, R Avery, L Osborn, S Terry, H Pratt, W Howard, L Haskell, L T Moses, T Wilkins, E Babbitt, E Graves, R Valentine, J Silkworth, Wm Perry, G N Marvin, S Marvin, A Bush, R C Jackman, B Fifield, A Hunt, G W Hunt, A Hazen, D Chase, G L White, M G Dunham, J Woodruff, D Kendall, J F Harden, Ira Quimby, J Morrill, N Keene, N M Henry, S N Laugly, L F Dodge, G F Turner, A S Kimball, W Lanhorn, H O Day, J Burt, J Brown, T Lee, T Fox, W Leach, A Hunt, H Burridge, R Neal, G W Mitchell, D Shaw, M Reynolds, A Little, J Morrison, C Miller, D L Stokes, N L Ribie, A Magregor, N Brown, M Hobart, F Converse, H Slater, C W Richards, S R Ward, J Capin, J Darling, M Burrell, A Pinney H Way, L Bristol, D G Stiles, O Bennett, S Plummer, J Achorn, T B Potter, M Broga, A Waterman, T Waters, S Palmer, E Jackson, L Smith, J Bodge, B Little, M A Stevens, B Hooper, R Morton, F S Axe, J Schlager, J Nash, A Hitchcock, S A Nicholas, H Thayer, F S Blake, D Aldrich, M Choate, C Haskins, J Stevens, P M Weaver, W Brown, L Elder, J West, D Morston, Wm J Ripley, J. Hutchins, F M Berry, J M Andrew, W J Hoyt, A Gifford, N McCullock, A Friend, N Parkhurst, J Spaulding jr, J Armstrong, J Linard, A Logan, G Butt, W Niles, W T. Harding, A Freeman, A P Wells, S E Clark, J Atkins, P Sanborn, E Knight, N Staples, W S Moulton, J Pulsifer, E A Cook, J M Andrews, A Jenney, $1 each.

E C Mack $2, A Hastings $2, H Wheeler 84 cts, Job Moody 30 cts, D Kinsman $4, E Mitchell $10, L Mills $2, E H Dennett $20, A F Bliss $3, Mrs McGregor $2, T Hardy $19, C A Warner $8, H W Pray $10, P White $4,80, T Chase $1,60, E Dexter $6, R Wakefield $18, J M Chaffee $2, E Vanalstine 25 cts, L Tuttle 68 cts.

For the poor—M C Webster $1, L Mills $1, E H Dennett $1, S Dodge 50 cts, D O Hart 50 cts, T Wilkins $1, S Marvin $1, F Converse $1, A Waterman 50 cts, F S Axe $1, J Armstrong $1, P White $1,60.

D Ingalls, N Fowler, M Mooney, J Johnson, C Doane, J W Ireland, J Canterbury, N D Wight, P Tandy, A Youngman, D O Hart, C Tuttle, Eli Wakeman, T Anderson, R Robbins, A W Griggs, S P Babcock, H Goodell, S Cook, J B Brown, J E Ainsworth, H Gray, A Wait, M Austin, D R Bale, P Z Carpenter, J Scott, J Chandler, H Finn, J Raymond, L Monk, W Pittsinger, J C Libby, A P Hyde, R Thompson, Wm Collier, H B Cross, M M Ross, A D Smith 50 cents each.

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RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis, Asthma, Whooping Cough and Consumptive habits. It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Dr. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to publish his advertisement to the public.

From the Georgia Citizen.

Advent Hymn.

By Mrs. J. Gibrlow.

We're a little band of pilgrims,
  Seeking for a better land;
We've forsaken all for glory,
  Guided by our Saviour's hand.

Though we've oft been disappointed,
  Hoping soon His face to see;—
Yet in accents sweet He whispers:
  "As thy day, thy strength shall be!"

Truly He is ever faithful;
  All our wants have been supplied!
From His all-sufficient fulness,
  The good Lord will still provide.

Soon our trials will have ended:
  We shall reach that peaceful shore,
Where no sighs with joys are blended:
  We shall weep and want no more.

O, how joyful to be with Him!
  Share His honors and His throne;
Lean upon his faithful bosom:
  Feel that He is all our own!

Then the saints, who long have waited,
  With their lamps all burning bright,
Lose their hope in glad fruition,
  As they "walk with him in white."

And the loved ones who are sleeping
  In the cold and silent ground,
We shall meet in that glad morning,
  When th' archangel's trump shall sound.

Fellow-pilgrim, are you weary
  Of the roughness of the way?
Does your strength begin to fail you,
  Or your vigor to decay?

Keep your garment free from blemish;
  Ever be engaged in prayer:—
When the "book of life" is opened,
  You will be remembered there.

"Come, ye blessed of my Father!"
  Hark! it is the Saviour's voice:
"Enter through the crystal portals,
  Having made my paths your choice.

"I've prepared for you a city,
  Fairer, brighter than the sun;—
In my presence live forever—
  Victory's gained and glory won!"

Macon, Jan. 1856.

The Eastern War.

The following remarks we take from the Bible Examiner. The writer displays great ability and acuteness of thought in relation to the course of Napoleon III.:

"An English writer on prophecy, from whom we quoted in April, 1854, in relation to the "*Projects of France*," still continues to issue *Tracts* on the same subject. In one issued October last he speaks of "*The Eagle*" as the "legionary standard of the old *Roman Empire*;" which, after it was overwhelmed by the other invasions, rose again at the end of fourteen hundred years under the auspices of Napoleon I., but was again overwhelmed at Waterloo. Forty years then passed, and the Roman Eagle soared again with wings as firm and youthful as before. After dwelling in a few words on the English for having now trusted this new development under Napoleon III, he proceeds as follows:—

"The Roman Eagle is aloft again, and now let us see the direction of his flight—let us descend to plain matter of fact. The Eagle standards are first concentrated in Paris, around one dark, silent, and impenetrable man—the representative of the First Napoleon. This man has invariably announced himself as the Man of Destiny—under the influence of some fatal star—predestined to avenge his predecessor, and to revive his empire. With far greater wisdom than the former Napoleon, he proceeds, step by step, and regulates the flight of his eagles by some magic influence.—Rome, as the capital of the Roman world, was fixed upon as the first object of his ambition. With profound sagacity, he discerned that Rome is the only starting point of universal dominion. It is, indeed, most marvellous to observe, that for 2500 years, under all the changes and revolutions of the world, the centre of influence and empire has been connected with Rome. He saw this well; and the first flight of his eagles was directed upon Rome. Before he had been six months President of France he was master of the Seven Hills; he had secured the seat of empire before he seized the title of "Emperor." His eagles rested for awhile on the summit of the Seven Hills, and looked around for another prey. The second capital of the Roman Empire was the most appropriate subject for his next adventure. He got up an artificial excitement, and an *artificial war*, and led England to join him in his aggression.

"We have chosen the title of the "Eagle Standard," in order in the first place to express the rapidity and decision of the Imperial progress; and, in the next place to point out the extraordinary circumstance, that the New-Napoleonic empire is assuming all the attributes of the ancient Roman one! It had, long ago, assumed the Roman standard. It is now taking the exact outline of the empire of the Cæsars. Beginning on the shores of the Western Ocean, and within the *limits* of ancient Gaul; it is so far strictly a part of the old empire of Rome. But when the third Napoleon ascended the throne, his empire being nearly confined to France, was no more than a *province* of the ancient Roman world. He at once secured Rome itself, and from that moment he became the representative of the ancient Cæsars. But still he knew well that he was only a shadowy representative—the mere *ghost* of the Cæsars. It was necessary that the shadowy outline should be filled up with flesh and blood. He had already got Algeria, the ancient Roman Numidia, the classic territory of Marius and of Sallust. He must proceed, step by step, to complete and fill up the whole body of the empire. Having advanced from Paris to Rome, his next most appropriate advance was from Rome to Athens—from the renowned capital of ancient arms to the equally renowned capital of ancient arts. Athens he has seized; and he next advanced to Constantinople—the gateway of the East, and the capital of all the empires of Islamism! the representative of the whole Mahometan world. He is thus, this moment, the master of all the sources of influence and power which sway the human mind. The spiritual despotism of Rome—the historic fame of Athens—the superstitious veneration which binds the Eastern world to Constantinople—the elegance, genius, and splendour which attaches the Western world to Paris—all these, at once, are placed at his command, and used as weapons in his conquests; while his alliance with England, and our complete dependence upon his smallest caprice, have made him master of the last and only obstacle which could have retarded his designs—the naval and commercial power of Great Britain.

But he has advanced, and is now advancing much further than this. In the last number it was remarked that he had made a treaty with Persia. This has since been confirmed; the treaty has been signed and sealed, and his influence extended directly across the two continents, from Paris to Ispahan. Nor is this all. For the King of Birmah is about to send an ambassador to the court of the Tuileries, the first embassy that he has ever sent to any European court. Observe! the Birmese have not sent an ambassador to England, although we are their nearest neighbors, in the East. They send their ambassador to the French Emperor, not to us, as if they had discovered (with their well-known sagacity) that the destinies of the East are as much dependent upon France, as the destinies of the West. This is a very significant event in itself; but it may be far more important in its consequences. The Birman Empire closes in upon the Eastern frontier of British India. Persia approaches the British territory on the North-west. The Affghans, who lie between India and Persia, most justly hate us, because, without the slightest offence or provocation, we most basely invaded their country, and killed (without provocation) 20,000 men! This awful crime, which can never be forgotten before God, is well remembered among men, and the Affghans hate us as we hate the Russians, only that they have some reason for their hatred. Now let us look to the results. Constantinople, Persia, the Birman Empire, all in league with France, the Affghans ready to join the league at the slightest invitation. Look at your map and you will see that British India is threatened in front and flank by this ominous league! North, North-west, and South-east, the allies of France close in upon British India, and offer both an *auxiliary contingent* and (far worse) a *military road* to a force advancing from the Dardanelles! And the Dardanelles are in possession of France. Truly! we are a sagacious people. For want of a better excuse for killing 200,000 of our fellow creatures, we pretend that we went to war for the preservation of India, lest Russia should make her way to Hindostan across the Turkish and Persian territories. And now we have so bungled the war, that we have handed over Turkey, Persia, and even the Birman empire to the French Emperor, to a man whose very name of "Napoleon" is the exponent and war-cry of Oriental conquest; with whom to conquer the East, and avenge the defeat of Acre is an hereditary principle, a religion more sacred than the Cross. Do you think he does not see his opportunity? Or do you doubt that while you are shedding torrents of blood to save India from Russia, you are not *by that very bloodshed*, giving India to France? The case is too evident to require proof.—Scripture tells us of a woman who betrayed her husband's secret, in order to save herself from being burnt, and the immediate consequence of this treachery was, that Philistines came up and burnt her and her family with fire. (Judges 14 and 15.)—We have shed the blood of myriads in order to save our Indian possessions, and by the very act of shedding that blood we are giving them over to France. Nothing but infatuation sent by God, for our enormous Indian crimes, can account for the idiotcy of our conduct. In every case we are doing, by means of war and bloodshed, the very thing which we have gone to war in order to prevent.

But this is not all. There are other points to be considered in the Oriental question. If you look at the map you will find that there is a wide interval between the Dardanelles and Persia, and so wide an interval would be a serious military defeet without some intermediate point of connexion. In all great military operations, there must be connecting points between the extreme ends of the line; strong positions and reserves to fall back upon; magazines and stores at practicable distances. To an army advancing from the West, Syria and Palestine present these requisites in perfection. Syria, the Euphrates, and Persia, form an unbroken line of military communication. A better line, at least, than Russia ever could have found, in advancing from the Crimea. Syria runs up to Euphrates, the Euphrates falls into the Persian Gulf, and Persia borders upon Affghanistan. Palestine is remarkably strong, full of military positions, and in fact *Palestine is the key of the East*, as Constantinople is the key of the *North-East*.

Fully alive to these considerations, our beloved Ally, who longs to embrace his friends in *every* part of the world, is now manœuvering to get immediate possession of Jerusalem and Palestine. Not satisfied that he has already got the key of the Dardanelles, he is determined likewise to secure the keys of the East. A French ambassador is, at this moment, in Rome, in consultation with Pius the Ninth, for the purpose of completing an arrangement with reference to the Keys of the Holy Places of Jerusalem. The French envoy is next to proceed from Rome to Jerusalem, in order to carry the measure into effect. Having thus secured the keys of the Holy Places, it will be necessary, and even laudable, to send a French force to Palestine, since very serious collisions have lately occurred between the holy men of the Greek and Roman Churches in Jerusalem. With the praiseworthy design of preventing this in future, our benevolent Ally will despatch a few regiments to Palestine—by and by a few more—until he has got complete possession of the Holy Land. And having secured the Holy Land nothing will be more natural than to restore the Jews, for the Jews can fight stoutly in their own territory, and will serve as a reinforcement to the French army of occupation; while the wealthy Jews who are on the most intimate terms with Napoleon, will furnish millions of money to support the man who restores them to their native country. Indeed the seizure of Palestine, and the restoration of the Jews, would be the wisest course which the Emperor could pursue, not only politically but financially; for his wars are unusually expensive, and the Jews have more disposable capital than any other people in the world.

One thing, however, is certain, that after the fall of Sebastopol, the French envoy was sent at once to secure the keys of the Holy Places. Rome itself was the first position secured—Rome was the first act of the Great Drama; Athens was the second; Constantinople was the third; Sebastopol the fourth; and now Jerusalem is the fifth! What will be the next act of this many-scened tragedy?

Nor has a single measure been overlooked which could strengthen is hold upon the East. Whereever we look everything is provided for with unerring sagacity.—Abdel Kader, the greatest hero of the age, the chieftain of the Saracen race, has been attached to the Emperor by every act of liberality and munificence. For life or death the Arabian Emir is the vassal of Napoleon. Terrified by the earthquake at Broussa, the Emir could find no place of security but one; no place was secure from earthquakes but Damascus, which was a strange discovery, as Syria is most particularly liable to earthquakes. But though strange, it was *convenient*. Damascus is the heart of Syria, and the very best position for a military vassal of the French Emperor. And now Abdel-Kader is on his way to the renowned city of the White Caliphs, to assemble to his standard all the warlike tribes of Mount Libanus and Syria and to make their innumerable cavalry tributaries to France. Nothing can be better planned than the transmitting of Abdel-Kader to Damascus. It is neither more nor less than placing a French Marshal at the head of fifty thousand cavalry and half a million infantry, in the most central position of Western Asia—and its results will appear in due time.

But this is not all. The last Turkish loan has been most dexterously secured upon the revenues of Syria and Egypt. The Turks are insolvent, they cannot pay the interest upon the loan beyond the first year. The French government has guaranteed the loan; when the interest cannot be paid, the French government will come down upon Syria and Egypt; the mortgage will be foreclosed! and Syria and Egypt, or one of them, at least, will become the property of France! But the Turkish loan will be taken by the Jews, and the Jews, being the creditors, will be repaid by getting possession of the Syrian territory or of Palestine, which is a part of Syria; so that, in the most natural manner in the world, Syria, Palestine, Egypt, Abdel-Kader, and the Jews, will slide into the hands of Napoleon the Third; and all without the slightest moral obliquity—all in defence of the slavery—we mean the liberties of Europe, which being threatened by the approach of Russia to the Danube, will now be beautifully defended by the occupation of the Turkish empire by France. Virtue is its own reward! * * *

So far the French Emperor has advanced or is advancing, in the direct route to India. And while we are guilty of the most atrocious bloodshed in order to secure India from Russia, Almighty God has, most righteously, decreed that we shall sell our lives and colonies to France! The justice of God is unmistakable—the sagacity of our enemy is miraculous. Observe how he is acting; He does not waste his time in getting possession of the intermediate and subordinate points; he leaves them to themselves, and passes on to the vital positions, the command of which gives him the command of the intervenimg territory. Having first secured France, he then passes on, at once, to Rome. From Rome to Athens, from Athens to Constantinople, from Constantinople to Damascus, from Damascus to Jerusalem. These positions command the intervening territory, and make him master of the whole line of march, without any necessity of intermediate conquest; just as a man who had got possession of London, Chatham, and Dover, would be virtually master of the whole intervening district. This economy of conquest shows how well he understands his trade, and will add greatly to the rapidity of his progress. * * *

We ventured to remark in February, 1854, on the dexterity of France in procucing an eternal enmity between you and Russia. Russia was *your only ally*. You had alienated the rest of Europe, by exciting the people to insurrection. You had alienated the "people" themselves by leaving them in the hands of the executioner, without one effort to save them after you yourselves had excited them to revolt! You had no ally upon earth but Russia, and now you have lost her for ever; and all the world will look on well-pleased should your pride and self conceit be brought down by France. Do you think that America would help you? America would join in alliance against you to-morrow, for the sake of your West Indian Islands—and is, in fact, waiting, this moment, the first opportunity for seizing them! You have not *now* one friend left upon earth: and do you dare to hope for aid from God, whose holy name you have defiled by hypocrisy and blood?

The Franco-Roman eagle has now spread his wings for a bolder flight than he ever essayed even under the first Napoleon.—From the towers of Notre Dame to Rome, from Rome to Athens, from Athens to the Hellespont, from the Hellespont to Damascus, from Damascus to Jerusalem. There appear to be no limits to his flight until he have reached the Euphrates or the Indus—and he seems to realize the words of Scripture:—"Wheresoever the carcase is, thither will the Eagles be gathered together." (Luke 17.) One thing is certain—that you yourselves have carried the French eagles much nearer to India, at the expense of your own blood, than ever the Russians could have reached in the same time, had you completely abstained from going to war. And though your mockp-reachers have told you that slaughter is the duty of a Christian, not one of them has had penetration enough to discover that you were fighting against yourselves. "Like people, like priest," says Hosea; and so it is now. Priests and people alike, are blundering on in the mire of ruin, as much as in the mire of national crime.

For the Crisis.

Letter from Sr. A. Crabtree.

South Hope, Jan, 24, 1855.

Dear Brethren and Sisters:—It is with pleasure that I write you a few lines; but much more gladly would I see you all, grasp the friendly hand, and hear you talk about the coming of Christ—that blessed hope that has so long sustained the Church. May the Lord bless you abundantly, and keep you from falling in this perilous time, is my prayer. With many others I believed that the Lord would come in the fall of 54, and again in the spring of '55, but though they passed, I shall believe that same Jesus that ascended bodily into heaven, will come again in like manner.

I often think of the Brn. and Srs. from whom I heard such fervent prayers and exhortations at that time, and wonder if they are still striving to be ready to meet Jesus, or have they turned back and given up the heavenly journey? I hope not. Jesus is coming, and that event may be nearer than some of us anticipate. Let us watch and pray much, that we may not again get ensnared with the friendship of the world which is enmity with God. Remember if we get lukewarm, and the Lord finds us so, we shall be spewed out of His mouth. Let us live near Jesus and tell Him all our trials and temptations.

"He knows what sore temptations mean;
  For he has felt the same."

Does the world mock us on account of our glorious hope, let us remember He said: "Marvel not if the world hate you; for it hated me before it hated you." Are we poor in this world's goods, tell Jesus the cattle of a thousand hills are His.

Cheer up, lonely pilgrim, we are homeward bound. A few more struggles with sin, a few more prayers offered for an infatuated world, (may God grant that some more sinners may be gathered into the fold of Christ,) and the last saint will be sealed and you and I, if faithful, will be where

"Not a wave of trouble rolls,
  Across the peaceful breast."

Then shall we inherit the New Earth in all its surpassing loveliness; and over that peaceful Kingdom no earthly monarch will sway the sceptre of power; but He whose right it is shall reign, even Prince Immanuel, the Son of the Most High. Prophets and apostles will be there, martyrs will behold Him who died for them. Zion's watchmen there will rest, and the weary pilgrim will be at home.

Dear reader, you and I may be there; it is left with us to decide. Then let us "lay aside every weight, and the sin that doth so easily beset us, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith." How expressive this language! Were we to see a man running for a prize, and loaded with useless weights, we should think him very unwise; but how many we see that profess to be running the Christian race, loaded with pride and covetousness which is idolatry. Dear Brn. and Srs. I hope we shall not fall here. Trials and temptations will come, but they will not always last. Soon the crown will be ours. Many that were with us once have gone, some to their farms and merchandise and some to the ballroom and cardtable; iniquity abounds, and the love of many is waxing cold; but He that endureth unto the end the same shall be saved.

Finally, farewell; be perfect, be of good comfort, be of one mind, live in peace, and may God grant to bruise Satan under your feet shortly, is the prayer of your sister in Christ,

Amelia Crabtree.

From the Advent Herald of Mar. 28, 1848.

Dear Bro. Himes:—Suppose a number of vessels were sailing into a given harbor; and having the favor of neither wind nor tide, they can only advance by slow and imperceptible degrees. The prospect of home and friends, and all the endearments of society, are, however, sufficient to stimulate them to every exertion by plying the oar. Every stroke diminishes the distance, and summoning all the energies of their being, they resolve to persevere till they arrive at their point of destination, and find themselves within the circle of endeared friends. But while toiling with all their power, a sudden breeze fills the sails, and onward the fleets moves with great velocity. Some of the crews keep all sails furled, and choose rather to row than spread their canvass to the wind; but others stretch every nerve, and ply every sail to enjoy the full benefit of the propitious gale. Thus wafted by the breezes of heaven, they sail on with joyful hearts and cheering songs till the remainder of the fleet is almost lost in the distance, and the towering hills of their native land rise in prospective before them. Nothing can exceed the pleasure that now animates their bosoms. Their voyage has been long and tedious. The hope of rest from the toils and perils of marine life, and of greeting friends in their long-desired haven, is raising their feelings to a point of extacy, when all at once the zephyrs die away, the sails are pendent and powerless, a clouded horizon wraps the delightful prospect in obscurity—the sun withdraws his shining, and the scene is completely reversed. In some cases the hands, after devoutly praising the Lord for the rapid advance their vessel had made, again apply themselves to the labor of the oars, rejoicing and refreshed. For although they connot direct their course by the eye, yet they have the chart and compass as before; and having seen the land, they expect soon to reach it. But in other cases, the hands give up all for lost—their resolution fails,—their courage sinks, and if they cannot sail, they will not row, more especially as they are now unable to see the distance of the harbor—their vessel floats on the tide in the opposite direction, till they pass the remnant of the vessels in their outwardbound course. Brother editor, which of the two courses is the wiser?

The Brethren here feel a cordial sympathy in all your trials. They rejoice that God has sustained you spiritually thus far in your labors, and their fervent prayers and co-operation may be relied on, for the crew on board this vessel are not of the class to be blown about by every wind that sweeps the eecan; neither do they intend to "about ship" because they have had a fine sail, or because they cannot see the land; but by diligent use of the oar, they are steadily nearing the harbor, and what is better, they occasionally feel the celestial breezes wafting them homeward with accelerated speed. ——, ——.

Rye, N. H., March 7th 1848.

For the Crisis.

Letter from Br. R. Wakefield.

Newark, N. J. Feb. 8, 1856.

Br. Merriam:—The pilgrims pathway still is thorny and rough; his watchword, "*onward!*" O how shortsighted is human wisdom, how feeble is the help of man.—But though led in unknown pathways, where every object is strange and every circumstance trying—he that puts his trust in the living God shall be as mount Zion which cannot be moved but abideth forever. His name is an everlasting foundation.

Strange and trying as is the situation of God's dear children, who, as we believe, have been fulfilling the parable of the virgins, yet the comforts of His grace do not fail us; we claim the promise; "*Surely* I come *quickly*," and rejoice in hope.

Dear Brn. and Srs., sad and weary, waiting and watching, let not your hands become slack, nor your faith faint; still wait on the Lord. If we have been going wrong, God will soon discover it to those that wait on Him; if right, it will be vindicated and confirmed in due time. Let us walk in the light as He is in the light—have fellowship one with another and the blood of Jesus Christ His Son shall cleanse us from all unrighteousness; and present us without blame before Him at His appearing.

Your Br. in faith, hope, and love,

R. Wakfield.

For the Crisis.

Letter from Srs. E. I. Abbott.

Manchester, N, H., Jan, 9, 1856.

Dear Brn. and Sr.—I rejoice in a whole Savior, who can save us from all sin and make us ready to receive an abundant entrance into his everlasting kingdom.—Beloved in the Lord, be strong—lift up your heads and rejoice, for our redemption draweth nigh. My soul says, praise the Lord for his goodness. O, that I had an angel's wings! I would see my Jesus and be in his embrace. Praise the Lord! My soul is filled with his praise and love. O, glory to God—

"O what a happy meeting,
  When salvation is completed!"

Dear brother and sister, are you ready and waiting for the blessed hope? If not, I warn you in the name of my God, to get ready, and make no delay; for the trumpet is about to sound. O sinners, seek a Savior's love—a shelter from the storm that is about to be poured out on this ungodly world!

Yours in hope, E. I. Abbott.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER STREET (BOSTON, MASS.)

JONAS MERRIAM, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, FEBRUARY 27, 1856. VOLUME 3, NUMBER [illegible]

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF

JESUS CHRIST.

J. D. C. WHEELER, Printer, - - 167 *Hanover St.*

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For the Crisis.

The "Seven Times."

By B. P. Hildreth.

No. 1.

In our meditation on the duration of the long period, which heads our article, we are reminded of the declaration of Peter, "We have also a more sure Word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place; until the day dawn and the day star arise in your heart." "Knowing this first, that no prophecy of scripture is of any private interpretation: For the prophecy came not in old time by the will of man; but holy men of God spake, as they were moved by the Holy Ghost."

The imperative necessity and importance of thoroughly investigating and embracing the truths of prophetic scripture is fully sustained by the above passage; and I fully believe that all who bear the name of Christ, will be more confirmed in faith, and illuminated in mind, by a close application to the study of prophecy. "Them that honor me (saith the Highest,) I will honor; but they that despise me shall be lightly esteemed;" but how can we honor God if we disregard His word, "fold our hands" and cry "a little more sleep!" God will vindicate his word, which is so much neglected; not one jot or tittle of which will fail of accomplishment. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the *time* is at hand."

It requires a gift superior to any that I can lay claim to, to classify or sort texts alluding to, or embodying this long chain of prophecy; but to present a few of them in connexion with scraps of history, and other parts of scripture, showing their fulfilment to have been in the past, is the design of this article; and though I do not promise myself perfect success, "such as I have, I give;" and if any light is shed on the prophecies by this article, to God be all the glory.

God's purposes of mercy towards His chosen people, were fully demonstrated when he took them by the hand and led them out of Egypt, held their enemies at bay till he had divided the Red Sea; and with an high arm brought them through on dry land, and sunk their enemies "like lead in the mighty waters." He made a solemn covenant with them, to preserve them from every evil, and the only condition of that covenant was obedience. "He gave them water out of the rock, and satisfied them with meat." They magnified his name with songs of praise and thanksgiving, and gratefully communicated all that the Lord had done unto Pharoh, and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way; and how the Lord delivered them." "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and *how* I bear you on eagle's wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: and ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.— Exod. 19; 3–8. Thus far the covenant between the Lord and the children of Israel; which, did we not know the deceitfulness and desperate wickedness of the human heart, we should suppose sufficient to confirm them in obedience. He then gave them the law, and appointed a Sanctuary to be erected in their midst, and instituted divers ordinances, that their own worship might be agreeable and pleasant; and to keep them from mingling with the surrounding nations! and all their prosperity and happiness was suspended on their fidelity and obedience to God: "ye shall keep my Sabbaths, and reverence my Sanctuary; I am the Lord, it ye shall walk in my statutes and keep my commandments, and do them, then I will give you rain in due season, and the land shall yield her increase; and the trees shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing-time, and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you by the sword, for I will have respect unto you and make you fruitful and multiply you, and establish my covenant with you, and I will set my tabernacle among you, and my soul shall not abhor you. And I will walk among you and be your God, and ye shall be my people. I am the Lord which brought you forth out of the land of Egypt, that ye should not be their bondsmen; and I have broken the bands of your yoke, and made you go up right." Lev. 26: 2–13. The foregoing promises, though conditional, were prophetic, and were primarily fulfilled under the reign of David and Solomon. At that time they were emphatically "a kingdom of priests, or holy nation," as appears by David's offerings and use of the ephod; and Solomon's prayer at the dedication of the temple. They were prophets and kings, and eminent types of Christ, and kept strictly the Sabbath, and the tabernacle and the temple service. Their enemies fell before them, their land yielded them rivers of oil, their fields corn, and their trees fruit. They were greatly multiplied, and God was with them. But did this prosperity continue? No, for they sinned and were often brought low for their iniquity. Terrible denunciations and curses awaited the transgressors and breakers of His covenant.

"But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.— And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

And if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you. And I will make your cities waste." Lev. 26: 14–31.

The foregoing fearful threatenings were prophetic, and many of them have been literally executed on the seed of Jacob; and some are even now in the actual process of execution, in the dispersion and sufferings of the house of Israel. Often has their seed been sown for their enemies to eat. Five times has their capital City been beseiged and taken: first, by Nebuchadnezzar, about B. C. 588: second, by Antiochus Epiphanes, about B. C. 168; third by Pompey, B. C. 63; fourth, by Socius and Herod Antipater, B. C. 34; and fifth by the Romans, A. D. 73. Twice their temple has been burned to the ground; first by Nebuchadnezzar, and last by the Romans. Tongue cannot describe the miseries which they suffered from famine, pestilence and sword; pen cannot paint the calamities and horrors of that devoted people. Truly they that hated them reigned over them with tyrant sway. Often in the times of the judges, they were given into the hands of the oppressor. "Nevertheless, he regarded their affliction when He heard their cry, and remembered for them the covenant, and repented according to the multitude of His mercies" "Many times did he deliver them, but they provoked him with their counsels, and were brought low for their iniquities." He passed over their frequent rebellions in the wilderness, with temporary punishment, and settled them in Canaan, "the place which He chose to put his name there." He gave them many good and righteous judges and kings, and peace and plenteousness followed obedience. Long, long did He suffer the wickedness of the kings from Rehoboam to Ahaz, (who perhaps may all be included in this class, with the exception of Asa and Jehoshaphat.) But Ahaz was worse than all the rest, a gross idolater, who removed the altar of God, and the great brazen sea which Solomon had consecrated to God, and built another altar after the pattern of one which he had seen at Damascus. The king of Syria invaded his land, and took a part of his dominions from him. "But in the time of his distress, he did trespass yet more against the Lord." "The Lord brought Judah low, because of Ahaz, for he made Judah naked, and transgressed sore against the Lord." "This is that king Ahaz." 2 Chron. ch. 28. And still the iniquity of the Jews was not yet full. History says, "Tiglathpileser made Judah tributary, (to the Assyrians,) though Ahaz had hired him" to go against the kings of Syria and Israel. 2 Chron. 28: 5, 6. And as the king of Israel slew one hundred and twenty thousand valiant men of Judah, in one day, we may suppose that the calamities of Ahaz shortened his life; and his son Hezekiah succeeded to the throne of Judah He is called the best king, who trusted in the Lord and kept his commandments. What a contrast we here find between a wicked father and a pious son. His first work of opening the temple, (which his father had shut up) and reforming religion, testified to his zeal for the honor of God; and he doubtless restored to the temple those consecrated things which his father had displaced; and then invited the ten tribes to come and keep the passover, which the generality of them scorned to do, and mocked his messengers. But in the sixth year of his reign, those same Israelites who scorned to celebrate their deliverance from bondage in Egypt, by keeping the passover, were taken by Salmanaser, and doomed to slavery and dispersion; wherein their posterity continue to this day. But great as the contrast was, between Ahaz and Hezekiah, it was far exceeded between the latter and his successor. But before we present the bad deeds of Manasseh, we have a scrap of history to quote. Raleigh says, "Hezekiah refused to pay the tribute to Senacherib, king of Assyria, which his father had covenanted to be paid to Tiglathpileser, his grandfather; and labored to purchase his peace, by paying three thousand talents of silver, and thirty of gold;" "but Senacherib intending to set down the conditions, with his sword * * invested Jerusalem." "Then the angel of the Lord went forth, and smote in the camp of the Assyrians, an hundred and four score and five thousand; and when they rose early in the morning, behold they were all dead corpses," Isa. 37: 36. Thus the vengeance of heaven fell on the armies of that blasphemous king, which nullified the covenant of tribute, from the kingdom of Judah to that of Assyria; and Judah continued an independent kingdom till Manasseh succeeded his father in the throne of Judea. But when he came into power, he practiced the grossest idolatry, and built altars in the house and courts of the Lord; "caused his children to pass through the fire, observed times, used enchantments and witchcraft, and dealt with familiar spirits, and wrought much evil in the sight of the Lord, to provoke him to anger." "He set a carved image * * in the house of God, of which God had said to David, and Solomon his son, in this house and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name forever." But he sinned yet more, and "seduced the people to do more evil than did the nations whom the Lord destroyed before the children of Israel. And the Lord spake by his servants the prophets, saying, because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: Therefore thus saith the Lord God of Israel, behold I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.

And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day." 2 Kings 21: 10–15.

The awful fiat has gone forth from the mouth of Jehovah, let it be done! He had spoken to Menasseh and his people, "but they would not hearken;" but "shed innocent blood, till he had filled Jerusalem from one end to another." Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters and carried him to Babylon." 2 Chron. 33: 11.

It is generally agreed by expositors that the "Seven Times" commence at this epoch; that their measure of iniquity was full, that Judah was then laid under tribute, from which she never rose; that oppression succeeded oppression; and dispersion and slavery, wretchedness and misery, have attended the house of Israel, from that day to this. Nehemiah doubtless refers to this in his prayer, ch. 9: 32, when he speaks of their suffering "since the time of the kings of Assyria."— Though the Assyrians empire was dissolved in the days of Hezekiah, and swallowed up in that of Babylon, still the latter reigned over all or nearly all the Assyrian empire. Thus Manasseh "filled Jerusalem with innocent blood, which the Lord would not pardon," and the crowning act of his wickedness was the base and horrid murder of the reverend and holy prophet Isaiah, which he accomplished with a wooden saw, when he was eighty years of age.— This is confirmed by Eusebius, and several other historians. (Ral.)

To be Continued.

Question.

Br. Berick:—I wish you would give in the Crisis an exposition of 1 Cor. 1: 7, 8; and Chap. 13: 8 to 10. Do not these texts show that the gifts spoken of in this Epistle are to be manifested in the Church when our Lord comes? I find these passages are much relied upon by those preaching such views. Paul seems to show that tongues &c., would continue till that which is perfect is come. What say you to that? R. R. York.

Reply.

In answering the above question, we shall notice the passages separately.

"*So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ. Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.*"

The question before us is, "Are the gifts alluded to in the above passage to be manifested in the Church at the coming of Christ; or, does the above passage show that there will be such a development at, or just before the end?" My answer to the foregoing question is an unqualified negative.

My reasons for taking the negative of this question are, first, the apostle is not speaking of what the Church should be seventeen centuries after his day, but of what the Church was already; not of those gifts to which they should attain, but of what they had already experienced. That this is the idea is, second, proved from the context. "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him, in all utterance and in all knowledge."

Here the apostle positively affirms, that the Church at Corinth were "*enriched in everything*; i. e. they had every gift "in all utterance and in all knowledge," so that they came behind in no gift. No one of the gifts were lacking; they had a perfect development of all those spiritual endowments. Hence we remark, that the first clause of the seventh verse is not an expression of what he would have them be at some future time, but an affirmation of what they were already. They did not at the time he wrote his epistle "come behind in any gift, waiting for the coming of our Lord Jesus Christ." All of their hopes centered in the coming of the Lord, at which time they expected to realize the promises. I do not understand that the apostle intimates in the foregoing passage that the Church will be blessed with those miraculous gifts and supernatural endowments at, or just before the coming of Christ. If it be taught in the Scriptures, it certainly is not taught in the above passage.

The second passage referred to in the question is, Cor. 13: 8 to 10; "*Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there* [illegible] *we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.*"

I once thought that the above passage referred to the world to come; i. e. the time when prophecies, and tongues, and knowledge would pass away, would be in the world to come, when the kingdom of God should be fully established; but I am now satisfied that that view is erroneous. I therefore submit a few thoughts for those who may wish to read, and leave the matter for further consideration.

I understand the Apostle is drawing a contrast between that part of the dispensation in which he lived, which he represents as imperfect in knowledge; that is, a knowledge of God's purpose in the plan of salvation, and that which was to succeed when the whole plan should be brought out, and the canon of Scripture should be complete.

"*Whether there be prophecies they shall fail.*" Not that the predictions of the Prophets and Apostles shall fail to be fulfilled, but the gift of prophecy shall fail to be exercised in the Church; it shall be abolished. This gift, in connection with others, was bestowed upon the primitive Christians. First, to confirm and establish the Gospel among the nations. Christ had commenced preaching, and the Apostles were to confirm the same, while God bore "witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will." Second, to bring out certain great developments in the economy of heaven, "which in other ages were not made known to the sons of men, as it is now revealed to his holy Apostles and Prophets by the Spirit."

"*Whether there be tongues they shall cease.*" When Christ came the world was filled with unbelief. The Jews and Gentiles were looking for some great person to arise who should teach true knowledge, and reclaim the world from vice and error. It was necessary that Christ should give indubitable evidence of His claims to the Messiahship; and as He was not to remain upon the earth to promulgate His own system of truth but was to commission others, even those who were illiterate, it was necessary that they receive wisdom from on high, and be endowed with miraculous power. Hence, when they received the gift of the Holy Ghost, they were enabled to convey the glad tidings of the kingdom to the nations of the earth, and to make every man hear the wonderful works of God in the "tongue wherein he was born." The great diffusion of light, and the rapid spread of the Gospel in the days of the Apostles, can only be accounted for on this principle. The sound "went into all the earth, and their words to the end of the world." In Asia, Africa and Europe, churches were established. What need now of tongues

"When every nation now proclaims
Their Savior and their God."

"*Whether there be knowledge it shall vanish away.*" This does not signify that the Church shall become destitute of knowledge, but that the gift of knowledge spoken of in Chapter 12: 8, shall vanish away. Men are not endowed miracuously with knowledge as in the Apostle's day. The Bible is the fountain of knowledge. Men are to study the Scriptures, and if they would find out wisdom they must "seek for her as silver, and search for her as for hid treasure. Then shall they understand the fear of the Lord, and find the knowledge of God." We believe, then, that these gifts have vanished, and that men are to live by "every written word of God."

"*We know in part.*" The Church to whom Paul was writing, could not know but in part. Christ told the disciples He had many things to say which they could not bear then, but should know hereafter; that is, when the whole purpose of God was brought out.

"*When that which is perfect is come.*" When the canon of Scripture is completed, then this partial knowledge shall be done

away. The same idea is kept up in the 11th and 12th verses. In verse 13th he declares that faith, hope and charity now abide; these three principles are to continue. Prophecies may fail, tongues may cease, and knowledge may vanish; but faith, hope and charity, remain. These are the basis principles of the Christian system, and so long as we have faith to believe the word of the Lord, and charity enough to live out the same, we shall have a hope big with immortality, "that entereth into that within the vail, whither the forerunner for us has entered.

F. H. B.

The World's Crisis.

BOSTON, FEB. 27, 1856.

The Millenium.

No. 4.

I wish to make a few remarks in addition to those in No. 3, on the Israel of God.

St. Paul, in summing up his most instructive argument on the priesthood of Christ as surpassing that of Aaron, says: "Now of the things we have spoken this is the sum; We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens: a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8: 1–2. He then goes on to speak of the ministry of Christ as being more excellent than that of the Mosaic ritual. He alludes to the deficiencies under the Old Covenant, and the superior blessings of the New Covenant. He then quotes Jer. 31: 27–34, in which the Lord promised to make "a New Covenant *with the house of Israel and with the house of Judah*." "For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8: 8–12.

Now this whole matter is so plain respecting the change of the priesthood, and consequently of the law or covenant, which change the Apostle then recognized as having transpired, I know not how it is possible for any one to deny that the New Covenant was then formed. And with whom was it formed? With the house of Israel and with the house of Judah. Now as all Israel and Judah here spoken of were personally to know the Lord by experimental acquaintance, it could not have been made with the literal tribes of Judah and Benjamin; much less with the kingdom of Israel containing the other ten tribes. Nothing can be more obvious than that all they with whom the New Covenant is made, whom he designates by the terms Judah and Israel, are to be *the true children of God;* and by consequence the true children of God constitute the houses of Judah and Israel. No true believers in Christ can be excluded; no others can be admitted.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."—Isa. 2: 2.

When shall this exaltation take place? "In the *last days*." What period is that? The term, "last days," critics inform us, refers, according to the original import of the Hebrew, simply to *future time;* but, at length, it was used to denote the times of the Messianic dispensation. We therefore learn from this verse, that under the Gospel dispensation the mountain of the Lord's house will be greatly elevated above all surrounding hills, occupying the highest position among the mountains. Is this a literal elevation of Mount Moriah upon which the temple was built? or is this expression used in a figurative sense? Certainly it is absurd to suppose a literal elevation of that mountain; consequently it is evident the passage implies an elevation in a moral sense; and if we have taken the right view of the terms Judah and Jerusalem as referring to the Church, the sentiment of the passage is, that in a *moral sense*, i. e. in relation to moral power and influence, the Church will be exalted in the Gospel Age.

What are the facts in the case? Under the Mosaic economy the covenant of God was made with the *one people* of Israel—one nation against the world. The Jews and Gentiles were the grand divisions of the globe in respect to population. And that one people often fell under condemnation, and were led away captive and trodden under foot by their enemies—the more numerous and powerful nations of the earth. But in the last days, the promise is recorded by the Prophet, that the Church, or covenant people of God, shall be exalted to more extended influence among men. I apprehend that this refers to the general influence of Christianity without regard to the purity and simplicity of the Christian faith. That it is not the true, vital power of the Gospel is evident from the fact, that they are condemned (vs. 6–9) as a corrupt and idolatrous people, although called "the house of Jacob."

Just glance the eye for a moment over the history of the nominal Church, and see whether her influence has been extended—her power exercised over the great and prominent nations of the earth. Look, if you please, at Russia and France—the most powerful nations in existence, and see them waging war for the defence of their peculiar faith. Look at England, the German powers, Italy, Spain, the European nations in general, the Republics of America, and behold nearly all the great powers of earth under the influence of Christianity by profession, although, according to the description of the Prophet, they have departed from the vital principles of religion. It is for the most part an empty form, a nominal profession, but the profession of the Christian faith governs their counsels—marshals their armies, and controls their revenues: and this is just the kind of religion described in this chapter.

Again: the influence of Christianity is not confined to enlightened and Christianized nations, but through the instrumentality of Missionaries, Bibles, Tracts, &c., it is being diffused among the nations of the heathen, and the sound thereof has gone forth almost throughout the whole habitable globe. Thus we perceive a vast contrast between the nominal Church of our age, and that of the Mosaic dispensation. Then they were, at best, but an isolated people, having no control or jurisdiction beyond the boundaries of their own circumscribed territory; but now they hold the sceptre, wield the sword, and carry the purse of the mightiest nations. Then they were often conquered and captivated at the pleasure of other monarchs, now such crowned heads as the Czar of all the Russias, the Emperor of France and the Queen of England bow to nominal Christianity, and wield all the authority and power of their respective thrones for its support.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2: 3–4.

This is the most graphic description conceivable of the doctrines which have been industriously propagated in our day. From the dawn of life, not only have the *sentiments* here contained been ringing in my ears, but the *identical phraseology* here used has been oft reiterated, as though it were the language of inspiration, and consequently must be fulfilled. If this be indeed the word of God, then will it stand more firmly than the pillars of heaven. If we can decide this point, viz: whether it be the language of inspiration or not; or, in other words, whether it be the word of God or MAN, it will be sufficient for our purpose.

"But," says one, "I thought all Scripture was given by inspiration." It is true that inspiration declares that men shall utter these predictions, but the predictions themselves are the predictions of men.—The fact of their being thus uttered has certainly had a most remrakable accomplishment in our day. It was doubtless designed by the providence of God, that a new order of things should be developed during the existence of the last generation that was to arise on the earth. The Lord designed that there should be a more general diffusion of divine light and truth prior to the scenes of the judgment: hence after the Church come out of the wilderness state—after she became so disenthralled as to be able to put in requisition her moral power, she began to act for the enlightenment of the world. A missionary spirit was developed. Bible Societies were formed for the avowed purpose of placing the word of God in the hands of every family on the earth. Tract, Temperance, Moral Reform, Anti-Slavery Societies, &c., &c., have sprung up throughout Christendom, and the moral energies of the Church have been drawn out and concentrated for the dissemination of Gospel light, and the diffusion of its benign principles throughout the earth. With this movement, brought about in the providence of God, much of ardent piety and stirling moral worth has been identified, and the expensive benevolence of the age is in itself worthy the commendation of all true lovers of Zion; but most unhappily there has been connected with this general movement too much reliance on human machinery and human instrumentality for the salvation of the heathen—the conversion of the world. Such has been the strength of this confidence, that they have not doubted the agency of man would accomplish the universal diffusion of the spirit and principles of Christianity among men. And understanding the prophecies to teach that the world would be converted, they have believed the time had arrived for the dawn of millenial glory. They have therefore reiterated, times without number, the language of the Prophet, "they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

But may not this prediction be truthful? I think not; for it does not harmonize with other scriptures. This prediction is positive and unambiguous, that the nations shall LEARN WAR NO MORE; but the word of God declares as positively and unambiguously, that the scenes of earthly history will terminate in carnage and blood. In Joel 4 we read: "PREPARE WAR; wake up the mighty men; let all the *men of war* draw near. *Beat your ploughshares into swords; your pruning hooks into spears*," &c. Now, this prediction of God reverses the prediction of man; and, as this preparation for war stands in immediate connection with the judgment of the heathen (or the wicked) in the valley of Jehoshaphat (or the valley of Judgment,) also with the Day of the Lord in the valley of Decision, it is evident that the history of earthly kingdoms closes in war.

The same sentiment appears in Jer. 25th ch., where the nations are represented as drinking the wine cup of fury preparatory to their overthrow by "THE SWORD which the Lord would send among them." The same also appears in Rev. 16th, under the action of the three frog spirits "which go forth to the kings of the earth, and of the whole world to gather them to the BATTLE (or war) of that Great Day of God Almighty." But the closing part of the present dispensation, if the prediction of Is. 2d be true, will be under the universal prevalence of the Gospel, and international peace and good will. These predictions, being wide apart as the poles, *cannot both be true;* and as one is the *prediction of man*, and the other *of God*, I choose to rely on the word of God.

I therefore do not rely on the truthfulness of this annunciation by "many people," from the fact, that while the whole representation of Scripture *as given by God himself* is, that the sun of earthly kingdoms goes down amid the shock of belligerent hosts, amid the carnage of the battle-field and the thunder of war, which converts the earth into one universal Aceldama, *the representation of man* in this case is, that the sun of worldly empires sets in glory—amid the reign of Christian principles, and the universal brotherhood of nations.

"O house of Jacob, come ye, and let us walk in the light of the LORD."—v. 5.

This is a continuation of what "many people" say.

"Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers."—v. 6.

We perceive from this verse, that, although the Church stands in an exalted position, having a general influence, sustained by the national governments, although reaching forth after the subjugation of the world to nominal Christianity, she is condemned as impure and worldly-minded.—They aim at the universal prevalence of the Christian faith, but there are intermingled with these high and holy efforts designs of worldly grandeur, and a desire for numerical strength, which induces them to admit to their communion men of a worldly stamp.

"They be replenished from the east."—Marg. "*more than the east.*" That is, as as I apprehend the text, they are replenished with silver and gold, horses and chariots; and, in general, the treasures of this life. They possess the riches, grandeur and glory of the world, even to an extent surpassing the golden treasures and splendid equipage of those nations who have ever been famed for their love of display and worldly aggrandizement.

"And are *soothsayers* like the Philistines?" This implies, to my apprehension, that the prediction here recorded is a *false* one—that its origin is *human* and *not divine;* that they prophesied not by the word of the Lord, but as the Philistines and other heathen nations, who observed times, using divination, or enchantment. I understand this to be one of the charges presented against the house of Jacob, that instead of consulting the word of the Lord, they had had recourse to other means, and hence came to a conclusion in relation to the future not warranted by Scripture, but diametrically opposed to all its teachings. God forbid that we should cherish an unkind or uncharitable spirit toward those who believe in and labor for the conversion of the world. I doubt not, much of true piety, as already remarked, has been identified with the movement; but the great mass of the church have trusted too much to human machinery and numerical force to conquer the world; and they have also departed from the rock of Scripture truth, and misinterpreted the prophecies in such a manner as to hold up to view a triumph and glory for the Church in the present age, while the word of God makes it plain that the triumph of the Church will be in the world to come. By this interpretation an alluring prospect is presented to the Church which attracts the eye from the coming glory at the revelation of Christ from heaven, and draws away the desires and expectation of the Church from the consolation of Israel at the resurrection of the dead and the organization of the immortal Kingdom, and places them on the enterprises of the present age, as ushering in the glories of the Kingdom of Christ. And it has been the bane of the Church in all ages, *to seek her glory in the present world.*

This thing has operated somewhat as has the movement on the subject of Slavery.—In the providence of God attention was arrested to the sinfulness of slavery, and the necessity and duty of emancipation. Those who were most ready to heed the admonitions of providence, and the requirements of the divine law, were aroused to action, and were led to expect the overthrow of the system, and the deliverance of the bondmen. But that expectation appears now to be vain, and the prospect held out before the Church is an "enlargement and deliverance from another quarter." The anti-slavery sentiment is based upon the principles of eternal rectitude; but although essentially just, yet many advocates of the cause have departed from the truths and spirit of the Gospel, and even resort to violent measures to accomplish their object. God's hand moved the wheels, at first, in order that men might be forewarned of the coming crisis; but there has been, in too numerous instances, a departure from the purity of the Gospel. Just so I understand many things to have been right and truly excellent in the movement for the conversion of the world; but an erroneous faith has been fostered by it, and many of its advocates have departed from the purity of the Christian faith; and as the great mass of the Church who are engaged in these benevolent enterprises are conformed to the customs and spirit of the world, nay, indulging in the fashions, luxuries, and extravagance of the world, therefore the Lord has forsaken His people, the house of Jacob.—When the Church is rising to preeminence among the nations of the earth, exalted in political power, she falls under the displeasure of God.

"And they please themselves in the children of strangers." That is, they form alliance with people of the world—they become associated in their religious worship with those who have no saving knowledge of the true God. Thus those who are strangers to God, and aliens from the commonwealth of Israel, are admitted to the communion of the Church, and identified with God's people.

"Their land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots. v. 7."

In this verse the idea is clearly presented that the professed people of God are engrossed in accumulating the treasures of this life. Look at the Catholic countries in Europe and America, and see what vast stores of wealth have fallen into the hands of the Church. Look at England, and even our land, and observe the aggrandizement of the clergy, the adornments of their churches, &c., &c. In fact let any one read the continued articles of Br. Brewer, recently published in the Crisis, and he will need no further proof on this point.

Please read the remainder of the chapter under consideration, and it will be perceived, that while the nominal Church is thus exalted in pride and popularity and the grandeur of the world, vainly imagining "they are rich and increased in goods, and have need of nothing," the Lord speaks in the following language: "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

For the day of the Lord of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low." vs. 11–12.

Again: "In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats:

To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." vs. 20–21.

This passage is often quoted to prove the temporal millenium theory. Because the Scripture says they shall cast their idols to the moles and to the bats, it is maintained that the worshipers of idols. i. e., the heathen, will all be converted. In my profound ignorance of prophecy I used formerly to quote this very passage, as expressive of the diffusion of Gospel light; but from the very face of the subject it is evident, that *fear* and not *love* is the cause of this casting away of idols to the moles and to the bats. These idolaters are not captivated by the dawning glories of a millenial morn, but terrified at commotions in the earth that usher in the Judgment of the Lord.

Now let the reader turn to Micah 4: 1–5, and he will find a prophecy almost precisely parallel to that in Isaiah 2d. In this passage it is declared that MANY NATIONS shall say these things. Now does any one believe that people in these last days speak by inspiration, and especially that *many nations* are inspired to predict future events? True, it is said, (v. 4th,) "for the mouth of the Lord of hosts hath spoken it;" but the question arises, who says the mouth of the Lord hath spoken it? Not the Prophet evidently, but "*many nations*." Now if many nations say this, where shall we find the proof that they are inspired to speak in the name of the Lord? Does it lie in the fact that the Lord "has forsaken" them, that they are replenished in worldly goods and magnificence more than the east? that they please themselves in the children of strangers?—Does it lie in the fact that God here calls them SOOTHSAYERS while they are uttering such prophecies? or in the fact that the Lord denounces the fiery indignation of Judgment against those very heathen of whom they prophecy that they will submit to the yoke of Christ? Does it lie in the fact that while they predict every man shall sit under his own vine and under his fig tree without molestation or fear, that God predicts such a time of terror at the coming judgment that they shall flee to the fastnesses of the mountains—into dens of the earth—for refuge from the fearful commotions and horrors of the scene? or is to be found in the fact that this prediction of "peace and safety" is one of the signs given of the last days? Thess. 5: 3, or in the fact that this prediction is diametrically opposite to the representations of the word in other portions of the sacred writings?

But let us glance once more at the passage in Micah. We are told in Isaiah of the doom of a proud and aspiring Church, here we are informed what is the destiny of the humble, meek and lowly, oppressed and suffering people of God—outcasts from the world, but beloved of God. We have been told what *many nations* say, we now learn the word of the Lord. "In that day, SAITH THE LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted." Micah 4: 6. How different this description of the true Church from that given of the nominal Church by the two Prophets, Isaiah and Micah! "And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah, 4: 7–8.

Now whether the position I have taken in relation to the Church being represented by Jerusalem and Judah be admitted or not, it is immaterial, so far as the coming of Christ is concerned, (as brought to view in this connection;) for it cannot be denied that the Lord has said by the mouth of Ezekiel, (ch. 21: 27,) "I will overturn, overturn, overturn, it: and it shall be no *more*, until he come whose right it is; and I will give it *him*." So that when the KINGDOM comes to the daughter of Jerusalem, it will be at the "appearing and Kingdom" of Christ.

Now to sum up the subject—I understand these passages in Isaiah and Micah, to have reference to the Church under the Messianic dispensation. The predictions here uttered in reference to the universal prevalence of peace principles, I understand to be *human*, and not *divine:* and for the following reasons: 1. It is uttered in the "*last days*," at a period when we have no evidence that *any* man is to be inspired of God.

2. It is uttered, not by a few devout men, but by "*many people*" or "*many nations*."

3. It is uttered by those whom the Prophet Isaiah declares the Lord had forsaken.

4. It is uttered by those whom the Lord pronounces "*soothsayers*."

5. It is uttered by those who are identified with *the children of this world*.

6. It is uttered by those who are of a lofty spirit, aspiring after the glory, and *accumulating the riches of this life*.

7. The picture of the Church here presented is just the reverse of that drawn by the divine hand.

8. When the Lord does judge among the nations, and rebuke many people, it will not cause every man to sit down under his vine and under his fig tree where none shall make them afraid, as many nations say it will be, but it will cause men to hide themselves in terror and confusion for fear of the stupendous events then transpiring in the earth.

9. When the cry of peace and safety shall have been made, it brings us into proximity, not to a universal reign of peace and piety, in the earth; but to the time when "the first (or original) dominion," "shall come to (Christ) the tower of the flock, the strong hold of the daughter of Zion," and "the Kingdom shall come to the daughter of Jerusalem."

10. These predictions conflict with the representations of the word in other portions of Scripture.

The above reasons are sufficient to satisfy my mind that these annunciations are neither inspired nor truthful, although the fact of their annunciation, as recorded by the Prophets, is of God, and has had in our day a most literal and wonderful accomplishment, which affords us one of the many signals presented in the Bible that we are nearing the final day.

☞ It will be recollected that, some time since, a report was in circulation—that Br. J. Cummings first received the idea that the darkening of the Sun in 1780 marked the termination of the 1260 days of prophecy—from brethren residing in Canada. This report, we learn from Br. Thurber, who has recently visited Boston, was incorrect. Through some misunderstanding it was inserted in the *Crisis*, which we sincerely regret.

MILES GRANT.
J. MERRIAM.

For the Crisis.

Letter from Br. O. T. Clisby.

CONCORD, N. H., Feb. 1856.

Br. Merriam:—While amid life's changing scenes, I am heavy-laden with sorrow and grief; all around there is strife, yea, hatred, variance, envying, debate, deceit, malignity, whisperers, backbiters, grudging one against another, &c. Truly, I am led to exclaim, It is of the Lord's mercies that we are not consumed; because his compassions fails not. O, Brn., and Sisters, I (with you) have been sadly disappointed in not seeing Him whom I love, yet can say I truly believe it is good that a man should

(even now in 1856,) both hope and quietly wait for the salvation of the Lord. And while waiting, O how important it is that we let love be without dissemination; also, that we are holy, and without blame before Him in love. The stress which is laid on this word, love, in the Word of God, sufficiently proves its powerful influence on the communion of believers. It is enforced by our Lord as the identifying law for his children. "This is my commandment, that ye love one another as I have loved you." John 15:12. By this we learn that the subjects of Christ are to be known and distinguished amongst men, by their mutual affection. This injunction is denominated the new commandment; not that love was no duty before the coming of Christ; but it is now placed more prominently amongst the duties of believers: is urged on fresh grounds, enforced by a more perfect example, and excited by stronger motives.

The dispensation of Jesus Christ is a system of most wonderful, most mysterious grace; it is the manifestation, commendation, and *perfection* of divine love. It originated in the love of the Father, and is accomplished by the love of the Son. He was love living, breathing, speaking, acting amongst men. His birth was the nativity of love—His sermons the words of love—His miracles the wonders of love—His tears the meltings of love—His crucifixion the agonies of love—His resurrection the triumph of love. Hence it was natural, that love should be the cardinal virtue in the character of his saints, and that it should be the law to regulate their conduct towards each other. It is a grace so important, that, like holiness, no measure of it is sufficient to satisfy the requirement of the Word. It is the basis and cement and beauty of the Christian union.

In the best and purest ages of the church, this virtue shone so brightly in the character of its members, was so conspicuous in all their conduct, was expressed in actions so replete with noble, disinterested, and heroic affection, as to become a proverb with surrounding pagans—as to call forth the well-known exclamations, "See! how these Christians love one another!" "Alas! that it is true that the professed church should have lost its loveliness by losing its love. Love will lead us to bear one another's burdens, and so fulfil the law of Christ. "Distributing to the necessities of the saints" is mentioned amongst the duties of Christians. How just, how forcible, is the interrogation of the Apostle.—John 3–17th, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" It must be a singular affection which is destitute of mercy.

Forbearance is a great part of love.—"Forbearing one another in love," Eph. 4–2. There are all gradations of intellect, and all varieties of temper. Under such circumstances great forbearance is absolutely essential to the preservation of harmony and peace. The strong must bear the infirmities of the weak. We should ever be cautious not to give offence. Some persons are rude, dogmatical, or indiscreet; they never consult the feelings of those around them, and are equally careless whom they please and whom they offend.

Again: love will not allow Tattling and Backbiting. Many who would be afraid or ashamed to mention the faults of others in the way of direct affirmation, or report, easily find, or attempt to find, a disguise for their backbiting disposition in affected lamentations. "What a pity it is," they exclaim, "that Bro. B. should have behaved so ill!" Says another, "how sorry I am to hear this report of sister C.! how the world will talk, and the cause of Christ suffer by such unwarrantable things in the conduct of a professor! It will not be a secret long," or I would not mention it.—"Oh!" says a third, "I have heard whispers of the same kind in times past, I have long suspected it, and mentioned my fears some months ago to a friend or two. I thought she was not the person she appeared to be." In this way is a tattling disposition indulged, under the guise of lamentation for the sins of others. Others, again, indulge this disposition by running about to inquire into the truth of a report which they say has reached them respecting a brother. Have you heard anything of Bro. H., lately? they ask with a significant look. "No," replies the person.—"Then I suppose it is not true." "Why, what have you heard?" "Nothing, I hope, affecting his moral character, not very materially; but I hope it is not true." The tattler cannot go, however, without letting out the secret, and then sets off to inquire of another and another.

I can no longer write about this sad and lamentable state of things, even amongst those who are professing to be looking for Christ soon to come. True, because iniquity doth abound, the love of many waxes cold. O, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God."

As for one I am lonely, and weary of staying; but I believe deliverance is near; I sigh for rest.
Orrin T. Clisby.

For the Crisis.

Tracts.

Dear Brethren:—I attempt to write a few lines with reference to the issue of Tracts. I need not refer to my past labors in this department. The tens of thousands of Tracts and books which God has enabled me to issue the few months past, and which have been sent to various parts of this country, to Canada, Nova Scotia, England, Scotland, Ireland, the Pacific Ocean, and the southern coast of Africa, must speak for themselves. I am painfully conscious of having done but little. The field widens with every survey. I have tried to do what I could, I have done I am told too much for my strength, still I mean to *see* much more done, and I know of no present method of seeing it done but to *do it myself.*

I have, you are aware, a considerable number of Tracts of various kinds. I purpose to have *more.* We need variety and something *new.* I hope to issue at least some *six or eight* within a few weeks if God permits me to do so, on topics connected with the great fact of the Kingdom of God at hand.

I intend that these Tracts shall be brief, pointed, graphic, truthful and eminently *practical.* Some will be from our own pen, some from other able writers. Shall these Tracts be circulated? Shall we do what we can to alarm the slumbering and save those that are going down to death?

I ask God's servants to take hold of this work. I ask them to make sacrifices for the truth's sake. I do not ask for *donations.* I have frequent calls for Tracts for *gratuitous distribution.* I refuse *none.*—More are called for,—they will be sent. Any who *wish* to aid me thus to circulate the truth can have their offerings appropriated as *they desire;* but the great object is to make every man, woman, and child, a Tract distributer in their *own neighborhood.* Build over against your own houses.

Who will take hold of the work? I wish that Brethren desiring some hundreds or thousands of these new Tracts would forward their orders to me *immediately,* and they shall be sent without delay as soon as they are issued. I wish to hear from all interested *at once,* that I may know what to do in the matter.

My health is not very good. Last Sunday, for the first time in several years, I was unable to go to the house of prayer, or even to leave my room. I am gaining slowly, still I am not able to write more at length now. Nothing but interest I feel in the matter could prompt me to this exertion.

I hope in a few days to resume any wonted labors. Meanwhile, let me hear from *many* on the subject.

Let the poor, and those preachers needing Tracts to circulate in new fields, send in their orders without delay. Pray for us.
H. L. Hastings, Peace Dale, R. I.

P. S.—If the person who sent for Tracts from Mechanichs Falls, Maine, will send his NAME I can send the Tracts—not otherwise.

For the Crisis.

Buffalo, Feb. 22, 1856.

Br. Merriam:—Please give the Brethren the following notice through the *Crisis:*—

PAMPHLET FOR THE TIMES.

Br. Decker is, through the advice of some of the Advent Brethren, publishing in pamphlet form the articles which lately appeared in the *Crisis,* on the 12th, 13th and 17th chapters of Revelation, with seme few exceptions, as they then appeared; and has added an article on the 2300 days and 70 weeks in which their connection is clearly established, beyond controversy.—And has also shown that the darkening of the sun in 1780 still stands as an immovable mark for the end of the 1260 years of tribulation. It will contain about 36 large and very condensed pages. The cost price will be six cents each. *Free for the poor.* We hope that all who desire them will not fail to send *immediately, and what is done must be done quickly.* Those who do not want it for themselves—being already convinced of the fact of the immediate coming of Christ—may have friends to whom they would be glad to send the good news of the coming King.

Address W. C. Peck or Dr. A. Decker, Buffalo, N. Y.

From Washington.—A correspondent of the *Tribune* telegraphs from Washington:—

"Intelligence was received by the government this morning, containing assurances that the border companies of Missouri would acquiesce in the present state of things in Kansas, and make no aggressive movement.

The President instructed Gov. Shannon before leaving to visit the companies personally, and say if an invasion was attempted, it would be resisted by all the power he could command; also to say to the people of Kansas that the same authority would be exerted if any insurrectionary demonstrations occurred.

If the Topeka Convention assembles, a civil process will be sued out against the Governor and other officers, on the ground of the territorial law, that they are assuming functions to which they have not been legally elected or appointed. The same law prevails in most of the States.

No military force will be employed unless the civil process is resisted. Republican instructions have been sent out by a special messenger, who started on Wednesday night, to members of the Topeka Convention, desiring them merely to organize and adjourn, so as to be prepared for other movements hereafter. With these precautions on both sides, no collision is now apprehended.

No answer has been received by Government, concerning the request for the recall of Mr. Crampton. An interview has been held between Lord Clarendon and Mr. Buchanan, but the British Minister indicated no positive determination. It is quite probable that Lord Clarendon assumed strong ground, and asserted strong opinions, such as the English press mistakenly connected with the Central American Question. There is evidently a disposition to risk consequences by declining a compliance with the demand of the Administration; but this or any other attempt will not avail. If Lord Clarendon should finally refuse to accede, passports will most assuredly be given to Mr. Crampton; there is no other recourse after that has happened; still this step will not involve any serious difficulty, though it may lead to a temporary suspension of diplomatic intercourse.

Lord Clarendon sent Mr. Marcy a despatch to Mr. Crampton who had never seen it before, and it reached here yesterday morning, by special messenger in advance of the mail. The probability is that it may lead to further correspondence, and through it to an amicable adjustment, as there is no ground for quarrel.

New York, Feb. 22.

From Hayti—the Emperor and his Plans.—The Evening *Post* has a letter from Port au Prince, dated Jan. 27. The writer says:—"Political matters stand about the same as on the 15th. No one seems to know what to expect. The Emperor is still on the lines with the remains of his army, say 6000 men. We know but little of them, but fear he will attempt to renew the expedition; should he do so, we do not know what would become of it. The Emperor is the only man in the Empire who is in favor of this expedition, and if he can succeed in it against all this dead weight of opposition, he must be a very able man.

It is very sickly here; I never saw it worse; it has now (the last spell) lasted fifteen months, and it seems as if it would never cease. Vessels are losing nearly half of their crews; hardly a man escapes the fever who has not already had it."

Contrast.—A Congregational Home missionary at Leavenworth, Kansas, entrusted letters for the post-office to a slaveholding neighbor, who carried them to the office of the pro-slavery paper, where they were opened and read in search of anti-slavery sentiments. The missionary afterwards upbraided the slaveholder, when the latter knocked him down, bruised him severely, and was attempting to gouge out his eyes, when some neighbors came to the rescue and saved him from such a calamity. The wounded missionary writes: "We live without arms, and our door is only fastened by a small wooden pin, but the Lord is on our side. I will not fear."—*Press.*

The Three Emperors.—A letter from Berlin, of Jan. 25, says:—"We learn from Vienna that the Emperor Alexander has addressed a most friendly letter to the Emperor of Austria relative to the negotiations, and expressing in the most unequivocal manner his desire for the immediate restoration of peace. It is added that the Emperor Alexander at the same time expressed a wish that the contents of his letter should be communicated to the Emperor Napoleon. It is further confidently stated that the French Emperor in answer wrote a friendly letter to the Emperor Francis Joseph, the contents of which had been communicated to the Court of St. Petersburg."

Anticipated Fight in Kansas.—St. Louis, Feb. 25. Advices from Lawrence, Kansas, under date of 13th, say that the Kickapoo Rangers again threaten hostilities at Easton, having avowed a determination to avenge the death of Cook by killing the friends of the murdered Brown. The Free State men are preparing for the conflict. Ten mounted companies had already left Lawrence for Easton, under the command of Col. Dickey and Major Grover. A fight will probably take place.

A letter from Rome, of the 16th, says—"Vesuvius is in labor. The signs which precede a violent eruption are apparent. There is an esplanade upon the summit, which usually can be reached without danger, but at present one would be stifled with the sulphurous odor, and the noise is anything but reassuring."

An Exciting Trial.—At Austin, Texas, a great excitement existed on account of the trial of the persons charged with burning the auditor's office. The court was attended by an armed guard. The citizens were also arming, and a conflict was feared.

The government despatches from England contain nothing of a definite character, neither is there any prospect of an early settlement of the matters in dispute between that government and the United States.

Exciting times in Kansas Territory.

Russia.—A letter from St. Petersburg of the 18th ult., in the Debats, says:—Since the departure of the allied squadrons, all the gunboats which were built last year at Biorneborg have been able to cross over to Abo, and nearly 200 of them are now there. After the loss of Bomarsund, it has been found necessary to give more attention to Abo, which is thought to be in a state to replace that fortress. Since the present war such new experiments have been made in the art of fortifications, and the prompt fall of Bomarsund has raised such serious doubts as to the resistance which an isolated fortress can offer for the present means of attack, that the old plan of establishing an advanced post on the islands of Aland has, it is said, been given up, and a fortress will be built in its stead on the coast of Finland. The construction of vessels is going on with great activity at Archangel and Nicolaieff, and if the present war should completely close the Black Sea to Russia, the greatest efforts would be made to create a formidable navy in the north.

Attempt to Assassinate the Archbishop of Cuba.—The Havana *Prensa* of the 12th inst., gives a letter from Holquin, Feb. 1st, which says:

"As the archbishop left the church, the people flocked around him as usual, and among others several pious women, all waiting for an opportunity to kiss the ring on his finger. At this moment a man elbowed his way through the crowd up to the archbishop, expressing by his looks and manners a desire to receive the holy father's benediction. As he was in the act of stooping to kiss the ring, he suddenly drew a clasp-knife, and stabbed the archbishop in the face. The venerable prelate fell senseless to the ground."

The assassin was about to inflict a second stab, when he was seized by a private soldier and carried off to prison. His name is Antonio Torres, a native of the Canary Islands, and about 35 years of age. His motives are unknown. It is hoped that the Archbishop will recover.

One week Later from Europe.

Arrival of Steamships Atlantic and Asia.

NO TIDINGS OF THE PACIFIC.

Mr. Buchanan Demanding his Passports.

WARLIKE TONE OF THE PRESS.

New York, Feb 24.—The steamship Atlantic arrived off Sandy Hook at ten o'clock last night, and came to her dock at 9 o'clock this A. M. She has experienced strong westerly gales ten days successively. She was three days in a large field of ice. She brings no news of the Pacific.

Summary of News.—Lord Palmerston promises to lay part of the Central American correspondence before Parliament.

Peace apparently progresses favorably.—The preliminary protocol was signed at Vienna on the 1st by the representatives of France, England, Turkey, Russia and Austria, agreeing to open conference at Paris within three weeks.

Lord Clarendon is appointed English plenipotentiary.

The report that the Emperors of Russia and Austria will visit Paris during the Conference is doubted.

The last of the docks of Sebastopol have been destroyed.

An armistice by land only will doubtless be agreed upon to last until the end of March.

The most important news is that which relates to the extraordinary excitement in England on the subject of war with the United States.

The Difficulties between the United States and Great Britain.—It was again confidently reported on the Liverpool Exchange that the American minister had demanded his passports, and his absence from Lady Palmerston's soiree was attributed to the personal misunderstanding between Lord Clarendon and himself. We have no particulars of the reported misunderstanding, as the English papers maintain complete silence on the subject. Lord Clarendon, however, is reported to have spoken in a most imperious manner to Mr. Buchanan, which Mr. Buchanan promptly checked by closing the interview. It is also reported that the Derby party intend to bring forward a motion in Parliament, on the subject of the omission of all allusion to America in the Queen's speech.

It is also reported that France and England have jointly sent envoys to Brazil to seek to enlist the interests of that country against the United States in Central America. In the meantime the general tone of the English press is threatening and presumptuous toward the United States. The purely commercial presses, however, form an exception, and the Chambers of Commerce, both of Manchester and Liverpool, protest earnestly against any interruption to the amicable relations of the two countries.

The funds have been unsettled by these threatening aspects of affairs.

The London *Dispatch* says: "A good deal of pardonable irritation is felt here, that the sympathies of a Republican people should have been so unaccountably manifested during the present war in behalf of the great mainstay and sheet-anchor of European despotism. If the people of the United States permit their rulers to plunge them into a war with Great Britain, they will receive the most terrible lesson ever administered to national envy and quarrelsomeness."

Arrival of the Asia.—*New York,* Feb. 24.—The steamship Asia, from Liverpool morning of the 9th, arrived this evening.

There is but little important news to add to the Atlantic's advices.

A severe storm occurred on the English coast on the night of the 7th, in which many American vessels were damaged.

The London *Morning Advertiser* states that Sir Henry had intimated that he would like to act as a sort of mediator between the British Government and Mr. Buchanan. This movement is said to be at the desire of Lord Palmerston. An interview was to take place at the Embassy, when Bulwer would explain at length to Mr. Buchanan the compromise which he is prepared to recommend. All other papers maintain profound silence on this matter.

The peace plenipotentiaries were beginning to assemble at Paris.

The British steam-frigate Polyphemus was totally lost on the North-West coast of Jutland.

Latest—By Telegraph to Liverpool.—*Saturday Morning.*—The *Times* censures the course taken by both English and American Cabinets, in reference to existing difficulties, and after remarking that even the humanity we have shown must have its limits, concludes as follows:—"We are as desirous of peace as Mr. Cobden can be, but we know that when a nation becomes too proud to listen to reason, the only appeal is to arms."

The Peace Congress.—It is pleasant to know that the peace propositions are progressing favorably, and the opinion is general that the war is at an end. Nevertheless, the British Government are not in the least relaxing in their exertions. The Great Britain sails from this port to-morrow morning for Malta and the Crimea, and will carry out additional troops and munitions of war, just as if the campaign was likely to continue for years. This is the surest method of attaining the end which Russia professes to desire.

It is expected that the Congress will assemble in Paris about the 16th inst., and there is every reason to hope that the negotiations may be finally concluded within such a moderate and reasonable period as may be fixed upon for the duration of the armistice.

The *Constitutionnel* has a semi-official article, written apparently with the object of consoling France for the resolution, which, unfortunately, there can be no doubt has been taken, not to demand from Russia one shilling of compensation for the enormous expenditure that her aggression has inflicted upon the Allies.

The butchers of Paris have undertaken to furnish gratuitously, for the next two months, 2000 lbs. of meat per week to the new charitable kitchens, called the Fourneaux de Imperatrice.

It is said that the Emperor Napoleon has written a letter to the Emperor Francis Joseph, in which he promises that the Fifth Point shall be interpreted "neither in the spirit of an attorney nor of a tradesman."

The Peace Negotiations.—A protocol of the acceptance of the Austrian five propositions as the basis of peace, was signed on the 1st inst. at Vienna, by the ministers of Russia, France, England, Austria and Turkey.—By this document it is agreed that the plenipotentiaries of the several powers signing the protocol shall meet at Paris within three weeks from the date. The following plenipotentiaries have been selected by their respective governments:—

For France—Count Walewski and Baron de Bourquency.

For Austria—Count von Buol-Schaeunstein and Baron von Huebner.

For Great Britain.—The Earl Clarendon and Lord Cowley.

For Russia.—Count Orioff and the Baron de Brunow.

For Sardinia—The Chevalier Massimo d' Azeglio.

For Turkey—Ali Pasha, the Grand Vizier, and Mohammed Dfemil Bey.

Prussia, it would seem, is to have no part in the conference; though it is said that intrigues are going on in behalf of Prussia, and vigorous efforts will be made to introduce her plenipotentiary into the conference. If Prussia should gain admittance to the conference, her representatives, it is said, will be, M. d' Alvensleben, and M. de Savigny, the Prussian Minister at Carslruhe. M. Walewski, as Minister of Foreign Affairs of the country in whose capital the conferences are to be held, will preside on the occasion.

A letter from Rome in the *Univers,* giving an account of a visit of the Pope, on the 29th ult., to the English college and the College Pio, says:—"The Pope afterwards admitted to the honor of kissing his feet the superiors and pupils of the two colleges, and different other persons, amongst whom were some who had belonged to the University of Oxford, but who have recently been converted to Catholicism.

The American Catholic Church at Constantinople fell down on the 27th. About thirty persons were either killed or wounded.

Dreadful Collision in the Channel.—Great Loss of Life.—A dreadful collision took place in the English Channel, off Folkstone, on Sunday evening, February 3d, between the Josephine Willis, Captain Canney, one of the London and New Zealand line of packet ships, and a powerful iron screw steam ship called the Mangerton, Capt. Boucher, bound to the Thames, from Limerick, which resulted in the foundering of the former ship, and, it is feared, a lamentable sacrifice of life.

The Josephine Willis was a first class ship of 1000 tons burthen. She cleared out from St. Katherine's Docks on Friday, laden with a valuable cargo, ten first class passengers, sixty steerage passengers, and a crew, officers and men, of some thirty-five in number, upwards of one hundred on board, all told. She had passed the South Foreland, and was proceeding satisfactorily, when about half-past seven o'clock, a cry was raised by the look-out forward of a light ahead. Whether the steamer saw the Josephine Willis, or miscalculated the distance she was off, are facts yet to be ascertained, however, she came on, and struck the ship amidships with such tremendous force as to cut her down to the water's edge.

A scene of the most painful description immediately ensued among the passengers on board the Josephine Willis, and a rush was made to get on board the steamer. Unhappily, from some unexplained cause, Captain Boucher almost directly backed his vessel out from the wreck. Only a few managed to scramble on board the steamer; others were accidentally picked up some time afterwards. It is known that she has gone down, as her topmasts were to be seen just above water, not far from the spot where the collision occurred.

A perfectly accurate list of the drowned has not been made up; but as nearly as has been ascertained, 20 cabin passengers, 36 steerage passengers, and 14 of the crew were lost—in all 70, and 36 were saved.

APPOINTMENTS.

If the Lord permit, I will preach at
Durham, (Parker School House), March 2.
At Biddeford, Sunday, March 9.
At Brunswick, Sunday, March 16.
R. R. York.

Providence permitting, we will preach at Waldo Hall, Worcester, as follows:
H. Pratt, March 9.
E. Burnham, March 16.
S. S. Brewer, March 30.

The Lord willing, I will preach at
Salem, Mass., Thursday eve, Feb. 28.
Lynn Dye House, Mass., Sunday, March 2.
D. E. Moulton.

Br. Edwin Burnham will preach at Salem, on Sunday, March 2.

I will preach at
West Falmouth, Sunday, March 2.
Richmond, (Reed Meeting House,) March 9.
J. Partridge.

The Lord willing, Br. S. S. Brewer, will preach in Lawrence, Mass., Sunday, March 2.
Bro. John Couch, Sunday, March 16.
In behalf of the Committee,
F. Flanders, Chairman.

If the Lord will, I will meet with the Brethren at Cheshire, (Mass.) on Saturday eve, March 1st, and remain over the Sabbath.
E. Blanchard.

The Lord willing, I will preach at
Lowell, Thursday eve, Feb. 28.
Lawrence, Sunday, March 2.
Exeter, N. H., Tuesday and Wednesday eve, March 4 and 5.
Salem, Friday eve, March 7.
Lynn Dye House, Sunday, March 9.
Westboro', Tuesday eve, March 11.
Samuel Bragg.

Notices.

BOOKS FOR SALE AT THIS OFFICE.

Voice of the Church, by D. T. Taylor. Price $1; postage 17 cts.

A Treatise on the 24th and 25th chap.'s of Matthew, by I. C. Welcome. Price 33 cts. postage 6 cts.

We call attention to the following valuable works:—

Pauline Theology,	15 cts.	single,	$10	per 100
The Old Paths,	18 "	"	12 "	"
State of the Dead, by Milton,	5 "	"	3 "	"
Intermediate State, by Grew,	5 "	"	3 "	"
Future Punishment, by Grew,	2 "	"	1 "	"
Scripture Tract,	3 "	"	1,50	"
The Church not in Darkness,	5 "	"	3 "	"
The Three Worlds,	5 "	"	3 "	"
The Last Days,	5 "	"	3 "	"
Voice of Warning,	5 "	"	3 "	"
New Heavens and Earth,	5 "	"	3 "	"
Outline of the Coast,	3 "	"	1,50	"
Voice of the Church,	$1 "	"	9 "	doz.

John Cumming's works, 75 cts. per volume.
Romanism, by John Cumming, $1,00.

The following from the pen of Eld. Z. Campbell:

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

Materialism Scriptural—or, The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

☞ Bro. Brewer's Hymn Book, called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

"Wellcome's Treatise on Matt., 24th and 25th chapters.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Math. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."
"D. T. Taylor."

Dec. 11th, 1855.

For sale by J. M. Fairchild & Co., New York city, 109 Nassau St.; P. B. Morgan, Moline, Ill.; and by H. L. Hastings, Peace Dale, R. I. Price 33cts. Postage, 6 cts.

BUSINESS ITEMS.

Br. George Waugh's Post Office address is Stoughton, Mass.

Br. S. G. Mathewson's P. O. address is Bakersville, Conn.

Br. F. H. Berick's Post Office address is Laporte, Indiana.

Br. Miles Grant's P. O. address is Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

T. F. Leavitt, your subscription will expire with number 34.

Cash Receipts.

L P Drake, S Barton, A Hill. C Staples, C Flint, G L Rice, E H Dennett, H W Norrville, O T Clisby, T Edgerly, L Houghton, M J Clark, W Wood, P Tandy, P Dow H Jack, T M Storer, J B Paine, G W Annis, M M Eastman, W Farrow, J Boomer, A M S Bement, A Worth, M Shannon, S Goodhue, J Cobern, G D Stewart, S Cotton, G Gould, E Harvey, S Starr, $1 each.

J P Sanders $6, Friend $2, J Ewell $2, E Dyer $2, West Poland $2, R R York $2, J Emerson $4, J Thompson $2. J Blanchard, J McKenney, S H Leavitt, 50 cts. each.

For the poor—S Edgerly, L Houghton, $1 each.

For the old debt of the Crisis—S Dodge $1, C Flint $1, H Smith $2, J Boomer $1 A M S Bement, 50 cts.

Whole amount, $65.54.

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For Coughs, Bronchitis, Asthma, Whooping Cough and Consumptive habits. It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Dr. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to present his advertisement to the public. Ed.

For the Crisis.

O, I sigh to be Thine.

By S. S. Brewer.

Tune—"*Ye objects of sense.*"

O come, dear brethren, it's time you arise,
The kingdom of God draweth near,
We soon shall see Jesus descending the skies,
In clouds of bright glory appear.

I long, dearest Lord, O, I sigh to be thine,
And never again to remove
From home, where the blood washed eternally shine,
And feast on the smiles of thy love.

The shades of the evening are gathering around,
And soon the glad morning will break;
Soon Jesus will come and the trumpet will sound,
And bid all the dear saints awake.

Adieu to old Earth, with thy sorrows and pains,
My Savior invites me to come;
Farewell to this land, where the tyrant, Death, reigns—
I haste to my fair Eden home.

Farewell, thou poor sinner, I'll bid you adieu,
Your pleasure and mirth will be o'er,
The scenes of the Judgment you shortly must view,
And the Savior invites thee no more.

O come, my dear Savior, no longer delay,
Fair Eden we long to behold—
To bask in the sunshine of unclouded day,
And walk through the city of gold.

O Canaan, bright Canaan, though land of delight,
Where glorified millions shall sing,
With harps tuned celestial on Zion's fair height,
With anthems of praise to their King.

For the Crisis.

The 2300 Days.

By Dr. A. Decker.

Bro. Merriam:—Please permit me to say a few words through the Crisis, to the brethren scattered abroad, on the 2300 days in addition to what has already been said. By the following from the seventh volume of the Second Advent library, which was taken from Furgerson's Astronomy, it will be seen that the seventh year of Artaxerxes, occurred in the Julian period 4256. "Now by the undoubted canon of Ptolemy, and the famous era of Nebuchadnezzar, which commenced B. C. 747, the seventh year of the reign of Artaxerxes Longimanus, is fixed in the Julian period 4256." (See Furgurson's Astronomy and Enc. Amer.) Now from the seventh to the twentieth year of Artaxerxes, at which time the *commandment went forth to restore and to build Jersualem*, it is just thirteen years. Now, if we add these thirteen years to 4256, it fixes the twentieth year of Artaxerxes in 4269—thus 4256 and 13 make 4269. This gives the true Julian period, at which we are to date the 2300 years. Now if we add the 2300 years to the Julian period of the twentieth of Artaxerxes, 4269, it gives us 6569.—Thus 4269 and 2300 make 6569. This is precisely the Julian period of the present year, A. D. 1856, as all will see by looking at any Almanac. This is straightforward work, and leaves no ground for mistake. Thus we see that the 2300 years could not have ended in 1854 or '55, but that A. D. 1856 is the true year of their termination. We might show the same result from other periods; but we think it unnecessary, since they all correspond with the Julian period. We should deem anything we might say in addition to what has already been said through the Crisis, at different times, to prove the connection of the 70 weeks with the 2300 years, entirely surperfluous. Indeed, if the 70 weeks are not a part of the 2300 years, then there is nothing in the book of Daniel or any other part of the Bible, that gives us any event at which we can commence them; and to suppose that God has given us 2300 days, that reach to the cleansing of the Sanctuary, without giving us any event to mark their beginning, is utterly absurd. God requires us to have intelligent faith in what he has revealed; this, however, would be impossible, upon the ground that there is nothing definite given for the commencement of those days.

But it is supposed by some, that Nehemiah was 12 years in building the walls of Jerusalem, and that the *daily sacrifice* did not commence until after the wall was built, and therefore the 2300 days did not commence until 12 years after the *going forth of the commandment*; since the 2300 days is supposed, to commence with the restoration of the *daily sacrifice*. The following, however, from Benson's Commentary, is quite sufficient to disprove such a position. "*The wall was finished in the twenty and fifth day of the month Elul*, answering part to our August, and part to September, *in fifty and two days*—to be computed either from the time of Sanballat's sending this letter to him; or, as the most judge, from the beginning of the work, which, though a great thing, yet it is not at all incredible, considering.—1, That the walls and gates were not wholly pulled down by the Chaldeans; for to what purpose should they make that waste of time and labor? 2, That when the walls were thrown down, yet the materials remained, which they now used. 3, That, in building the walls, they regarded not ornament, but only strength and safety. 4, The great numbers of the builders, and the prudent distribution of the work among them, and their admirable zeal and diligence therein. 5, That there is no want of parallel instances, even in heathen authors; for both Quintus Curtius and Arian relate, that Alexander the Great, built the walls of new Alexandria, which were seven miles in compass, within twenty days space. 6, That the hand of God was manifest in carrying on this work, which their enemies here acknowledged."

Now when we take into consideration, in addition to the above, that Nehemiah tells us that he started to go to Jerusalem in the first month, (Nisan) and then in the last verse of the seventh ch. informs us that when the seventh month was come, all the people gathered themselves together as one man, into the streets to have the law, &c.; it is clear that was the first seventh month that occurred after going up to Jerusalem; and, moreover, since the temple had been previously built, and they were from the first in possession of every thing that was necessary to offer sacrifices, the mere fact of their building the wall, could not have excused them from keeping the law. Indeed, we are informed that when they first went up to build the temple, after the decree by Cyrus, that as soon as the *seventh month was come*, they set up an *altar* and commenced offering sacrifices, before they had even laid the foundation of the temple. (See Ezra, ch. 3.) And most certainly, it would have been a direct violation of the commandments of God, to have postponed keeping the law for over one year, much more twelve, on account of any work they might have had to perform; and especially so, since, as before stated, the temple and all things necessary were in readiness; and sacrifices had been offered there ever since the commission of Artaxerxes to Ezra. But ever since there had been no temple, it would have been their duty to have set up an *altar*, as they did at the first, before the foundation of the temple was laid. Indeed, if we were to make the commencement of the *daily sacrifice*, the point at which to commence the 2300 days, we should be compelled to commence them with the commission to Ezra in the seventh of Artaxerxes; for Ezra was sent up to Jerusalem, and supplied with all things necessary, for this express purpose, (see Ezra ch. 7.) The fact is as clear as noonday, that the ninth ch. is a key to the eighth; and that the commencement of the daily sacrifice and the 2300 days, are to be reckoned from the *going forth of the commandment to restore and to build Jerusalem*. If it could be determined merely from the restoration of the *daily sacrifice*, when the 2300 days commenced, the ninth ch. seems to have been entirely unnecessary. But if the ninth ch. is a key to the eighth, then the commencement of the daily sacrifice and the 2300 days must be reckoned from the going forth of the *commandment*.

The declaration of the angels in the ninth ch.—"*I am now come forth to give thee skill and understanding*," is a clear confession, that he had not done so before; and therefore had not fulfilled the command as given him in the 16th v. of the 8th ch.—"*Gabriel, make this man to understand the vision.*" It must be clear, we think, to every one, that there is no possibility of commencing the 2300 days this side of the 20th year of Artaxerxes, and therefore they must end this present year.

Now we have previously shown that the 1335 years must end this year; also, it will be seen that there is a perfect harmony between them. It is clear then, that both periods end together, since they both end with the "transgression of desolation."

Now, with this light on the prophetic periods, connected with the *signs of the times*, we are *fully satisfied* that it is *dangerous* in the extreme, to put off the coming of the Lord 10 or 12 years in the future. Indeed, as we have before shown, there is no event, either connected with the 2300 or 1335 days, that can harmonize with such a position. The facts are, that the "midnight cry" has sounded; and all the signs of the coming of Christ have taken place; the three unclean spirits have not only gathered the nations to the *battle of the great day of God Almighty*, but they have *gathered them to a place called in the Hebrew tongue Armageddon, and in the Greek Sebastopolis!!*

In conclusion, I would say, that the Brn. in Buffalo are *fully settled* in the *faith*, that the coming of the Lord will take place this year; and have *no faith* whatever in any other time. Let all stand ready with their loins girt about with the truth, and their lamps well trimmed and burning; for the time has now come, and the Saints will soon, *very soon* enter in to *Marriage Supper of the Lamb*. Amen: "*ever so, come, Lord Jesus.*"

Buffalo, Jan. 30, 1856.

For the Crisis.

First Resurrection.

By M. Grant.

The subject of the *resurrection* is one of deepest interest to our race, and but for the Bible, we should be in *total darkness* in relation to the future existence of the dead.

We read in the word of the Lord of a "better resurrection," Heb. 11: 35; and of "the *first* resurrection, Rev. 20: 5–5.

The expression, "*better* resurrection," implies *another* not so *good*, or one which does not bring such glorious results.

Again, the fact that there is a *first* resurrection, clearly shows that there is also a *second*, otherwise the expression is meaningless. As there is then to be a *second* resurrection, it must *resemble the first*, or it would be a *first* of another kind; or in other words, if the *first* is *literal*, the *second must be* also; but if the *first* be *spiritual* or the *conversion* of an individual, then it follows that the *second* must also be *spiritual* or *another conversion*. Both theories *cannot* be *right*. Let us compare scripture with scripture that we may know the truth.

We are aware that there are many in the different denominations, who believe that the *first resurrecton* is at conversion.—Well, let us *suppose* this to be *trae*, and *test* this belief by the Bible. Rev. 20: 6, "Blessed and holy is he that hath part in the *first* resurrection; on such the *second death* hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." If the *first* resurrection be *spiritual*, or at *conversion;* then the *first death* must be death in *sin*, or moral death as it is usually termed; and the *second death* would consist in being dead a *second* time in *sin*, or in the state of a *backslider*. Let us look this matter in the face, and see if we do not discover the *darkness* and *confusion* of *error*, instead of the *light* and *harmony* of *truth*..

It is evident none can die the *second death*, but those who have been *once dead* and had a *resuraection*. Then it follows, that if the *first* resurrection be *conversion*, none can die the second death but *backsliders*, or in other words, backsliding would be the second death; then of course, this being *true*, all *unconverted* persons will be free from the second death, because they cannot be reckoned among the backsliders, not having had part in the *first resurrection*, or *conversion*.

We think it is *clearly* taught in the Bible, that the *second death* is the *final* punishment of all the wicked, that were *never converted*, as well as the *backsliders*. In Rev, 2: 11, we read, "He that overcometh shall not be hurt of the *second death*." Does the Savior mean to tell us the *self-evident* truth, that he that endureth to the end, shall not *backslide?* We think all must see that *second death* is *not* becoming a sinner the *second* time; then the *first* death cannot be going into sin the *first* time; consequently, the *first resurrection* cannot be the *first rising out of sin*; for if it *is*, the *second resurrection* must be the second *conversion*.

We have seen that none can die the *second* death but those who have been once dead, and have had a resurrection; and if this *first reeurrection* be *conversion*, none can die the second death but *backsliders;* but the Bible declares in Rev. 20: 6, "Blessed and holy is he that hath part in the *firat* resurrection: on *such* the second death hath *no power;*" then it follows, if the *spiritual* theory be *true*, that those who have been *converted*, which we are told is "the *first resurrection*," *cannot* backslide, or die the second death. Then it follows *no one* can die the second death; for the *unconverted cannot* because they have not had part in "the *first* resurrection," or conversion; and the *converted cannot*, because they have part in the *first* resurrection already, and 'on such the second death hath no power."

Now if we follow the *simple truth*, that the *first* death is *literal*, the *first* resurrection *literal* also; then it appears *plain* that the *second* resurrection and *second death* are literal. This makes all clear and harmonious.

Boston, Feb. 20, 1856.

For the Crisis.

Letter from Sr. M. S. Taylor.

Gilmanton, N. H., Jan. 30, 1856.

Dear Bro. Merriam:—I once more resume my pen, praying for the influences of the divine Spirit, that I may write those things that shall be pleasing in the sight of God. While feeble health has confined me at home, and I have not enjoyed the privilege (that many others do) of meeting with God's children, I have felt very grateful for the privilege of perusing the columns of the Crisis. The interesting and instructive letters published therein, have seemed quite a welcome repast to me, from week to week. I have been refreshed and encouraged by its timely admonitions and consolations. Although I do not agree with all the sentiments presented, yet I find many that coincide with my views of Gospel truth, and much which may feed the soul.

I have thought what a privilege do those enjoy who have an abundance of this world's goods, sufficient to supply some of those with the paper, who are not able to pay for it themselves, and thus afford some of the children hours of pleasure and consolation. They have also the means of affording the necessaries of life to the needy around; and may not the poor also enjoy the privilege of adding somewhat to the enjoyment of others? Our Lord would not despise even a cup of cold water offered in the name of a disciple. He says to those on his right hand, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Then what a privilege, what an honor, to be allowed to satiate the thirst of "one of these" with the cooling liquid. Let us bless and praise our God, that even the widow's mites were not despised; but esteemed of more value than all that the rich and great cast into the treasury. If we have but little to bestow, let us give that with a willing heart and pure motives, desiring only God's glory.

In my wakeful hours during the night-season, I have mused on the favors bestowed on the poor. As we read the blessed word we can easily discover the preference given to the poor and humble of this world. Who was the messenger sent to proclaim the coming of the Son of God? Was he taken from the honored and gifted of earth? No. To whom was the Angel sent to inform her that she was to be the mother of the Anointed One? Was it to one of noble birth? Ah, no! To whom did the host of Angels appear and announce a Savior's advent? Was it to Cæsar and his retinue? No! Behold, how highly favored were those humble shepherds that were watching their flocks by night in that "same country"! The Angel tells them that a Savior is born unto them. But where shall they find him? Are they directed to some splendid mansion? Is he cradled in a richly furnished apartment? Not there—his bed is a manger, "where horned oxen fed."

Was there nothing but a manger,
Wretched sinners could afford,
To receive the heavenly stranger?
Did they thus affront the Lord?

May not this cause those professed followers of Christ to blush, who expend so much for costly habitations and expensive furniture and dress, when they consider their Savior was born in a stable, and cradled in a manger—when they consider how much more acceptable it would be in the sight of that Father they profess to love, to give what they can spare, (besides supplying the necessaries of life,) to help sustain the various means for doing good, and glorifying God, that are in operation in the world. When the Savior arrived at manhood, did he chose the society of the honored, the talented? Did he make his abode with the aristocracy? Do not we read that he eat with "publicans and sinners"? And when weary with the noise and bustle of the city, he retires to seek repose and quietude with the little family at Bethany. Yes! the poor have great reason to praise God, that our blessed Savior chose the situation of such, when he came to earth. "The Son of Man hath not where to lay his head." When he is questioned concerning paying the tribute, he sends to seek the money in a fish's mouth, to meet their demands. What though the poor may not have wherewith to procure the necessaries of life? What though they may not have a comfortable house to repose their wearied frame?—they can console themselves with the thought that the Savior suffered the same privations for their sakes, and if they but enjoy his favor, how blest are they—how much better off—how much to be prefered is their case to that of those who have the means of procuring all that heart could wish of earthly good, and yet are destitute of this blessing.

O, brethren and sisters, let us strive for that "charity which suffereth long and is kind, hopeth all things, and endureth all things;" and without which we are nothing, let our profession be ever so high.—Let us beware how we surmise this and that concerning our brethren. Let us not judge one another, but love with "pure hearts fervently." Yes, love all in whom we can find the spirit of Christ: although they may not agree with us in all our views, perhaps they act as much in accordance with the dictates of their conscience as we do in accordance with ours.

Now brethren and sisters, if I have written anything worthy of your consideration, praise the "Father of lights," and give him all the glory, for from him "cometh every good and perfect gift."

From your unworthy sister,

Mary S. Taylor.

Letter from Sr. S. B. Titcomb.

Holyoke, Mass., Jan. 31, 1856.

Dear Bro. Merriam:—I send you the enclosed for my blessed paper which I prize very highly, inasmuch as it gives meat in due season.

I must say a few words in regard to Bro. Allen's and Bro. Wetherell's letters in the last Crisis, on the 2300 days. I think they show us why the Lord has not come, and, also make it plain when He will come. I have even believed the 1335 days ended last Spring, and all that came up to that time got the blessing promised. (Daniel 12: 12.)

Now as we have light and can see where our mistake was, oh let us be careful that we cast not away our confidence, which hath great recompense of reward.

I cannot see any reason why we should not come up to the month Nisan, with all the confidence we did last Spring.

I for one, can see no light beyond, and it does seem that the nations will be all ready to move in the Spring.

Dear Bros. and Srs. what gratitude do we owe to God for permitting us to know these things, and get ready for His coming kingdom.

Oh! how blessed it will be to hear the King say, "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

S. B. Titcomb.

For the Crisis.

Letter from Sr. D. H. Caverly.

South Wolfborough, N. H.,
Jan. 22, 1856.

I feel very thankful to my heavenly Father that I have had a dollar given me that I can forward for the Crisis, which, in my estimation, is the most valuable paper in the land. It cheers my lone heart from week to week, as it comes richly laden with meat in due season. May the Lord reward you, dear Brother, for your arduous labors of love to the little flock. May you, while here, receive a hundred fold, and in the world to come everlasting life.

It appears to me that if I had this world's goods, as some of our brethren have, I should delight in cheering the hearts of the poor—in relieving the sufferings which poverty causes many to endure, and gladly would I aid in sending the Crisis to such as have not the ability to pay. But poverty is my lot, and I have to endure the privations of many of the necessaries of life. Still I do not complain, feeling willing to submit to the will of my Father in heaven. I believe that Jesus will not tarry long, for he that is to come will come, and will take his own chosen ones to himself. If I am faithful and endure unto the end, I shall then, with all Father's family, possess durable riches that will last forever, in the presence of the Lord, where there will be "fullness of joy and pleasures forevermore."

Your Sister, in hope of eternal life,

Dorothy H. Caverly.

From the New York Observer.

Arch of Titus, at Rome.

It was night when I first entered the "Eternal City." Darkness and silence hung alike over its ruins and its modern works, and though all impatience to be standing among the former I could see them only in imagination, and must wait for the morning light. When the day returned I salied out alone, bending my steps in search of one of its ancient monuments, one which was to me most interesting of all because erected in the purpose of God, though by heathen hands, to stand through ages as a confirmation of his holy word. I passed the column of Antonine, and the Forum and column of Trajan, and reaching the Roman Forum spied an old friar, whom I asked in Italian to point me to the Arch of Titus. He seemed never to have heard its name, although he had doubtless passed under it a thousand times; and this was a fair specimen of the intelligence of the great mass of the monks of Rome and Italy. A priest who came along, directed me to a triumphal arch at the foot of the Capitoline Hill as the one, but I found it inscribed with the name of Septimius Severus. Seeing another upon the summit of the ancient *Via Sacra*, I made my way to it and read the following inscription:

Senatvs.
Popvlvsqve. Romanvs.
Divo. Tito. Divia. Vespasiani.
Vespasiano. Avgvsto.

There is no monument of ancient Rome that possesses equal interest for the Christian. Its proportions are considered more faultless than those of any other, while its position adds greatly to the effect, but it has a far higher interest in the sculptured records which it contains It was erected by the Senate and Roman people, to commemorate the conquest of Jerusalem by Titus. The memorable siege of the Holy City was begun by Vespasian the father of Titus, a siege the horrors of which have never been equalled. While at the head of the army before the walls, Vespasian, upon the death of Nero, was proclaimed Emperor by his troops. He hastened back to Rome, leaving Titus in command, who, upon the fall of the city and the destruction of the temple, made a triumphal march into Italy and to the imperial city, bringing with him a long train of captive Jews, together with the spoils, among which were the sacred vessels of the temple. It is this triumphal procession which is commemorated in the bas reliefs of the beautiful arch. They have suffered somewhat from the hand of time, still more by the hand of Vandalism, but the main features are still well preserved to supply a place in the illustration of the Bible which can be filled from no other source. They are the only visible representations that exist of those sacred vessels, the patterns of which were received from heaven. The fate of the sacred vessels themselves is not positively known at the present day. They were carefully preserved among the trophies of the Capitol, where they were copied, and it is generally believed that the originals were removed by Maxentius and lost from the Milvian bridge in the Tiber, in his disastrous flight from Constantine.

The frieze of the arch is ornamented with sculpture representing a procession of warriors leading oxen to sacrifice: Upon a side panel of the interior is a group representing Titus in the act of celebrating his triumph over the Jews. He is in a chariot drawn by four horses abreast, accompanied by the Senators of Rome, and officers bearing the fasces. The sculptured form of Victory stand holding a wreath of laurel with which she is about to crown him. Upon the opposite side, on a similar panel, is the celebrated group bearing the sacred vessels of the Jewish temple. First comes a standard-bearer leading the way, with a canopy or arch supported above his head. The table of shew-bread is borne on staves, with a cup and the silver trumpets used by the priests of the temple to proclaim the year of Jubilee. Other bearers followed carrying chaplets of laurels, and the golden candlestick with its seven branches. In size and form these bas reliefs correspond precisely with the descriptions of the sacred record, and the minute descriptions of Josephus.

Little did those ancient heathen, the Roman Senate and the Roman people, when decreeing and erecting this monument to a deified warrior and Emperor, imagine that they were erecting a monument to the true God in the verification of prophecy and divine history; and little did they suppose that, after nearly two thousand years, the disciples of that faith which they had already begun to persecute, even unto cruel death, should come from distant lands to read the record, and to be confirmed in their faith. God worketh wondrously when he employs such methods to accomplish his own purposes. Titus was but an instrument in God's hand in the destruction of the unbelieving city, and in the fulfilment of the prophecies of our Saviour relating to the temple, of which he said: "There shall not be one stone on another which shall not be thrown down;" and the Roman nation completed this remarkable fulfilment of the divine purpose by making a monumental record of the events. There it stands, after the lapse of eighteen centuries, to testify for the living God.

The Jews of Rome, of whom there are about six thousand, are said to be the descendants of the captives which Titus brought from Jerusalem to grace his triumph. They have at least inherited their bondage, suffering oppression at the hands of a nominally Christian and ecclesiastical government. They are confined to a small and filthy quarter of the city, and are compelled to pay tribute to the government for the privilege of living even here. Until the pontificate of Pius IX., they were shut up within the Ghetto every evening, and not allowed to leave it until morning, under a heavy penalty. Not one of them will even, at this day, pass under the arch of Titus, although it spans one of the thoroughfares of Rome. They shun it as a memorial of the subjugation of their nation, a fall which has never yet been retrieved, and regard it always with aversion. I met in the street one day a Jewish Rabbi, who had often been at my room, and asked some information respecting this interesting arch, wishing also to know how it was regarded by his people; but he suddenly became oblivious of the English that he had just been speaking, and could not comprehend my inquiry. How wonderfully does everything connected with this people confirm the truth of the Word of God.

Eusebius.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER STREET, BOSTON, MASS.

JONAS MERRIAM, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, MARCH 5, 1856. VOLUME 3, NUMBER 29.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF

JESUS CHRIST.

J. D. C. WHEELER, Printer, - - 167 Hanover St.

Terms of Subscription to be Paid IN ADVANCE.

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Five copies to one address for 6 months,	4,50
Ten copies to one address for 6 months,	8,00
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For the Crisis.

The "Seven Times."

BY B. P. HILDRETH.

No. 2.

Thus the wickedness of Manasseh became so extraordinary, that the wrath of God rose against Judah, "till there was no remedy." Here, we believe the period of the "Seven Times" commenced; during which, the Lord threatened the Israelites at Mount Sinai, that He would punish them, if they broke His covenant, and kept not His commandments, which has, *thus far*, been strikingly fulfilled. It is called "Gentile rule;" "the times of the Gentiles; or "Gentile oppressions;" during which the Jewish nation has (with few exceptions) been trodden under foot.

It may be asked, "upon what authority do you make the 'Seven Times' a definite period?" To this we would reply, (to say nothing of what has been quoted, on the authority of its division and subdivision into smaller periods,) the whole period is 2520 solar years; and the first division that we find in Scripture is, Daniel 7: 25; "a time, and times, and the dividing of time." This is one-half of the great period, and is noted as 1260 years, or reign of "the little horn." Again, we find the same period (Rev. 11: 2) where "the holy city is to be trodden under foot of the Gentiles, forty and two months." Again, in v. 3, "the two witnesses prophesy a thousand two hundred and threescore days clothed in sackcloth." Agrin, (Rev. 12: 6, 14,) the woman was in the wilderness, "a thousand two hundred and threescore days," and nourished from the face of the serpent, "a time, times and an half." Again, Rev. 13: 5, the beast has power to continue, "forty and two months." Each of these passages, expressing prophetic time, represented one-half of the "Seven Times." There are other periods divided, and again subdivided; such as the "2300 days;" the "Seventy weeks;" the "Seven weeks;" the "Sixty-two weeks;" the "one week;" the "twelve hundred and ninety days;" and the "thirteen hundred and thirty-five days"—all of which must be comprised in the "Seven Times." But the measurement of this period was given by an inspired prophet as a punishment to the whole house of Israel for the great sins which it was seen that they would commit; and it was left to Manasseh to fill up the cup, to overflowing. And when the Saviour foretold Jerusalem's desolation, (Luke 21: 24) He said "Jerusalem shall be trodden down of the Gentiles." How long? "Until '*the times*' of the Gentiles be fulfilled." This implied that there was a certain period, called '*times*,' which the Gentiles were to fulfil; and we have seen it, in the history of the nations, from Babylon to the present day. The great image of Nebuchadnezzer seems to contain all these "Seven times;" for although Babylon was not described as a universal monarchy, when Manasseh was taken; yet it had subjugated Assyria, the greatest empire that had existed then, in the world; and Manasseh was not taken to Nineveh, the capital of Assyria, but to Babylon; from which it appears that the dream comprised all of "the Seven Times." The head of gold was Babylon; which from the captivity of Manasseh, lasted about, or a little less, than 130 years. It was called by Isaiah, "The golden city," which represented its great riches. But the eagle-wings of this mighty lion were clipped when its king was "driven from among men; and had his dwelling with the beasts of the field, till seven times (seven literal years,) passed over him;" after which his empire was overthrown by Cyrus; and Belshazzar, his grandson slain, B. C. 538. Thus the head of gold, the first universal monarchy fell, and was succeeded by Media and Persia united; represented by the breast and arms of silver. Silver is less valuable than gold; so the Medo-Persian empire, though possessing great riches, had been greatly exceeded by Babylon. Cyrus had a more extended empire, but less riches, and splendor; and it was no less ravenous and cruel, as appears by its representative, the "bear, with three ribs in its mouth." It continued about 207 years to B. C. 331, when it was dissolved, to give place to Greece. Thus the second universal empire was overthrown by the hand of Alexander the great, whose kingdom is represented by brass, of still less value than silver; the belly and sides, or thighs, of brass. They were harnessed with greaves of brass, and were called, (says Bishop Newton,) "the brazen-coated Greeks." Their speed and ferocity were represented by a flying leopard, which leaves us to infer that they superabounded, both in conquest and cruelty. Greece is here represented in a triple, or three fold division; and it will be recollected that it was in that state when Rome conquered Macedon, B. C. 158. It continued to exist till Anthony and Cleopatra fell by their own hands, and Egypt became the last province that was attached to the Roman empire, under Augustus Cæsar; and the third universal kingdom became extinct, B. C. 30, having lasted about 301 years. Thus time had passed, in its descent, from the belly and *sides*. (I have chosen the marginal reading, because Rome was a consolidated empire, when Egypt tell; and likewise at the birth of Christ; and at that time not so fitly represented by the iron legs of the image as afterwards; though Bishop Newton thinks the two consuls were symbolized by the legs of iron. But as no two consuls ever had the supreme power or control over Rome, after Augustus came to the throne, I must beg leave to differ from him;) Augustus was vested with full power, over the destinies of the Roman people; both in their political concerns, and in their ecclesiastical interests; for he was their high priest, (Raleigh) or Pontifex Maximus; which office he assumed on the death of Lepidus. He lived nearly 79 years, 58 1-2 of which he sat on the imperial throne. He adopted colleagues, but retained the supreme power himself; which was the case with all, or nearly all of the tollowing emperors, till that monster of wickedness, Diocletian, was chosen emperor. He, finding things unsettled, and doubtless thinking his own burden too heavy, chose Maximian associate emperor, and they each adopted a colleague, which, by common consent, they declared Cæsars; and these adoptions confirmed the imperial alliance between the senior emperors. Never before had Rome two reigning emperors, each independent ot the other, till then; and these two reigned in unison with each other, though they were death to the religion of Christ. Rome had been before an iron power; but this "era of the martyrs" was superlatively an iron age, which trampled the Church to death. In the days of the two emperors, they suffered the "tenth general persecution; which continued ten years." (Ch. Hist.) They were equally hostile to the religion of Christ, and all who embraced it; and it appears that the two legs of the image were here completely developed. In one month's time, there were slaughtered seventeen thousand, by the sword, the plague, the rack, and the cross; and neither age, sex, nor condition availed with these inhuman tyrants. (Hist. of the world.) Some suppose the eastern and western empires were represented by the legs of iron; but as the eastern had been represented by the brass, it is not at all probable.

Sir Isaac Newton's remarks are very much to the purpose, relative to the three first beasts, (Daniel 7: 12,) "As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time." The rest of the governments had lost their supremacy; yet their territory and successive inhabitants were still existing. Newton says, "Babylon was still the first beast;" Medo-Persia the second, and "Greece was still the third," and Rome the fourth. "Seeing, therefore, that the body of the third beast is confined to the nations on this side of the river Euphrates, and the body of the fourth is confined to the nations on this side of Greece; we are to look, for all the eleven horns of the fourth beast on this side of Greece." And so it is with respect to the image; the head of gold is still Babylon; the silver breast and arms is still Persia; the brazen belly and sides, is still Greece, and the iron legs are still Rome; and as we must look for the eleven horns of the fourth beast on this side of Greece, so we must look for the development of the legs of iron, when two reigning emperors independent of each other, stand united in the western empire of Rome. This we find when Diocletian and Maximian each swayed an independent sceptre over the western Roman empire. These legs, or the government represented by them, continue till the "Church and State" are united; or the civil and ecclesiastical power of the papacy supersedes it; when the spotted feet show themselves, "part of iron and part of clay." The pope and emperor may be symbolized by the two feet, and the temporal and spiritual power may be symbolized by the iron and clay, which was mainly vested in the pope; when "the abomination that maketh desolate" was set up in the begining of the sixth century. This Antichristian beast with all his Gentile oppressors has power given him to "tread under foot the holy city, forty and two months," or 1260 years, when the toes begin to show themselves, composed of the same material viz. iron and clay. Some reckon the kingdoms of Italy, as being symbolized by the toes; such as Naples, Sicily, Tuscany, Sardinia, Lucca, Modena, Monacca, Lombardy, Venice and St. Mareno. This looks plausible; but whether they were the identical kingdoms represented by the ten toes, I leave others to judge; and only say, that some have confounded the kingdoms represented by the ten horns of the fourth beast, with those represented by the ten toes of the image. The horns of the fourth beast rose up, between the third and fifth century; and to make these kingdoms to be symbolized by the toes, would destroy all just proportion of the image, as a human figure.

As the different metals composing the image, though all seen in a vision at one time, are not represented as contemporaneous, we must look for each of the parts mentioned to be consecutive. Beyond all doubt those kingdoms represented by the toes, appeared at the end of the 1260 years; and they will exist till "the stone" smites, and breaks them in pieces. "The Stone," cut out of the mountain without hands, is the Lord Jesus Christ, or His Kingdom: "who by the brightness of His coming" will destroy "the man of sin," and by the same process, "smite the image on the feet, which are of iron and of clay. Then will the iron, the clay, the brass, the silver and the gold be broken in pieces together, and become like the chaff of the summer threshing-floor, and the wind carry them away, that no place be found for them," "Thou shalt break them with a rod of iron, thou shalt dash them in pieces, like a potter's vessel." Ps. 2: 9. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; (and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers,) even as I received of my Father." Rev. 2: 26, 27.

It has been suggested that as the different metals representing kingdoms are broken in pieces *together*, that the resurrection of the wicked must necessarily occur before the nations are destroyed. But if Babylon is still the body of the first beast, it is still the head of gold; and as each of those kingdoms were only superseded, not obliterated, I see no reason for an argument against the nations symbolized being broken in pieces *together*, even before the wicked are raised. They were conquered, but not blotted out; they still exist, their successive posterity are still among the wicked nations of the earth.

The chronology of the captivity of Manasseh has been variously computed, and who his captor was, has been questioned and disputed.

Some suppose that Esarhaddon had a long and prosperous reign of 39 years, at Nineveh, and 13 over Babylon, and that he was the king who took Manasseh. Others, with more reason contend that Esarhaddon reigned no more than ten years; that he was "weak in wit, and molested by his elder brother;" and moreover, that the loss of his father, Sennacherib's army of 185.000 men, by the divine displeasure, and all their spoil, greatly weakened his empire, of which, Merodach Baladan, called in profane history, Mardocempadus, or Mardok Empadus, took advantage and made himself master, "and was rewarded by a great part of Assyria, if not all." This was the king who sent an embassy, with letters and a present, to Hezekiah, king of Judah, to congratulate him on his miraculous restoration to health, after he had been "sick unto death;" (when fifteen years were added unto his life.) This was in the 14th year of Hezekiah, and the same year that Sennacherib invaded him. He was king of Nineveh. Merodach was king of Babylon. Is. 39: 1. Now which of these accounts look the most reasonable? The various historic accounts are so contradictory that our only safety is in adhering to that which is most consonant to Scripture. Says Rollin, "It is difficult to lay down any opinion about it as certain and incontestible; but where certainty is not to be had, a reasonable person will be satisfied with probability." He says, "there were two lines of kings in Assyria." It may not be uninteresting to the lovers of such history as is in accordance with Scripture, to trace both the lines of the kings of Assyria, and by a chronological table, have a brief view of their cotemporary years, with those of the kings of Judah and Israel; together with the words of cotemporary Prophets, and their fulfilment, which, (if I may be justified in a digression from the main subject of the article,) I will give from the 21st year of Amaziah to the captivity of Judah in Babylon.

To be Continued.

For the Crisis.

Letter from Br. J. Reeve.

UNION MILLS, Laporte Co., Ind. January 28th, 1856.

Dear Br. Merriam:—I have thought much on the Apostleship—whether that gift ceased with the death of the twelve Apostles of the Lamb or not. I find two commissions given to the twelve. The first appears to be a specific work, or rather for a specific time, which was fulfilled, or ended with our Lord's literal reign on earth, (if I may be allowed to call it a reign.)—Hence a new commission just before our Lord's ascension that they do not fully enter upon until they receive power through the Holy Ghost. Now most of our preachers hold that the Apostleship ended with the decease of the twelve. If so, did not the validity of the commission end there too? I know that our preachers claim to go out under the last commission given to the Apostles. Now I have thought that the commission must end with the Apostles; but if the other is a correct position, are they not successors to the Apostles? and, if so, should they not do the work of an Apostle?

From one who has a longing desire to walk in the old paths. JAMES REEVE.

For the Crisis.

Fulfilment of Prophecy.

BY H. PRATT.

No. 9.

Many are the promises to ISRAEL recorded by the holy prophets. And the question arises, Who are Israel? Are the Gentiles included, or does it embrace only the literal seed of Jacob, Isaac or Abraham? Paul says, "*All Israel* shall be saved," and it is a matter of no small moment for us to know who are Israel? One thing is certain; if it means the *literal seed*, then ALL the LITERAL seed will be saved. But as we have been shown in a former article that the Israelites were a typical people, we will endeavor by the word of the Lord to find out who are the antitypical Israel.

If David in prophecy represents Christ, and he is to be the prince of Israel forever (Ezek. 37: 25,) then Israel will be those that make up the house of Christ. Hence says Paul (Heb. 3: 6,) "But Christ as a son over his own house: whose house *are we* if we hold fast the confidence and the rejoicing of the hope firm unto the end." But he is speaking to the Hebrews; yes, and if they compose the house of *Israel*, and ALL Israel are to be saved, why these conditions? "If ye hold fast, &c."

But we are not to grope our way in darkness here. "*The light*" has come into world; but many "choose darkness rather than light." Nevertheless, we will hold this subject up to the light, and see if we can discover its true import.

As we might be tedious by noticing the import of the phrase (Israel) in all its connections, we therefore proceed at once to the test that settles this matter. And to make it so plain "that he may run that readeth," it will be necessary to quote somewhat at length from the prophet Hosea. In the 1st. chapter of this prophecy commencing with the first verse we have the following:

"The word of the Lord that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, take unto thee a wife of twhoredoms and children of whoredoms; for the land hath committed great whoredom, *departing* from the Lord. So he went and took Gomer the daughter of Diblaim; which conceived and bare him a son. And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and *will cause to cease the kingdom of the house of Israel.* And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel. And she conceived again, and bare a daughter. And *God* said unto him, Call her name Lo-ruhamah; for *I will no more have mercy upon the house of Israel; but I will utterly take them away.* But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. Now when she had weaned Lo-ruhamah, she conceived, and bare a son. Then said *God*, Call his name Lo-ammi; *for ye are not my people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them ye are the sons of the living God.*"

Here it is plainly declared that God will no more have mercy upon the house of Israel, but *will utterly take them away*, that he will cause to CEASE the kingdom of the house of Israel. That this *was fulfilled*, is plainly taught by the Saviour who says: "Therefore say I unto you (Israel,) the kingdom of heaven shall be taken *from you!*"

And again, says the prophet: "*Ye are not my people*, and I will not be your God."

V. 10th: "YET the number of the CHILDREN OF ISRAEL shall be as the sand of the sea."

Here, then, we have a thus saith the Lord that the natural seed are not the children of God. They as a people are rejected,—their kingdom is to cease. Yet the *children of Israel* will be innumerable. Now from what people is this great family to arise? Let inspiration tell the story. Let the Gentile apostle answer. Hear him!

Rom. 9: 23—"And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory."

V. 24: "*Even us* whom he hath called *not of the Jews only, but also of the Gentiles.*"

For the Crisis.

From Br. L. P. Hastings.

HAWLY, Dec. 24th, 1855.

Br. Merriam:—If ever there was a time when the few that held the faithful word were precious, it is now. Oh! how full of meaning the word of Jesus, "he that endureth unto the end the same shall be saved." I never have seen a time so trying to our faith as the few months just passed. But I remember that inspiration has penned it, "many shall be purified, made white, and *tried.*" May the Lord help us to endure the trial, for then we shall come forth as gold, and a crown of life shall be ours Surely nothing but true love to God and his word, and the hope of that heavenly inheritance, can enable one to keep unspotted from the world in this hour of temptation. But those that have given all, and have had such enrapturing views of the better country, and the bliss to be enjoyed there, can never be satisfied with the worthless phantoms of this ruined world. Yes, ruined indeed it is, and if ever I realized the truth of that prophecy, "the earth is defiled under the inhabitants thereof," it has been of late. It seems that iniquity of every kind is abroad in the land, and that soon the Lord will appear to destroy the workers of iniquity, and reward his humble, faithful followers.

Our position has been and is a trying one, but not more so than that of ancient Israel in their journeyings to the typical Canaan. The wickness of that land waxed great, and so now their sins reach to heaven and call for vengeance. May the Lord help us to be of the *pure* in heart who shall see God, and of the *meek* who shall inherit the earth.

Yours, in hope,

L. P. HASTINGS.

For the Crisis.

Letter from Br. J. Weston.

Lowell, Ms., Feb. 22, 1856.

Dear Br. Merriam:—You and all the saints who read the "Crisis," will rejoice to know that we are having good meetings in *Lowell.* Bro. Thurber commenced his labors here on Thursday evening. The Lord was with the "meat in due season" he presented. Friday evening he preached from Rev. 2: 1—6. He spoke of the Lord's approval of the Church of Ephesus, of their works, their labors and patience. But nothwithstanding all this, though they had labored so much—though they had had so much patience—though they had continued on in their good works with so much *patience*, and had not fainted under discouragements, "yet," said he, "Jesus says, I have somewhat against thee, because thou has left thy first love." "Remember, therefore, from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent."

He dwelt very feelingly on these points, and then he asked:—"Have we not, brethren and sisters, forgotten our first love, though we may have labored much and had much patience? Let us look into our own hearts and see if we have the same love—the same kindness, &c., that we had

when we first gave ourselves to the Lord. And if the Lord would remove his candlestick away from a Church that had been so good, that had done so much—unless they repented and returned to their first love, will He save one of us at His coming, though we have done much for Him, unless we return to our first love."

The argument was so reasonable—the appeal so pathetic, it had a powerful effect.

At the close of the meeting, when he asked, "who will resolve to repent and do their first works, and return to their first love?" nearly every one who professed to love the Lord stood upon their feet. God grant that the brethren in Lowell, and in every other place, may return to their first love. In a few short weeks, I believe the Lord will come. J. WESTON.

The World's Crisis.

BOSTON, MARCH 5, 1856.

☞ Hope all will read Brother Sheldon's "*call for aid.*" It is a privilege to live in an age when there are so many objects of benevolent enterprise. Let us remember "it is more blessed to give than to receive."

☞ Read Br. Burnham's article on being Christ-like—yes, Christ-like—as he says, how sweet it sounds! to be like Christ. PUT ON CHRIST. But in order to do this, we must first PUT OFF SELF. Oh, how momentous is this subject! how eminently important that we put off self, and put on Christ! If we work in Him—declaring His truth—laboring for His cause—to advance His interests—to build up His people—to glorify His name—to adorn His doctrine, we shall find our heads covered in the day of battle with His shield—armed with His strength—clothed with His righteousness—filled with His love—sanctified to His glory—lights in His Church—and heirs of His kingdom. Bless the Lord.

The Millenium.

No. 5.

Isa. 11: 6–9. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cocatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

This passage has been supposed to teach the doctrine of a temporal millenium: but the context shews that the judgment, or destruction of the wicked precedes the events here described.

How do modern theologians believe the spiritual reign of Christ will be ushered in? By the use of the ordinary means of grace. They do not believe in supernatural occurrences, but in the progress of spiritual influences that are now in operation, or the universal diffusion of Gospel light by human instrumentality. But how is it in the passage to which I have referred? The glory of the Kingdom described is a *consequence* or *result* of what precedes, and this we shall find to be, not the operation of the ordinary means of grace, but the outpouring of God's wrath even to the destruction of an ungodly world.

What events are recorded in this passage as introductory to the Kingdom of God here described? First, Jesus Christ appears on earth. vs. 1–4.

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth."

Here we have portrayed the moral excellence and infinite wisdom of the Savior, which characteristics seem to be given to prove His qualifications for the high office of Supreme Judge of all the earth.

"And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins and faithfulness the girdle of his reins." vs. 4, 5.

These are the scenes that usher in the delightful state described in vs. 6–9; and mark well this fact, that in this description of the prosperity, and peace, and glory of the Church, the Judgment scene transpires FIRST. Indeed so prominent is the same fact in other Scriptures, that many theologians of sound and discriminating minds, who had embraced the temporal Millenium theory, such as Pres. Edwards, have maintained that the Millennium would be ushered in by calamities and judgments that would sweep away a large proportion of the ungodly from the earth. Thus instead of its being a Millennium of peace and safety to all, it was regarded as the period of destruction to the violators of God's law. But modern writers on the subject teach that the man of sin himself is to be converted—the nations of the heathen to be brought into the fold of Christ and thus the whole world are to rejoice together in the salvation of God. The Scripture, however, represents the preparatory scenes that usher in this glorions epoch, as scenes of *judgment and destruction to the wicked.*

"And he shall SMITE the earth with the ROD of his mouth." This does not look like the conversion of the heathen by the spread of truth and righteousness and peace and joy in the earth. When that rod "smites" or "breaks" the nations, it will "*dash them in pieces* like a potter's vessel." Ps. 2: 9.

What the result of thus smiting with a rod is, appears evident from Rev. 19: 15, "Out of his mouth goeth a sharp sword, that with it he should *smite the nations*; and he shall rule them with a *rod of iron;* and he treadeth *the winepress of the fierceness and wrath of Almighty God.*"

"And with the breath of his lips shall He slay the wicked." This language is too simple and plain to require comment.

After this fearful annunciation of Divine judgment, comes the delineation of that delightful scene of harmony and loveliness in the Kingdom of God. Nothing could be more beautiful, whether it be taken in a literal or figurative sense, than the idea of the most ferocious of all animals being associated with those that are domestic and peaceable, and even the most perfect natural enemies grazing in harmony together.

But the question may be asked, how do we know this is in the everlasting Kingdom of God? We know from the following reasons:

1. Its antecedent is the destruction of the wicked by such a catastrophe as is to occur at *the end of the world*, and at *no other time.*

2. The harmony and peace of that scene is such as is to be enjoyed in the world to come, and not in this present evil world. It corresponds to descriptions of the glorified state in other portions of the oracles. Take, for instance, the description of the "new earth" given in Isa. 65: 17–25, we shall find its correspondence with the passage under consideration is very striking, particularly in the last verse: "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

3. It is denominated God's "holy mountain." This expression is used to denote the *Kingdom of God.* When that kingdom is spoken of in Dan. 2, it is represented as a stone "cut out of the *mountain* without hands;" also it "became a *great mountain* and filled the whole earth." In Is. 25, the Kingdom is spoken of thus: "And in this *mountain* shall the Lord of host make unto all people a feast of fat things." &c. Also in v. 10th of the same ch.: "For in this *mountain* shall the hand of of the Lord rest," &c.

4. It is said, "they *shall not hurt nor destroy* in all my holy mountain." If there be nothing there to hurt nor destroy, it seems evident it cannot be while the tares and wheat grow together; but Jesus taught that they should "grow together until the harvest; and the harvest is the end of the world."

Now it is obvious that the Scriptures portray a scene of glory to the Church in the future, to occur on the earth, and as it has been supposed, according to the popular theology, that the earth would be annihilated at the Judgment, those delineations of glory and triumph and immaculate purity and undisturbed harmony were placed in this mortal state, instead of the immortal; and herein lies the great starting point of erroneous interpretation of prophecy. It is in not understanding the *locality* of the Kingdom. But when we come to believe that the saints, in their glorified state, will "possess the Kingdom *under* the whole heaven," and not *above* it; "from sea to sea, and from the river unto the *ends of the earth,*" and not "beyond the bounds of time and space;" then we perceive how those glorious predictions can be fulfilled on the earth; not *in the present evil world,* but *in the world to come,* and amid the glories of immortal life.

In our next, we shall, the Lord willing, refer to a parallel passage in Is. 25th ch., from which the light shines so clearly, that it would seem no one can avoid seeing it.

For the Crisis.

Christ-Like.

O how much *human nature* there is in us, and how little of the "*divine nature*" of the Lamb of God! Well, well, what groaning, crying, sighing, wrestling, praying, fighting, disciplining, mortifying, agonizing, moral and spiritual dying it costs us! Shall we finally overcome after all? O dear! this question is more easily asked than answered. We hope. Yes, we hope, and were it not so, our hearts indeed would break. But we set our will in us to do the will of our heavenly Father again, and still again, and yet, like the feeble insect climbing the hill of rolling sand, down, down from time to time we tumble! O poor human nature, how feeble art thou! Yea, and ever hast been! In the case of Eve, thou must have that *pretty fruit.* In the case of Adam, thou must have a taste of it, if pretty Eve offer it, at all hazards. In the case of Noah, the sweet juice of the vine must be drank to excess, and strange crime must follow. With Abraham there must be evasion and deception amounting to falsehood, no doubt. And Isaac followed in the same fault. Jacob must listen to weakness, and tell an absolute untruth to gain the birthright. Moses, usually meek as an angel almost, must get into a passion and break the tables of God; and again must *smite,* instead of *speak,* to the rock—and feel so angry as to call the people "*rebels.*"

Gideon must refuse to believe the angel of God without double signs. Samson must lay his head down in a woman's lap, and like a fool, utter all his mind, after doing wonders of a most astonishing character all through his life time before. Jephthah must make a very rash vow to the Almighty. David must turn from his generally holy course and number the people, and thus anger God; and then do worse than the heathen rulers to crown the whole. Job must curse the day of his birth. Solomon must play the fool with all his wisdom. Jeremiah must also curse his birthday, and refuse to speak for God. Peter must deny his Lord, and seal the denial with bitter oaths. Paul must contend sharply with a ministerial brother. The Corinthian Church must become carnal and act like men of the world; nay, some among them must commit a crime not known in Gentile society! The Church at Ephesus must leave their first love. The Church of Pergamos must retain among them the doctrine of Balaam and of the Nicolaitanes. The Church of Thyatira must suffer that woman Jezebel in their midst. The Church of Sardis must be dead while she professed to live. And the Church of Laodicea must be guilty of lukewarmness. Martin Luther must also spoil the work of God in his hands by reason of rash words and actions. Carlstadt must quarrel with Luther, and almost fight for "the truth." Calvin must consent to the death of Servetus for holding fast what he supposed to be truth.

George Whitefield must wink at, and almost or quite apologize for the sin of American Slavery. Wesley and Whitefield must almost fight, (certainly contend sometimes bitterly,) about the doctrine of "predestination." And where shall we stop? Nowhere short of the Kingdom of God. For human nature was the same—is the same—and, in this state, ever will be the same. Let us praise God that the plan of salvation is to *save us by grace;* otherwise we must all perish forever. We can, we will repent of all our wrongs, and cast ourselves down into the dust of the earth, at the feet of Jesus, and hope in the mercy of God. We can, we will make our covenant with him thus: O Lord God Almighty, I do consecrate unto thee my whole soul, body and spirit, with all that I am, and have, and ever shall possess, totally, and unreservedly, and eternally—accept of me, and save me, I beseech of thee, in the name of Jesus Christ. Amen. And will he not hear us? Yes, verily. We can—we will set our face against every evil thing, and have no fellowship with the unfruitful works of darkness, but rather reprove them. We can—we will hold no communion with evil-minded persons who go among the flock as lambs, while inwardly they are ravening wolves, to divide, devour, distract and corrupt the simple. Human nature is ever on extremes. While it attempts to prune, it often rashly cuts the tender branches, and thus spoils the crop. Or, to avoid this evil, it passes over the useless and noisome productions, and clips so lightly here and there, that the tender vines are choked and spoiled. God rebukes us on the one hand for offending the little ones, and on the other for suffering "grievous wolves" to enter in to devour.

He cautions us for seeking to be over much righteous, as well as warns us in regard to tardiness in duty. Well, it is one thing to *do right,* and another thing to do it in *the right way.* Jesus did right, but He did right, like Jesus. He knew how and when to say "thou fool," "thou hypocrite," "ye serpents," and He also knew how and when to say, "daughter, be of good cheer," "go in peace," "fear not, only believe." We will—we can be like Jesus to some happy extent. We will, then, be like Him to seek the honor of God alone. Like Him we will rebuke the wicked, comfort the good in all their feebleness, and thus magnify the grace of God. Like Him we will use holy words, and like Him we will keep the spirit of sweetness and grace. To be sure, sometimes it seems to us we can bear no more—we must become impatient—indeed, we have cause to feel displeased, irritated, angry—we are misrepresented, traduced, belied, slandered. Yes, well, bear a little more—be like Jesus. O yes, be like Jesus. I can preach this to you, dear brethren and sisters, but O what is poor human nature when I come to the practical test! But I must preach and practice also. I will—in the name, and by the grace of Christ, I will! Like Jesus! how sweet that sounds! Well, we will set Him up for our standard, and hasten to conform ourselves to all His examples. We will, we will! Look—He is a boy 12 years old—He must be about his Father's business—be like Him. He is at Jordan—He goes down into the water and is baptized—be like Him. He enters His ministry and goes about doing good—be like Him. He endures spitting, mocking, smiting, in silence—be like Him. He hangs in agony on the cross and prays God to forgive His tormentors—be like Him. He will, within a few short months, come again and we shall BE LIKE HIM.

EDWIN BURNHAM.

For the Crisis.

Letter from Br. W. Sheldon.

WEST HAWLEY, Mass.
Feb. 5th, 1856.

Dear Br. Merriam:—We are still "pilgrims and strangers," in a "strange land," earnestly "desiring a better country," even the everlasting Kingdom of God. As we wade through the unparalleled perils of these last days—perils of diverse kinds—our hearts beat high for the land of rest, the delightful paradise of God. Yea, "we *groan* within ourselves, waiting for the *adoption*—to wit—the *redemption of the body.*" We desire to be "clothed upon, that mortality might be swallowed up of life" eternal at the coming of the great live-giver.

Nothing should induce us to take a retrograde step. We started for a glorious prize, a valuable *treasure,* which is still ahead. Our hearts, or affections, should be entwined around our treasure till we obtain it in reality.

As we survey the history of the kingdom of this world, we know that the Kingdom of God is almost due. Permit me to append the following private letter from Bro. Tandy to myself, to stir up the pure minds of some by way of *remembrance:*

My Very Dear Brother Sheldon:—

May God help me to be truly thankful to him for the privilege of once more addressing you, my dear Brother, in the name of the Lord. We are living *in a grand and awful time!* And thrice blessed is he who watcheth and keepeth his garments. We cannot be too faithful, in the service of God. No, there is no danger o satiety here. "Blessed is that servant, whom his Lord, when he cometh, shall find so doing." May we be so wise and happy as to belong to that favored few! The provisions of the Gospel, made by kind heaven, are abundant, and they are free for all!! "*God so loved the world, that whosoever believeth in him, may not perish, but have everlasting life.*" So that none need to be lost. But, alas! *few are chosen!!*

"N. B. I believe that Nebuchadnezzar's dream is *certain,* and the interpretation thereof *sure.* First, the "head of gold" symbolizes Babylon. We do not find our position here; for, she arose 667 years B. C. Secondly, we see "the breast and arms of silver," which symbolizes Media and Persia. We do not find ourselves here; for, she succeeded the Babylonians 538 years B. C. Thirdly, we behold "the belly and sides of brass," which symbolizes Grecia. Our position is not found here either; for, it succeeded Medo Persia 332 years B. C. And in the fourth section of the image are "the legs of iron," representing Rome in its undivided state. Do we find ourselves living here? We do not! Jesus of Nazareth was crucified in the days of Pagan Rome, and that event, you know, took place more than eighteen hundred years ago. This empire succeeded the Grecion empire 30 years B. C.

Now we come down to the *feet* and *toes* of the great symbolic image,—or the *divided state* of the Roman empire. What is the next event for which we are to look? Dan. 2: 35. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces, together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them. And the stone that smote the image became a great mountain, and filled the whole earth." All of the above prophetic declarations have been fulfilled, except the last, and that, we humbly believe, will have its fulfilment *right speedily.*

Dear Bro. S., seeing we look for such things, "*What manner of persons ought we to be in all holy conversation and godliness?*"

"I firmly believe that the coming of the Lord draweth nigh!" "The Lord himself shall descend from heaven." This same Jesus shall come again.

The testimony of two Patriarchs and David, four Prophets, five Apostles, three Angels, *and the Lord himself,* places this subject beyond the least shadow of a doubt.

The vision will speak and not lie! although it may tarry for a little season.

Now, my dear friend and brother in Christ, how very important that we see to it, that our lamps are trimmed and burning, ready to go and meet the Bridegroom at His sure coming! May the good Lord help you and me, and all the wise virgins to be faithful until Jesus comes to set up his glorious kingdom on the earth.

Here we stand upon the last inch of the present dispensation. May we stand with our loins girt about with truth, and not "grudge one against another."

Love to all the saints, especially to those to whom I have administered the word of life in former days.

W. SHELDON.

For the Crisis.

LANDAFF, N. H., Feb. 18, 1856.

DEAR BR. MERRIAM:—While reading the late numbers of the *Crisis,* we felt truly comforted and strengthened in hearing from those of like precious faith. It forcibly reminded us of very many pleasant interviews we had enjoyed together, while we were looking for the same "blessed hope,"—together we had mingled our songs and rejoicings—we had sympathized in each others joys and sorrows; and expected ere this to have been together in the sorrowless state, sharing the ever new delights of the New Creation. But while we find ourselves in this world of shadows, exposed to sickness, pain and death, we would be comforted by the words of the Saviour, "If I go away, I will come again." And just as certain as those angels testified that "this same Jesus which is taken up from you into Heaven, shall so soon come in like manner as ye have seen him go into Heaven, so certain will he come personally and visibly to this earth again. And though we have been sadly disappointed in not seeing the object of our hope, as we had fondly anticipated, yet we are not discouraged; we believe his coming is "nigh even at the doors;" that the long-looked-for day—a day so much desired by the holy of all ages, is but little in the distance. We believe the signs are mostly in the past, which were to precede his coming. And says our Saviour, "when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." And we would be admonished by His precious words: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, so that day come upon you unawares." While we see so much anxiety manifested in the coming election, absorbing all the thoughts and interests of men, we are ardently desiring the coming of Him "whose right it is to reign." How much more desirable is the peaceful reign of Christ, when the world will be "judged with righteousness, and the people with equity." I do not wonder David said, "Let the sea roar and the fulness thereof, the world and they that dwell therein. Let the floods clap their hands, let the hills be joyful together before the Lord; for he cometh to judge the earth," &c. If all these inaminate things are called upon to rejoice because Christ is coming, how much greater reason has poor dying man to rejoice in prospect of His coming to give life and immortality, to wipe away all tears, and swallow up death in victory! Truly my heart responds, "Come, Lord Jesus, and come quickly." We truly sympathize with all who are looking for and loving the appearing of Jesus.

Yours in hope,
M. M. EASTMAN.

For the Crisis.

Letter from Sister Cordelia A. Robinson.

MINNESOTA, TERRITORY,
Feb. 10th, 1856.

DEAR BROTHER MERRIAM:—I have felt it a duty for a long time to write a few lines to the scattered flock, and have Advent friends who are looking for a letter through *The Crisis* from me, so I seat myself to-day, for the first time, to address them with my heart full of praises to the Lord, and a glorious hope of meeting them at the resurrection of the just. Oh let us be faithful until Christ shall appear, and meet in that better world where there will be no farewell note heard—where there is no sickness, pain nor death. If we suffer, let us count it all joy for Christ's sake; for He has suffered before us and for our sake. Oh let us think of Him on Mount Calvary—how He suffered the shame of the cross. Was it all for us? Yes; and now He is in Heaven interceding for us. Soon He'll finish all his pleading and come again and redeem us from this world of sin and sorrow. Oh, dear Brn. and Srs. if any of you suffer from poverty, think of your Master, who said he had not where to lay his head. Cheer up, and believe His Word. We shall reap in due time if we faint not.

I can sympathise with those that are far from their native land, and are deprived of the privilege of meeting with those of like precious faith; for I have not heard the sound of the Gospel since I came to this Territory. I can say with Sister Gierlow, Oh, that some of God's watchmen would come this way. We need one very much to arouse the attention of the people. The Sabbath is not regarded here. May the good Shepherd cause his voice to be heard even in this valley. I am not pained with seeing elegant churches, nor elegant mansions, nor gay dress, with worldly conversation, and laying up of treasures on earth without a thought of the future. What a snare! But may God keep me from it, and preserve me unspotted from the world. I am almost alone in this place; but it is cheering to converse with even one, on the subject of Christ's coming kingdom. Oh, ye watchmen, are there none to come to help—that they may be instrumental of saving a few more souls before that great day? There are people here, I think, that have not heard the sound of the Gospel for three or four years. Oh, must they receive their doom without hearing the alarm—hearing of Jesus and him crucified, and of his coming and kingdom; God help us to be on our watch and bear our cross and manifest the spirit of our Master, is the prayer of your unworthy Sister.

I would like to hear through *The Crisis* from those Brn. and Srs., that I am acquainted with at the east. Now take up your pen, and cheer your lone Sister, a pilgrim far from home. Remember me and mine at the throne of Grace.

From your Sister still looking for the Lord, C. A. R.

☞ We hope no one will fail to read brother Wetherell's article on holy living, entitled, "Practical rules of Life;" and when they have read and studied and digested the same, we hope a reform will appear in our lives wherever it may be needed.

☞ We often have calls for back numbers which we are happy to supply when we have them, but of No. 28 we have none on hand. We have a few of Nos. 26 and 27.

☞ Will the Br. who sent us the names of Wm. Hamlin and Amos French please give us his NAME?

For the Crisis.

The Coming Crisis.

Men of thought and observers of the moral, national and political movements of the present day, live in momentary expectancy of some mighty change which is to mark a new era in the history of the world. Wise men of the world destitute of the grace of God, need no spirit of divination, to discern an approaching conflict; but what shall be the state of the world when these contending elements shall have spent their fury, is a matter upon which grave philosophers look, in many instances, with serious apprehension. But the student of prophecy discovers, in the present restless state of the world, a sure precursor of the destruction of the Gentile nations, and the end of the Gospel age.

The tendencies of the present day are truly alarming; characteristic only of the last days. Men are professed Christians but without confidence in God. Blinded by the deceitfulness of the world, they reject His word. Prophecy, by many teachers in Israel, is considered beyond our comprehension, and consequently perfectly useless; whilst the plain teachings of Christ and His Apostles are openly rejected, giving place to vain philosophy and the traditions of men. Men's characters are fast being developed; hurried to and fro by hidden impulses, they seem striving for some unseen, unknown object; stifling the voice of conscience amid the bustle of the world. They see not those signs which tell of the coming strife; they hear not those voices which speak of earth's last conflict. "But ye, brethren," says an inspired Apostle, "are not in darkness that that day should overtake you as a thief." No, thank God, they are those amid all the darkness of the present time, who discern in the passing events, scenes marked in God's word as transpiring in "the time of the End," indicative of the close of this Age.

Is God's book one of harmony, measuring earth's history, marking its changes, and revealing its destiny? Are the various national and moral changes which have transpired, so many stages in a grand drama, marked, with inspired precision, placed as beacon lights by the Governor of the Universe, marking our proximity to the end of the Age? What, then, are the next great overturns noted in God's word? What means the mighty march of intellect manifested in the improvements of the day, and in religious and scientific research, but the fulfilment of the "predictions of God's prophet," "In the time of the End knowledge shall be increased?" Why this restlessness of the nations? this stirring up of strife? unless the dynasties of earth are about to fall, and the everlasting reign of Christ to commence? The cup of an ungodly world and apostate Church is fast filling up; whilst the syren song of peace by the professed followers of Christ, has reassured them of safety. This woful state of the world is to continue till the dread announcement is made, "it is done." "Evil men and seducers will wax worse and worse, deceiving and being deceived." Then, too late, will blind, mistaken man awake from dreaming; dreaming of honor, of pleasure, of long years of peace and enjoyment. But Jesus comes arrayed in robes of royalty—King of kings, and Lord of lords—to execute His Father's will, and claim the Kingdom purchased with His blood. Who would not share the glories of His reign, and hear the welcome from His lips, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world?" Who would not taste the joys of paradise, and walk the golden streets of the city of God, and cast his crown at Jesus' feet, and unite in that song of triumph and redemption, sung by the redeemed myriads? Who would not not eat of that tree, whereof if a man eat, he shall never hunger, and drink of that water, whereof if a man drink, he shall never thirst?

O awake, then, while probation lingers; put on the robe of righteousness; then in common with all the *righteous* dead and living, you soon shall share those lasting blessings promised to all those who love the appearing of their Lord. Amen.

DANIEL HUTCHINSON.

West Poland, Jan. 23, 1856.

Request.

HINSDALE, N. H., Feb. 24th, 1856.

BROTHER E. BURNHAM:—Can you come to Vernon, Vt., and labor some with us, before long? I visited the brethren there to-day—they are very anxious to have you come, if it is in keeping with the will of our *Heavenly Father*. Some of the brethren of Brattleboro' were present, who were also much interested in the subject, and desired that you would make calculations to preach there also. Come, my dear brother, come over and help us. We feel that our work is almost done for this world; but some poor souls may yet be reached. Oh God, save, is my prayer. Will you give notice immediately through *The Crisis*, whether you can comply with this request, and if so, when?

In behalf of the Church,

B. F. STREETER.

A CALL FOR AID.—Being upon the point of settling in the far West, I call for aid to assist me in publishing a Tract upon the Advent faith, for *free circulation* in that new region. The thing *must be done*, and I am unable to do it alone. It is certainly the *duty* of somebody to assist. Every cent received shall be faithfully appropriated. Will ministering brethren interest themselves to collect something? Forward your freewill offerings to me without any delay, at West Hawley, Mass.

W. SHELDON.

For the Crisis.

MINNESOTA CITY, Winona Co. M. T., Feb. 1856.

Dear brothers and sisters in the Lord: I still feel to praise the soon-coming King, ever and anew, and claim to be one of the scattered flock, holding on to the promises by faith through the goodness of our blessed Redeemer. Oh, glorious hope, of meeting with those of like faith, if faithful—it lifts my fainting spirit up. Oh, brothers and sisters, how much we need grace and watchfulness in this day of trial to keep us unspotted from the world. Ah, yes, glory to God! it is our privilege to live in readiness to hear the welcome news, "Come, ye blessed of my Father, inherit the Kingdom," and my prayer is, that I may live with the saints, worthy to be called His child at His coming.

In distant Minnesota wilds,
My glorious hope lives still;
Christ soon will come, the earth renew,
And banish every ill.

Yes, ever blessed, glorious hope!
For Christ we then shall greet;
He'll raise our friends that sleep in dust,
Oh then we all may meet.

The *Crisis* in my home is found,
An ever welcome guest;
And to this far off western land
Bears news of coming rest.

A stranger in a distant land,
Few means of grace I share
With bretheren or sisters known,
Who love the peace of prayer.

I hope to hear the watchman's voice,
If time continues long;
Proclaiming truth to erring ones,
In this far distant home.

From a sister, hoping for redemption,

L. E. B.

DIED in Lynn, Jan. 31, Sister Mary Fitch, aged 36 years. Sr. Fitch was formerly connected with the Baptist Church in Nova Scotia—moved to Lynn in 1840, and on hearing the doctrines of the Advent faith, she became interested, cordially embraced them, and continued until her death, firmly to believe the proclamation of the Redeemer's coming and Kingdom. She believed the Midnight Cry had been sounded, and that soon the opening heavens would reveal the Son of God.—FITCH.

LYNN, March, 3, 1856.

DEMOLITION OF THE DOCKS OF SEBASTOPOL.—Jan. 14.—The demolition of the docks proceeds. On Saturday the side of one was blown in. There were 11 mines, and 8000 lbs. of powder were employed. At about half-past one o'clock the fusee was lighted, and the engineer officers ascended the high ground in the rear of the docks to await the explosion. Owing to the mistake of a subordinate officer in charge of the wires, three of the mines were let off prematurely. Five minutes elapsed and then the others exploded, not all of them quite simultaneously, but in very rapid succession. The effect was most satisfactory. To re-construct what was overthrown would give more trouble than to build a new dock, for the removal of the ponderous rubbish would of itself be an Herculean labor. The quantity of powder used would suggest the idea of a prodigious explosion, fragments flying high into the air, and strewing the land around; but it must be remembered that the force of these mines is directed laterally, and its first apparent effect disappoints expectation. It is only when the smoke clears away, and one beholds the huge masses of granite that have been riven from their beds, that one forms a just idea of the power applied.

At the moment of the explosion, however, some blocks of very respectable size were seen flying through the air, in a direction, fortunately, where their fall was innocuous. Amid and within the gray smoke a dust cloud appeared. There was a tremendous motion of the ground, and some stones fell off the dock-yard wall. The engineer officers were highly satisfied with the effect produced. Few spectators were present, for it is never known beforhand, with any degree of certainty, when these explosions are to take place. A few French officers were present, some of them with a photographic apparatus, to catch the effect of the explosion. The Russian batteries were silent. Shortly after the explosion, as I rode up through the Redan, a few shots were fired, but they were chiefly directed at the French part of the town. For the last few days the Russian fire has been very slack—They have probably found out that they merely wasted their powder and shot. When the destruction of the docks is completed, which will not be before the end of the month, I hope to send you a detailed sketch of the operation.—*Corr. London Times.*

DESTRUCTIVE GALE IN SCOTLAND.—By the Asia we have received the Edinburgh Weekly *Herald* of the 9th of February, which abounds with accounts of a destructive gale of wind which swept over Scotland on the 6th inst. It began on Wednesday evening and continued until Thursday morn. It raged with about equal violence on the East and West coast. Its track was everywhere marked by the overthrow of chimneys, the unroofing of houses and the prostration of every variety of exposed objects. In the vicinity of Glasgow alone the estimated loss by the storm is placed as high as half a million of dollars. Among the damaged buildings in Glasgow, Normond's power-loom factory was laid in ruins, and almost every house in that vicinity was more or less damaged. In Pathhead, several houses were unroofed, chimnies thrown down, and whole streets thrown into confusion. St. Clairtown suffered fearfully. The large chimney of Malcolm's Mill was prostrated, and the machinery completely damaged, so that it was thought that $15,000 or $20,000 would be necessary to put things in order again. Other mills, foundries, manufactories, &c., fared in like manner. Methven's Pottery, Links, is particnlarly mentioned, as having been greatly damaged. The Railway station at Glasgow was also considerably damaged, the north side of the station house being torn down and the platform broken in pieces.

In the country around, trees were torn up by the roots and driven hundreds of yards through the air, falling on roads and rendering them impassable, and on houses and crushing them down. Several hundred workmen in Glasgow alone have been thrown out of employment. The like of this hurricane it is said has not been experienced in Scotland for many years.

THREATENING ASPECT OF AFFAIRS IN KANSAS.—*Chicago*, Feb. 26. The Saturday's Missouri *Democrat* has three letters from Kansas, dated 14th, 15th and 18th, indicating the probable renewal of hostilities on the 4th of March, which is the time fixed for the inauguration of to new State officers.

Judge Elmore has advised the officers elect not to take the oath of office, as to do so will be treason.

Robinson declares that he will take the oath if he is hanged the same hour.

The merchants of Kansas publish an appeal to the St. Louis Chamber of Commerce, to use their influence to prevent further incursions into the Territory, as they will be obliged to open avenues of trade with the East through other States, if their trade through Missouri continues to be interrupted.

ENGLAND AND THE UNITED STATES.—The London *Athenæum* for February, in a review of Mr. Squier's recent work on Central America, takes occasion to refer to the present misunderstanding and threats of war between England the United States:—"Surely such a rupture is unlikely! Yet the air grows heavier day by day. The idea is becoming familiar to many minds. Passions are rising. Every mail appears to bring us nearer to the cataract; and unless the good and moderate men of both hemispheres come to the rescue of their governments, a collision may take place. Under such an aspect of events, every voice to which the public will listen should be raised. The more cautiously we ourselves abstain in ordinary times from pronouncing on the course of our national policy, the more we feel bound in this solemn moment to appeal to the true feeling and sedate understanding of our readers on both sides of the Atlantic against the levity, the pride, or the incapacity which would urge the two nations into war."

ATTEMPTED ASSASSINATION IN NEW ORLEANS.—In New Orleans on the 16th inst., an Irish ex-policeman, named Nath. McCann, made a cool blooded attempt to assassinate Recorder Seuzeneau, of the Third District. McCann wished to be reinstated on the police, and called on the Recorder to obtain his influence for that purpose, but the Recorder gave him little encouragement. At this McCann grumbled, and accused him of being "down on him." During the interview, the Recorder left his office to go to another room in the building, followed by a police officer. McCann pursued, and pushing the officer aside, discharged a pistol at Mr. Seuzeneau, the charge, buckshot, taking effect in the Recorder's neck just below the base of the brain, inflicting a severe and dangerous wound. The police officer then seized McCann's pistol and felled him to the floor. Besides the pistol which he fired at the Recorder, he had hidden in his shoes another single-barreled pistol and a large spring bowie knife, showing that he harbored desperate intent against the life of Mr. Seuzeneau.

FEARFUL EFFECT OF AN AVALANCHE.—During a recent rain storm at Cape Breton, an avalanche of snow, impelled by a large body of water, overwhelmed the dwelling house of a Mr. Campbell, about thirty miles from Sydney, destroying the house and burying in the ruins Mr. Campbell, his wife, mother, three children and two young girls. Mrs. Campbell, her three children, and one of the girls perished by the catastrophe, but the others were rescued alive. The avalanche occurred in the night. A barn was also overwhelmed, and eighteen head of cattle were killed.

FROM SALT LAKE—IMPORTANT FROM KANSAS.—*Chicago*, March 1.—At Independence a dispatch had been received to send the military to the border counties, and they would rendezvous at Fort Scott.

Intelligence from Kansas to the 29th ult., states that the Kickapoo Rangers had commenced making preparation to drive the Free State men from their claims.

WASHINGTON, March 3.

The bill authorizing the construction of ten sloops-of-war was taken up.

After a debate, in which Messrs. Seward, Hale, Bell of Tenn, and Houston participated, the passed.

The estimatod cost of each vessel is $507,000, including equipment and steam machinery. $,000,000 are now appropriated.

PREPARING FOR WAR.—NEW YORK, March 1. Capt. Whitely, of the Ordinance department, received an order on Thursday from the War department to put Governor's Island in this harbor in a state of war defence.

WOOLWICH ARSENAL.—A very extensive paper mill is now being constructed for the manufacture of cartridges upon an improved principle. Hitherto cartridges have been made from paper, but by the new process they will be manufactured from pulp, and be entirely seamless. The labor required for their production will be infinitely less by the new system. A new building for the manufacture of small arms is to be commenced forthwith, on a site near the east wharf, and plans have been approved for a new foundry for large guns, which is to be built near the new saw mills.

Extract of a letter from Kossuth published in the *N. Y. Independent*:

"My own decided opinion on the turn affairs have taken, I have explained in my last week's article to the New-York *Times*. I decidedly believe that the peace in prospect does not constitute an issue, but will only be the means to another issue, and that is *a continental coalition of despotism against constitutional England*. This opinion is universal on the continent, though of course you will neither hear it confessed in the impending diplomatic conferences, nor see it recorded in the manacled continental press, which absolutely does not represent anything, not even the private opinion of the editors. The fact is notwithstanding true, and receives further confirmation from an expression Czar Alexander is reported to have uttered on accepting the propositions. The word is this: "*I despise Germany, hate England, and admire France.*" He may have said so, or not, it does not matter. The saying will remain historical, like many apocryphal sayings attributed to Mirabeau, Talleyrand, Cambronne, Wellington, because it is a correct description of the situation, which is evidently drifting towards a despotic coalition against England."

FROM WASHINGTON.—New York, March, 4. The following was telegraphed to the *Herald* last evening:

A good deal of excitement was created in the Cabinet to-day by the reading of an article which appeared in the London Morning *Post* of Feb. 12, proposing an alliance between France and England to suppress American Filibusterism. The article proposes to increase the fleets of England and France in the vicinity of Central America, and pnt in force the right of search of all suspected American vessels in the same manner as it is exercised in the case of African slavers. This is looked upon as more significant from the fact that the *Post* is regarded here as the organ of Lord Palmerston.

The Cabinet had a protracted session, when the article above referred to received their attention.

Mr. Greeley, of the *Tribune*, telegraphs from Washington:—The members of Congress who stand by free Kansas, and are opposed to Mr. Filmore for President, are considering the policy of issuing a call for a peoples Presidential Convention, probably to meet at Philadelphia simultaneously, or substantialy so with the Republican Convention. The movement will be carefully considered, and no step taken without extensive preconcert and some deliberation.

THE RELATIVE INTERESTS OF ENGLAND AND FRANCE IN THE QUESTION OF PEACE.—It is evident from the tone of the English press that the prospect of a conclusion of peace with Russia, on the basis of the propositions recently submitted to the Government of that country, does not afford very general gratification in England. There is a prevalent feeling that thus far England has gained nothing by the war, but that all the advantage to be derived from its prosecution has been reaped by France. There is indeed no doubt that in the present position of matters, England is a serious loser by this contest. Her war expenses have been enormous, averaging fifty millions of pounds per annum since the commencement of the war. To raise money to meet these expenses she has imposed extraordinary and oppressive taxes upon her people, and has contracted a large loan; and yet her expenditures exceeded her income last year more than twenty-one millions of pounds. She has lost not less than fifty thousand men at the seat of war, and many of them her best trained and most efficient soldiers. The prestige of her military greatness has not been maintained by the achievements of her army on the field of battle, but she has been forced to endure the humiliation of seeing the most brilliant and decisive victory of the war gained by the valor and skill of her ally.

Prominent among the motives which induced England to enter upon this war was a desire to protect her East Indian possessions, by the interposition of some barrier which might prevent Russian encroachments in that direction, and to secure a safe and direct route of transit to those possessions, by establishing a highway across Asia Minor, over which she might exercise a permanent control. Jo far from these objects having been accomplished, Russia has made new encroachments and conquests south of the Caucasus, and has obtained an important foothold on the Turkish territory lying on the route to India. She has also obtrined an ascendancy over Persia, and entirely crushed out British influence in that country. England, therefore, has been doomed to have all her hopes of obtaining an advantage in that region signally disappointed.

Under these circumstances it is no wonder that England is not particularly disposed to listen to overtures of peace, and that she is desirous of proceeding with the war until better terms can be obtained from her enemy than can now, with any semblance of reason, be demanded. Immense preparations for the continuance of war have just been completed by the Government of Great Britain. Never, it is said, was there a time in the history of that country when her naval or military forces were so great or so efficient. It is believed, and not without reason, that brilliant successes must attend the British arms in another campaign.

Notwithstanding the terms of peace now proposed are no better than might have been obtained—and in fact were obtained—last Spring; and notwithstanding England has not gained, and if peace is now concluded, will not gain any of the objects which mainly induced her to enter into the war—yet she consents to take part in the negociations for peace on the basis of the above-named propositions, because in this matter she is compelled to yield to the wishes of Louis Napoleon. He is now desirous to effect a peace on almost any terms, provided the honor of France is seemingly preserved. He has made all the use he wishes to of the English alliance—an alliance, so far as he is concerned; hollow and insincere from the beginning. He has gained all he can expect to gain from the war. He has achieved an influential position among European potentates; he has revived the glory of the military power of France; and he has secured material advantages for that country by the extension of its commercial and maritime relations with the East. His resources for the further prosecution of the war have long since begun to fail him; and he cannot continue it without resorting to extraordinary measures for raising funds. Indeed he has nothing to gain by its further continuance, and his alliance with England is not of a character to induce him to make any sacrifices on her account. England, abandoned by her principal ally, cannot long prosecute the war. She must therefore submit to such terms of peace as may satisfy that ally, though they may be far from gratifying to her national pride. She has "drifted" into war, and must drift out as best she can, with the humiliating reflection that she has gathered no glory, and obtained no advantage from the contest.—*Boston Trav.*

One week Later from Europe.

Arrival of Steamship America at Halifax.

HALIFAX, Feb. 29.—The Royal mail steamship America, from Liverpool on the afternoon of Saturday, 16th inst., arrived here at 2.30. The Liverpool and Philadelphia line of steamers will resume sailing next month.

RUMOR ABOUT THE PACIFIC.—Passengers per America at Halifax report seeing a steamer, supposed to be the Pacific, in the English Channel, with signal of distress. As the Baltic arrived out safe on Wednesday, there appears good reason to hope that the report may prove correct.

THE NEGOTIATIONS.—The Peace Congress conferences were expected to open on Monday the 18th, but the non-arrival of Count Buol and Ali Pasha, will postpone the meeting probably till Wednesday, the 21st. Baron Brunow has arrived at Paris, and the Russian embassy is once more brilliant.

Marquis D'Azeglio has declined the appointment of Sardinian plenipotentiary, in favor of Count Carour.

Lord Clarendon leaves London to-day, (16th) for Paris. Ali Pasha had left Constantinople, and was shortly expected.

The London *Advertiser* says that Austria and France both wished for the admission of Prussia, but Palmerston absolutely insisted on her exclusion.

The Vienna correspondent of the *Times* professes to know that France and Austria have come to an understnnding of the fifth point, and that England will be outvoted in the conferences, if she attempts to make a *sine qua non* of the disarming of the eastern coast of the Black Sea.

France and Austria are likely to concur with England as to the non-fortification of the Aland Isles, and will insist on the admission of consuls into all parts of the Black Sea, but neither France nor Austria consider the razing of Russian forts on the Circassian coast as a measure demanded by the interests of Europe. Austria does not consider Nicolaieff as a Black Sea port.

The London *Times* has an editorial which, although boasting, betrays anxiety as to England's success in the approaching Congress.

TURKEY.—The Sultan appeared at a ball at the British and French Embassies. The true believers wouldn't believe it. The English dragoon barracks were accidentally burnt—no lives lost. A fire had also occurred at Varna.

CRIMEA.—The Allies have exploded the last of the Sebastopol docks. Fort Nicholas is mined. The Russians continue to fire heavily from the North side. Five English regiments are preparing to return home. The French army received the news of peace with much dissatisfaction.

Jan. 29.—Six boats attempted a surprise, from the north side, but were discovered and repulsed by the French.

The peace news caused much excitement in the Russian army, and preparations making for an attack on Gen. Autemarre's division were countermanded.

THE PRINCIPALITIES.—Vienna letters state that negotiations relative to the principalities are still unsettled, Austria and France differing from England, as to the propriety of according representative institutions. It is said that the point will be reserved for settlement at Paris after the treaty of peace is signed.

It is understood that two additional regiments are to be immediately dispatched to British North America, to act in case their services should be required, with the 76th Regiment and the Canadian Rifles, now at the station.

Advices from Constantinople of the 28th ult., state that the Sultan has approved of the plans of internal reform proposed at the conference. Previous advices had informed us that those plans were most comprehensive in character, involving a complete social, judicial, political, and military reform, and placing the Christian and Moslem subjects of Turkey on an equality. In Constantinople, they will it is expected, be carried into effect without any difficulty; but is feared, that in the provinces, the fanaticism of the people and the reluctance of the public functionaries may paralise the liberal intentions of the Sultan.

Arrival of the Baltic.

The steamship Baltic from Liverpool, Feb. 20, was signalled off this point at 9 o'clock.

Her advices are four days later than those brought by the America.

She brings no intelligence of the Pacific.

The Peace Conferences opened on the 23d ult. All the Envoys had arrived at Paris. Confidence in the re-establishment of peace still continues.

The excitement respecting the American difficulties was not so great.

A large force of British sloops of war is to be concentrated in Canadian waters, as a Palmerston bravado.

SECOND DESPATCH.—The Baltic brings dates to the 20th. News very dry. The London *Times* announces that the 18th Regiment, and a battalion of Rifles are about to be despatched to Canada, and several other regiments will follow soon, so as to concentrate a powerful force in that country. It is rumored also, that almost every regiment attached to the home service has received intimation that their service may be required in Canada.

APPOINTMENTS.

Providence permitting, we will preach at Waldo Hall, Worcester, as follows:
H. Pratt, March 9.
E. Burnham, March 16.
S. S. Brewer, March 30.

I will preach at
Richmond, (Reed Meeting House,) March 9.

J. PARTRIDGE.

The Lord willing, Br. S. S. Brewer, will preach in Lawrence, Mass., Sunday, March 2.
Bro. John Couch, Sunday, March 16.
In behalf of the Committee,

F. FLANDERS, *Chairman.*

The Lord willing, I will preach at
Salem, Friday eve, March 7.
Lynn Dye House, Sunday, March 9.
Westboro', Tuesday eve, March 11.

SAMUEL BRAGG.

I appoint to preach at
Portland, Maine, the second Sabbath in March.

J. COUCH.

If the Lord permit, I will preach at
At Biddeford, Sunday, March 9.
At Brunswick, Sunday, March 16.

R. R. YORK.

The Lord willing, brother M. Grant will hold a meeting at Phœnix Hall, Fairhaven, Mass., on March 13th, commencing at 10 o'clock, A. M.

An invitation is extended particularly to brethren and sisters residing in New Bedford, Dartmouth, at the head of the river Mattapoisett and vicinity.

R. R. GIFFORD.

Notices.

BOOKS FOR SALE AT THIS OFFICE.

Voice of the Church, by D. T. Taylor. Price $1; postage 17 cts.

A Treatise on the 24th and 25th chap.'s of Matthew, by I. C. Welcome. Price 33 cts. postage 6 cts.

We call attention to the following valuable works:—

Pauline Theology,	15 cts. single,	$10 per 100	
The Old Paths,	18 "	"	12 "
State of the Dead, by Milton,	5 "	"	3 " "
Intermediate State, by Grew,	5 "	"	3 " "
Future Punishment, by Grew,	2 "	"	1 " "
Scripture Tract,	3 "	"	1,50 "
The Church not in Darkness,	5 "	"	3 " "
The Three Worlds,	5 "	"	3 " "
The Last Days,	5 "	"	3 " "
Voice of Warning,	5 "	"	3 " "
New Heavens and Earth,	5 "	"	3 " "
Outline of the Coast,	3 "	"	1,50 "
Voice of the Church,	$1 "	"	9 " doz.

John Cumming's works, 75 cts. per volume.
Romanism, by John Cumming, $1,00.

The following from the pen of Eld. Z. Campbell:

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

Materialism Scriptural—or, The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

☞ Bro. Brewer's Hymn Book, called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

"WELLCOME'S TREATISE ON MATT., 24TH AND 25TH CHAPTERS.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Math. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, ahd not lengthy. I hope our brethren will circulate it widely."

"D. T. TAYLOR."

Dec. 11th, 1855.

For sale by J. M. Fairchild & Co., New York city, 109 Nassau St.; P. B. Morgan, Moline, Ill.; and by H. L. Hastings, Peace Dale, R. I. Price 33cts. Postage, 6 cts.

BUSINESS ITEMS.

Br. George Waugh's Post Office address is Stoughton, Mass.

Br. S. G. Mathewson's P O address is Bakersville, Conn.

Br. F. H. Berick's Post Office address is Laporte, Indiana.

Br. Miles Grant's P. O. address is Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

T. F. Leavitt, your subscription will expire with number 34.

Cash Receipts.

J. Waterhouse, C. F. Dixon, E. Mitchell, E. Stow, E. White, N. Bennett, W. M. Bennett, J. B. Richardson, J. L. Dock, J. G. Oldacre, E. Hogan, W. B. Rose, J. Converse, S. Braley, H. F. Durgin, A. Kelley, J. D. Milliken, P. Ober, A. J. M'Cullock, L. A. Felton, T. H. Ford, L. B. Moore, C. A. Robinson, L. R. Gilman, A. B. Whitney, Wm. B. Lang, S. Willey, J. Brackett, Geo. Brackett, A. French, J. Whitman, E. C. Richardson, J. W. Thomas, $1 each.

Br. at Lawrence, $2, B. F. Elliot, 75 cents, D. A. Jones, 25 cents, E. Aldrich, $2, Br. at Wales, $2, R. Wakefield, $4, H. D. Warner, $2, Wm. E. Peck, $3,50.

J. Sanderson, M. A. Sawyer, D. Butler, W. H. Hawley, H. P. Sikes, N. Nayson, S. S. Holt, Wm. Hamblin, 50 cents each.

For the Poor—A Friend, 50 cents.

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis, Asthma, Whooping Cough and Consumptive habits. It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Br. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to present his advertisement to the public.

For the Crisis.

The Exiles.

BY A. M. STARK.

"By the rivers of Babylon we sat down and wept."—Ps. 137.

Far away from the land of their own sweet home,
The Hebrews in exile did wander forlorn;
Down by Babel's cold stream they often would roam,
And with hearts bowed in grief they sadly did mourn.
Their harps on the willows they carelessly hung,
Left, attuned by the breezes of Heaven so mild.
For the songs of their Zion no longer were sung,
No echo responded in melody wild.

But a Father's fond eye was watching o'er thee,
O cherished of Judah, beloved of the Lord;
Ay, didst thou not see in that record for thee,
A period prophetic marked out by his word?
And did not thine enemies secretly fear
The power of Jehovah, in whom thou didst trust?
Whilst they dreaded the time as yet it drew near,
Their city so proud, should be laid in the dust.

Seventy years were fulfilled, the reckoning was up,
Belshazzar a feast for his nobles doth make;
See, how from the cup and the bowls they do sup,
Till, stricken with horror, those royal ones quake.
They thought now they'd triumph o'er those in their power,
And prove that the hopes they had cherished were vain;
But Cyrus had come, and this was the glad hour
The exiles were freed, and their enemies slain.

Thus in days of mystic Babylon, we hear
The voice of the weeping exile as he cries,
Come, dear Lord, and take us to our home so dear,
Where thine own soft hand shall wipe our weeping eyes.
Long, long, we have strayed in the enemy's land;
Have watched when the periods prophetic should close—
When we hoped in his lot, good Daniel should stand,
And all thy dear children be freed from their woes.

We believe, we expect our Deliverance is near,
For He who hath promised is faithful and true;
Then why should we tremble and doubtingly fear,
Though our numbers be broken—scattered and few.
Soon, soon, Christ the bands of oppression will break,
Our long-looked-for Eden, shall then be restored;
Our harps from the willows we'll joyfully take,
And attune them anew with praise to the Lord.

Green River, Vt.

For the Crisis.

Practical Rules of Life.

Dear Bro. Merriam:—I do thank and praise the Lord for his kindness and mercies to me—that I still live to give glory to his blessed name—for his Holy Spirit which has taught, and is, I believe, teaching me to live soberly, righteously and godly in this present evil world. And as I am permitted from time to time to look into the sacred pages of Holy Writ, by the assistance of His divine Spirit, I discover by faith what I must be in order to inherit the Kingdom of God. When I look to myself, I shudder at the thought that I am so unworthy; for I do fear there needs be a reformation in my heart, inasmuch as the blessed Word says, "without holiness no man shall see the Lord."

I believe the Lord is at hand, and what is done must be done quickly. The Lord will not condemn any Reformation. If I understand God's plan, a mere nominal profession will not save me. The Word must have a practical bearing in my daily deportment as becometh one professing godliness. On a profession of our faith, God makes certain requirements, though nothing too hard for us to perform, God's grace assisting us, which He has promised to the faithful. Has God required those things in vain? "God will not be mocked: whatsoever a man soweth that shall he also reap. If he sow to the flesh, he will of the flesh reap corruption; but if he sow to the Spirit, he will of the Spirit reap life everlasting."

I find by a close investigation, that sin is very deceptive. How can I be deceived by sin, and at the same time profess godliness? By throwing off a little restraint, and at first committing a very small sin, in our own estimation, and that paves the way for greater sins. If my conscience will permit me to commit that small sin, by the same rule I can commit sins of greater magnitude, and so on, and I shall be in the way to become an out-breaking sinner. The question has arisen in my mind, Can I live without sin? Faith answers, I can do all things, the Lord helping me. How shall I begin? By denying myself of all ungodliness and every worldly lust, bearing every cross, and discharging every duty enjoined upon me as a Christian.

I will take this opportunity to say, I believe in the speedy coming of the Son of God to earth, the second time, to raise the dead and change the righteous living by giving them Immortality which no one now posseses but himself. After renovating the earth, he will establish the fifth universal Kingdom, under the whole Heaven, and all the saints will reign with Him as the subjects of that everlasting Kingdom. It is about two years since I embraced the Advent faith. I believe the recent movement in relation to the coming of the Lord corresponds to the Midnight Cry in the parable of Matt. 25th. I believe the Cry ended with the 1335 days (years) of Daniel 12th ch., in one year from which time I believe the last and great Prophetic Period of 2300 days (years) will expire, and the long-looked-for Prince of life will come down the parted skies, attended with all the retinue of the Heavenly Host; and at that time the immortalized saints will rise to meet Him in the air.

My reason for believing the 2300 days will expire in the coming Spring can be seen by referring to an article published in a late number of the Crisis, headed "The 2300 days," written by myself.

The following resolutions under the head of a Reformation, I will adopt, and the Lord, by His grace assisting me, I will carry them out in practical life.

Resolved 1st, I will take the Word of God for my rule of faith and practice, and daily search the Scriptures as for hidden treasures.

2. I will attend to family prayer three times daily.

3. I will speak evil of no person, in any way calculated to injure or excite prejudice against him.

4. I will abstain from eating or drinking anything calculated to injure my system.

5. I will be regular in all such habits as shall be conducive to my temporal and spiritual health.

6. I will use no spirituous liquors, tea, coffee or tobacco in any form. I will indulge in no superfluous ornaments.

7. I will use no vain or unmeaning words—nor indulge in foolish jesting or filthy and unholy conversation.

8. I will subdue selfishness in all its forms.

9. I will spend no time idly in company with the ungodly; but shun the appearance of evil as far as practicable.

10. I will be kind and hospitable to all saints. I will, in all meekness and love, rebuke sin, and kindly admonish any brother who may speak reproachfully of another.

11. I will try to be led by the Spirit in all things.

12. I will be punctual to my word, will use few words in business, and will give honest weight and measure in all my dealings.

13. I will not deceive or wrong any one knowingly; and should I do it ignorantly, as soon as I am apprised of the same, I will not delay in making restitution.

14. I will be non-resistant in case of injury, showing no retaliation, but rendering good for evil.

15. I will not indulge in any sinful passion, neither in or out of my family.

16. I will, as far as it is within my means, relieve the distressed, the suffering, and the poor.

17. I will confess Christ at every favorable opportunity.

18. Finally, I will endeavor to do to others as I would have them do to me.

And now let me say to any whose eye this may meet, or who may see my daily walk and conversation, and discover that it does not correspond with the above resolutions, I will not think it unkind in you, but will thank you to admonish me. Before closing, let me say, that I will from this date, henceforth, walk according to the above rules as near as possible, by the help of the Lord, should time continue longer or shorter; and after doing all this, I shall be an unprofitable servant of God, and shall have done no more than duty, but must plead the merits of Christ for final Salvation.

May the good Lord bless the scattered Flock with grace to stand in this time of peril in which we live. The great, tremendous day is approaching. O I can bless God with my whole soul, for a heart that can feel the love of Christ.

Dear Brothers and Sisters scattered abroad, pray for me that my faith fail not; but that you and I may still believe in Jesus Christ the Son of God. I feel as though I can pray the prayer that our Saviour taught His disciples: "Our Father who art in Heaven, thy Kingdom come."

Amen, even so, come, Lord Jesus.

J. B. Wetherell.

Worcester, Feb. 25, 1856.

Responsibility.

We copy the following from the Prophetic Expositor of Feb. 15, together with the remarks of the Editor:

In the *Expositor* for Feb. 1, I read the mournful intelligence that Bro. C. Crawford and his wife are asleep in Jesus. I never saw them, and I know them only as members of my Father's family, pilgrims whose race is run, whose toil is o'er. I felt sad to think that one more of the *heralds* had fallen. But this grief did not prompt me to write until a few moments afterwards, when I glanced over the *Expositor* for December 15th, and saw what I presume was the last letter Bro. Crawford ever wrote for publication. I want that letter to be read again. Here is a part of it.

"My work is all behind, in consequence of going West on a preaching tour, and my expenses were more than my receipts. But I had agreed to go, and did go. Yet I cannot live and be absent from home upon such remuneration as this. After my return, I thought of writing out a statement of the condition of things in these localities, and sending it to you for publication—but upon second thought concluded not to do so, as some might think it begging."

"I staid in one place from Thursday night till Sunday night and preached. The attendants appeared very much interested. We had two meetings on Sunday. On leaving they said, 'Bro. Crawford, if you ever come this way again, you must certainly call and see us!' I received many 'a God bless you,' and that was all! I was thankful for their good wishes even, but such will not buy tickets to ride on the cars, bread for our families, nor garments to clothe them, BUT THE GOSPEL MUST BE PREACHED, and if the Church does not do her duty, the responsibility must rest on them."

This was written, Nov. 25th, 1855. Two weeks after he was taken sick, and, January 7th, 1856, Bro. Crawford died, leaving a sick wife; six days after, that wife died. Four orphans are left to mourn and endure the trials of an orphan's lot. Now I do not know the cause of Bro. Crawford's fever, which resulted in his death. I *do* know that this disease is sometimes produced by extreme nervous *depression*, such as might naturally be caused by the circumstances of trial to which he was subjected. I do not know where he had been preaching—how rich or how poor those hearers were who invited him to come again, and gave him for his toil "*God bless you*," and nothing else. I hope I never shall know them—God pity them at the *judgment!*

This much we *do* know. A faithful brother, as we suppose, returns from a series of appointments, his expenses not paid—his family not provided for—his "work all behind"—his heart sick and sad. A few days later he dies—his wife dies too, and his children, without father or mother, are left on the wide world.

Think of this, ye *rich men*, and "weep and howl for your miseries that shall come upon you." Another light is quenched—another watchman fallen, and, to use our brother's last words, "The *responsibility* must rest" SOMEWHERE!

"Well," says one, "I would not go and preach, if men would not pay." "Get thee behind me! for thou savorest not of of the things of God!" In the language of Bro. C., "The Gospel must be preached!" and when GOD calls a man to preach, he must not count his life dear to himself.

O ye rich! think of the poor orphans whose cries go up to God for daily food, and your barns are *full*—your houses are *full*, and your purses are *full*, and more than this your *cup* will be *full of sorrow*, unless you do your duty to God and man!

Bro. Crawford is gone. Who will go next? Who else will die from disease, and care, and anxiety, while preaching the last awful message of God's mercy to stingy hypocrites, and rich and ungodly professors? Who else will leave their "little children to the cold charities of a heartless world?" And where will the RESPONSIBILITY rest?

I tell you, my friends, there is a reckoning day coming. God is taking account of your dollars, of your broad acres, of your comfortable and costly clothes, of your useless luxuries—of your farms, your houses and your merchandize. And soon he will say, *Give an account.*

There is money enough in the Church, and if some that read this do not find at the judgment that they have more than they wish for, I am greatly mistaken.

What more can I say? I might mention those four poor children, but people who will let a minister of Christ labor for nothing till he dies, will forget his children very soon. God will remember them, however!

Now, I want you all to understand one thing. I, H. L. Hastings, want none of your money. These hands have often ministered to my necessities, and can do it again. I have no fears of being called a beggar. I write to tell you God's truth, and you will meet it, and me, and Bro. Crawford at the judgment soon. And Christ will say, "Inasmuch as ye did it not to these ye did it not to me."

Keep your money—use everything you can, yourselves—give God the crumbs, if anything, while you eat the loaf. Hoard up wealth—buy a few more acres of this cursed old earth—build a new house—get fine furniture—take Bank and Railroad stock—let God's ministers travel and pay their own expenses—pay them in "thanks" "and God bless you's." Let them *die* discouraged. Make long prayers—tell how you *love* the truth—don't scatter tracts nor pay for your newspapers—get rich, take comfort, come up to the judgment at last, and—*be damned!* And all angels and saints will say Amen—"Even so, Lord God Almighty, true and righteous are thy judgments."

H. L. Hastings,

Editor of the Cross & Crown.

Peacedale, R. I.

P. S.—Bro. Marsh, please forward the enclosed $5,00 for the benefit of Bro. Crawford's children. H. L. H.

We had intended to have made some remarks in the present number, on the subject of Elder Crawford's death, but on reading Elder Hasting's article, we feel that *silence* will be most befitting. That article speaks *volumes*. As Bro. H. surmises, the letter referred to, was the last one ever received from Bro. Crawford, and we join with him in desiring that that letter be read *again*. In it our lamented brother complained of failing health—and yet, with all the frowns of adversity staring him in the face, we hear him resolutely, defiantly proclaiming, in spite of the neglect of those for whose eternal welfare he had been laboring—his worldly prospects "all behind"—and the pangs of disease already in his frame—a truth, a "nobler than which ne'er was uttered,"—"THE GOSPEL MUST BE PREACHED!"

It is customary to emblazon the sayings of great men on places of public gaze—but here is one that should forever be indelibly impressed on the hearts of the saints of God. Another martyr has departed, and awaits his reward at the "resurrection of the just." S.

For the Crisis.

Letter from Sr. Smith.

West Otis, Feb. 5, 1856.

Dear Brn. and Srs:—We are still in this world of wickedness and woe, expecting deliverance; but be not weary in well doing, for "in due time we shall reap if we faint not." Let us thank the Lord for his goodness and mercy. Let us praise Him that He has kept us from the broad road of ruin, while others have been drawn back into the world, and have said, "our expectations are vain." Let us still rest on the promises, (John 14: 3,) and be assured that it will be fulfilled.

I feel very thankful for the Crisis, which comes to me weekly, laden with those soul-cheering epistles from the household of the Lord. It is all I have, besides my Bible, to encourage me on in this warfare. I have not seen an Adventist since last August. It has pleased the Lord to place me where I cannot meet with those of like precious faith. I have been obliged to leave my dearest earthly friends, for the sake of Jesus and His word. I have sometimes felt that I was one of the most forsaken beings on earth; but when I look at the misery and destitution around me, I feel in my heart that I am one of the most favored of the human race.

I am content to remain in my present situation, if I may but be permitted to dwell in the kingdom of God. I am unacquainted with most of you here, but hope to meet you in the renovated earth. I desire an interest in your petitions at the throne of grace. May the Lord guard and keep you till the Archangel's trump shall sound, is my prayer.

Your Sister in hope,

L. Smith.

Napoleon III.

In our 29th number, we extracted an article from the Bible Examiner, relating to the course of Napoleon III. We now give a further extract on the subject, from the last number of the Examiner:

"In the last *Examiner* we gave gave an extract from an English writer on prophecy, and we give in this number another extract from his Tract issued in December last. He says:

"The Emperor Napoleon having frightened the English government into war, and having played upon the simplicity of the English people, got quiet and complete possession of Constantinople and the Dardanelles—the keys of the East. He then went on to get possession of Sebastopol and the Black Sea. His army alone took Sebastopol, and his army alone will keep it. Having thus laid the foundation of his Eastern empire, it next became advisable to advance into the heart of the East. Accordingly he sends his lieutenant, Abdel-Kader to Damascus, in order to get possession of Syria, and to collect the Arabs to the French standard. The next great possession in advance was Palestine and Jerusalem. Therefore, while Abdel-Kader was on his way to Damascus, another agent was on his way to Jerusalem, as consul or ambassador of France. This new agent has out-stripped Abel-Kader, and has already established French supremacy in Jerusalem. In the Morning *Chronicle* for Friday, November the 2nd, you will find the first or only announcement of what may prove the most momentous occurrence of the age. On Sunday, the 30th of September, 1855, the French flag was hoisted at Jerusalem—the French Emperor made the patron of the Holy Places—and prayers offered up for him by all the clergy—as if Jerusalem were a part of his own empire. This, we assert, was a virtual occupation of Jerusalem, and an actual assertion of the French Supremacy. This is more than enough for the first step. He will do nothing to create suspicion or alarm, but will now proceed gradually to gain complete possession, both civil and military, until, by-and-by, he will make Jerusalem a great military position, and the base of his operations in the conquest of the East. You will not find this in the public papers at large. The public press which cannot see through the transparent designs of France upon Constantinople, is too silly to see through anything! Yet the Morning *Chronicle* lets in one glimmer of truth upon the nation, and betrays its secret uneasiness by the following significant words: 'While our attention is fixed upon the events in the Crimea, the French are settling the disputed question of the Holy Places, of Jerusalem, in their own way.' O! how true! While we are shouting like children for victories in the Crimea, which we did *not* gain, the French are getting into their hands all the vital positions of the East, and leaving England absolutely nothing! We are looking out of the window at the bonfires, while our allies are stealing the plate off our sideboard!—now and then putting in an huzza in order to keep up the diversion.

"In the course of these mournful and horrible events we have seen extracts of letters from officers in the Crimea, which assert that the French have taken possession of Constantinople, and have so completely changed Sebastopol into a French town, that no British soldier, under arms, is permitted to enter it without a pass from the French commandant. In a word, France is making us her tools, to conquer, not only the empire of Napoleon, but the empire of the East. Our ships being far off, and our army at home being a crowd of boys, we dare not refuse even the meanest office, even the most audacious demand! If we dared to do so, our whole army would be shut up by the French in the Dardanelles, and our own shores invaded from Cherbourg and Boulogne. We are compelled to drink the dregs of that cup which we put into the hands of France at Waterloo—and it is a just retribution for our pride; but it is also an eternal warning never to permit a country to be governed, or a war to be undertaken, in compliance with the wishes of "The People." Such a compliance has, in all ages, been the ruin of Empires.

"The seizure of the Holy Places, and in fact, of Jerusalem itself, is the greatest of all the great events which have occurred within the 19th century. The rest are great only politically, this event is great Scripturally. It looks like the 'Beginning of the End.'"

Millenarianism.

We present our readers to-day with an extract from an Essay on Millenarianism from the pen of Pres. Lord, of Dartmouth College, Hanover, N. H. It is an Essay of great merit, although containing some ideas which we do not endorse:

The doctrine of the resurrection, at Christ's second appearing, to introduce a millennial age of glory, is not a new and strange thing invented, but an old thing revived. It was preached to Abraham when he received Isaac, in a figure from the dead. It stands in all Scripture, and in the early formulas and traditions of the Christian Church. It has been strange, at any time, only as men, for natural, philosophic reasons, or whithout reason, and without thought, have, in different periods, preferred not to contemplate this supernatural evidence of the Messianic reign;—first, the reign of grace, in the church militant; and, secondly, the reign of glory in the church triumphant.

"I know no theory of Millenarianism, properly so called; and I know no modern, in distinction from ancient Millenarianism. This, like other doctrines of Scripture, for a long time held by the primitive Christians, was corrupted, at length, by rationalistic and fanciful interpreters, led by Origen and other speculative theologians of the schools. Through the middle ages it was mostly covered up by scholastic traditions, allegorical commentaries, and the errors of Romanism in general. Occasionally, excited men, who caught, amid the surrounding darkness, some glimpses of the primitive truth, attempted to revive it. But they could not reproduce it in its simplicity. The age was too dark. Providence was not ready for them. They brought out only obscure resemblances of it, mere caricatures, which disgusted all considerate persons, and served only to perpetuate the popular delusions. These extravagances are reported in all the histories down to the Reformation.

"The same has been true, to a great extent, of the latter half of the Protestant period. The reformers, in general, returned, in this respect, as in others, to the primitive belief. Some of their ablest writers gave it their unequivocal testimony and support. But they were pressed by subjects of more immediate concernment to church and state, and could not, conveniently, elaborate this, which, as they foresaw and testified, would belong more intimately to a future, and, as some affirmed, our present period.

"It is part and parcel of the regular orthodox theology which Christ and his Apostles taught, which was measurably revived by Luther, Calvin, and the Divines at Westminster, and subsists the same forever. The modern churches have lost sight of it, only because they have lost sight, and so far as they have lost sight of that same old theology, and have admitted, consciously or inadvertently, Gnostic, Pelagian, and other heretical philosophies, into their religious creeds. If we could restore the old theology, in general, from these admixtures of speculation, and 'oppositions of false science,' Millenarianism would necessarily be restored with it; for it is an integral and necessary part of it. There could not be a revival of the primitive theology without it. It is as really a part of the primitive faith, as the head, or hands, or feet, are parts of a man; or as a governor is part of the State; so that without it, the man is not a man, but a *lusus naturæ*; and the State is not a State, but a jumble of discordant factions. My good brethren must pardon me for saying this; for I think it susceptible of demonstration. And it is as consequential as it is true; and therefore ought to be said. I pray them to pardon me: it is them who are following after 'modern theories,' and not the Millenarians. I say it in charity, for I have been as they are; and I would to God that they were, in this respect, as I am, 'except these bonds' which all men necessarily suffer who feel themselves obliged to conflict with inveterate prejudices of society.

"In that millennial age, Christ 'shall see of the travail of his soul, and shall be satisfied: he shall reign in peace and righteousness, and 'there shall be none to hurt or destroy in all his holy mountain.' But, meanwhile, the elect church is, in no sense, and at no time, triumphant, but militant, in a state of many fightings and afflictions: prepared and qualified, by this severity of discipline, for the coming era of glorious manifestation. The leaven of grace, now diffused, in the time of preparation, pervades and assimmilates the church, its members one to another, and all to God; but not the unbelieving world,—just as actual leaven does not assimmilate sand, and convert it into bread, but meal only. The sand will be sand, and the meal will be meal; that is, the church will be the church, and the world will be the world, till the 'end of the age;' so, as in another parable, the wheat and the tares will grow together till the present mixed and confused dispensation terminates, at the harvest, when, at that ordained end of the age, 'the wheat shall be gathered into the garner, and the chaff be burned in unquenchable fire.

That is Millenarianism, as it was, and as it is. So the primitive church believed and taught. So Calvin, Pictet, and scores of men at Westminster; so Chillinworth and Butler substantially taught. So Howe, Edwards, and some of their successors almost saw, and were ravished by the sight, so far as they could see through the invading cataract of a false philosophy. But we, their children, have become blind. We have stumbled upon the dark mountains. Many of us have turned the plain and unsophisticated letter of Scripture into figure; its experimental facts into speculative fictions; its figures, by which it would illustrate the literal facts, and make them more impressive upon the world, into unmeaning symbols: its symbols, which proved the facts and figures by unanswerable analogies, into unmeaning figures; and fact, and figure, and symbol, all descriptive alike of Divine realities, into an unintelligible jargon. No two interpret them alike; and few care to interpret them at all. The confusions and uncertainties of the commentators have produced a general distrust of prophetical study. Let my brethren pardon me; for, in this thing I have sinned with them, and beyond them, and have need of forgiveness more than they."

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER STREET, BOSTON, MASS.

JONAS MERRIAM, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, MARCH 12, 1856. VOLUME 3, NUMBER 30.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF

JESUS CHRIST.

J. D. C. WHEELER, Printer, - - 167 *Hanover St.*

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For the Crisis.

The "Seven Times."

By B. P. Hildreth.

No. 3.

There are some remarkabe prophecies and incidents, very striking, recorded, which cannot but interest all who love the truth; and for such, I desire to labor. First, it is well known that Nimrod, "the mighty hunter before the Lord," was the founder of the Babylonian and Assyrian kingdom, Gen. Chs. 10th and 11th, about 130 years after the flood. History tells us that he reigned 14 years; Belus, his son, reigned 65 years, Ninus, his son, 52 years and died, A. M. 2019. His Queen, Semiramis, reigned 42 years, Ninygas succeeded, in whose 23d year, Abraham, at the age of 75 years, entered Canaan. Ten years after, Abraham overthrew Amraphel, king of Shinar, and other kings, who had invaded and conquered "the cities of the plain," and taken Lot. Abraham slaughtered the kings and recovered all; and as he was returning, "Melchizedek met him, with bread and wine," to whom he gave "tithes of all." Ningas is supposed to be Amraphel, for he was king of Babylon; that is, Shinar; in the 35th year of Abraham, 2094. From this date we find no more chronology of the Assyrian kings, (excepting one Dorcilius, who began a reign of 40 years, in the 11th year of Samuel,) till the 21st year of Amaziah, when Sardinapalus succeeded his father, Aerozapes, in Assyria, 20 years. (Roll.) Jeroboam 2nd, began to reign over Israel in the 15th year of Amaziah, and reigned 41 years. In his days, Jonah, the prophet, prophesied good concerning Israel. "The Lord saw the affliction of Israel, that it was very bitter; for there was not one shut up, nor any left, nor any helper for Israel. And the Lord said not that He would blot out the name of Israel trom under Heaven, but he saved them by the hand of Jeroboam, the son of Joash. He restored the coast of Israel from the entering of Hamath to the sea of the plain; according to the word of the Lord God of Israel, which He spake by the hand of His servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher." 2 Kings, 14: 25–27. Now as Jonah prophesied in the early days of Jeroboam, and as Sardanapalus reigned 20 years in Assyria, and all his years are within the years of the reign of Jeroboam, it amounts to almost a certainty that Sardinapalus was the king of Nineveh, who laid aside his robes and put on sackcloth, and proclaimed a fast, at the preaching of Jonah, against the city. He was a luxurious prince; but at the threatenings of God he became alarmed, and partially broke off his sins, by a temporary repentance. There were undoubtedly many souls truly converted to God; for whom He spared that city beyond forty days. But when an alarming prophecy is limited by time, if that time pass away without experiencing the judgments denounced upon the people, the unsound heart relapses again into sin, "and the last state of that man is worse than the first." And so it seems it was with Sardinapalus; instead of exerting himself to obey God, and render his people happy, he lived a licentious life, and became so base, that he durst not be seen by any man; and kept himself concealed in effeminacy and pleasure. It happened one day that "Arbaces, the governor of Media, got a sight of him, in the attire of a woman; which so disgusted him, and excited his indignation against his king, that he determined to throw off the yoke which bound him to so dissolute a sovereign. He consulted with Belosus, a Chaldean, who joined him; and pleased him well, by telling him that he should enjoy the kingdom; who, thereupon promised Belosus, the kingdom of Babylon. They raised an army of four hundred thousand men, of the Medes, Persians, Babylonians and Arabians, and besieged Nineveh, where the king had shut himself up. The walls of the city were one hundred feet high, and so thick that three chariots could pass abreast, on the ramparts, and they could not force the walls; but lay two years before the city, hoping to reduce them by famine. They raised recruits out of Bactria, and in the third year an inundation of the Tigris, threw down twenty furlongs of the walls, which made a fair breach for Arbaces to enter. Sardinapalus, either terrified at the accomplishment of an old oracle, that Nineveh never should be taken, till the river became an enemy to it; or seeing no means of resistance, set fire to his palace, and perished in the flames." (Hist. of the world.) Thus the unhappy king destroyed himself on a funeral pyre; his treasures, his wines, his servants, and his quandam associates, all together, in the eleventh year of the interim between Amaziah and Uzziah, B. C. 310. Thus ended the line of Nimrod, after more than one thousand four hundred and fifty years' empire; called by historians, "the first Assyrian empire; after which," says Rollin, "there arose, viz., that of the Medes, the Babylonians, and Assyrians. Arbaces destroyed Nineveh, and attached it to the Median Kingdom, as he had promised; but it was rebuilt, and became a very powerful empire," as we shall soon see. Now if Sardinapalus was the king to whom Jonah prophesied, as by these sketches of history appear very probable; though Jonah's time passed by, the time of the king did not pass by, without a fulfilment of the prophecy, "Nineveh shall be overthrown;" which this king witnessed with his own eyes, when he saw the wall prostrated to the ground before the enemy; and he was left to imbrue his hands in his own blood. Thus was the prophecy of Jonah speedily fulfilled upon Nineveh; though for the time being their repentance stayed the wrath of God; but the event actually occurred within the short space of twenty years; and thus, I fully believe it will be with this wicked generation. So true is the word of God, that sooner will heaven and earth pass away, than one jot or tittle, fail of accomplishment. Arbaces' reign commenced in the first year of Uzziah; and contrary to his promise to Belosus, of the kingdom of Babylon, it seems he sought to hold all. "Belosus opposed him," and if Cornelius's conjectures are true, "one Pul of Assyria assisted him; so that Arbaces was content to make a division with them."

"Pul began to reign in Nineveh in the fourth year of Uzziah, and reigned 48 years. He came up against Menahen, king of Israel, who bought his peace and friendship for a thousand talents of silver." 2 Kings, 15: 19. Tiglath-pileser succeeded him, and riegned 27 years. He put Ahaz, king of Judah, under tribute. 2 Chron. 28: 20, 21. Salmanaser succeeded him and reigned about 13 years. He invaded the kingdom of Hoshea, king of Israel, and after three years' siege, he carried the ten tribes into captivity, and supplied their places with inhabitants of other nations, in the 6th year of Hezekiah, king of Judah. 2 Kings, ch. 17. Senacherib succeeded him, and reigned 7 years. In the 14th year of Hezekiah, he came and took many of the cities of Judah, and blasphemously raging against God, besieged Jerusalem. 2 Kings, 18th ch. His army perished, and he fled in shame and disgrace to Nineveh, where he was slain, and Esarhaddon reigned in his stead, ten years; when he died, and Merodach Baladan became master of the whole empire of Assyria. His death, that is, Senacherib's death, ended the line of kings, at Nineveh, B. C. 702. (Rol.) Belosus began to reign in Babylon the same year that Pul began in Nineveh, the fourth year of Uzziah, and reigned 59 years. He was succeeded by Baladan, who is also called in profane history, Nabonassar, and is the famous author of the era, that bears his name. He reigned 26 years, from B, C. 747, Merodak Baladan, the son of Baladan, or Mardoch Empadus, succeeded in B. C. 721, and reigned 52 years; was in amity with Hezekiah, king of Judah. Is. 39: 1, 2. He was succeeded by "Ben-Merodach his son, who reigned about 21 years, whose captains (as I take it,) captivated Manasseh." (Rol.) Nebuchadonosor succeeded 13 years; Saraceus, 9 years; Nabopolassar 21 years; and then Nebuchadnezzar, who with a threefold captivity, removed the tribes of Judah and Benjamin to Babylon.

"Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty;" said the haughty king, to himself, as he "walked in the palace of the kingdom of Babylon." But where is the chosen people of God? Ah, Judah is in captivity. The head of gold rules with the rod of a despot; the great image has commenced his career in earnest, against the breakers of God's covenant, and must and will crush them, till "seven times" pass over them. All, all are swallowed up in Babylon! And now the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men," for the punishment of sin; and now they must "be trodden down of the Gentiles, till the times of the Gentiles be fulfilled."

We believe that we are nearing that point when "the times of restitution of all things" will succeed Gentile oppression; and King Jesus sway the sceptre of the world in righteousness. "But O, Judah, O, Israel, thou hast destroyed thyself;" and many long and bitter years must thou pine away in the enemy's land! Thou hast taken thy departure from Jerusalem, thy beloved city, and "they that hate thee shall rule over thee;" (So true are the words of God;) and thou mayest count two thousand five hundred and twenty years, from the time thy king was led in chains to Babylon, before "the words of God will be fulfilled." But hush this sad and solemn soliloquy; our hope and help are in God: the prophecies have been fulfilling these many, many years, and are still; but when we look back on Manasseh, and take a view of his hardened heart, against the prophets; who so constantly portrayed the threatenings of Heaven against him; his profanation of the temple of God; so corrupt, so murderous and so heaven-daring was his life, that we wonder with great admiration at the unbounded mercy of God, in restoring him again to his throne.

The king of Babylon exults over his plunder, and glories over the oppressed; but the king of Judah mourns, humbles himself greatly before the God of his fathers, prays with his whole heart, "and God was entreated, and heard his supplication and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord, He was God." Here is a fulfilment of God's word. "If they shall confess their iniquity, with their trespasses, which they have trespassed against me; if their uncircumcised heart be humbled, and they accept of the punishment of their iniquity; then I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, and I will remember the land. * * * I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them, for I am the Lord their God." Lev. 26: 40–44. The destruction of Jerusalem by Nebuchadnezzar, was a remarkable type of the end of an apostate Church in the last days.

Each of the years of Manasseh's reign that are marked with a star have been contenled for, as the year of his captivity; but as the full period of "Seven Times" has passed away, (or nearly so,) from and after Manasseh's thirty-second year, we see that they were all wrong; and no other year but his fortieth, has been named, in which it is supposed to have occurred. But we have as good evidence that he was in captivity twelve years, as that he was taken in his fortieth, and twelve years added to his fortieth, would carry it to his fifty-second for his return. It is supposed that he was taken by the captains of the host of Ben-Merodach, king of Babylon, (whose reign commenced in the 28th year of Manasseh,) and not by Esarhaddon.

It will be seen that the chronology of Nahum's prophecy against Nineveh is marked B. C. 713, the very year before Senacherib came up from Nineveh, against Jerusalem, and by his officers poured out an insulting blasphemous tirade against the people of Judah, their king and their God. This was in the fourteenth year of the reign of Hezekiah, B. C. 712. If any one will read attentively 2 Kings, Chaps. 18, 19, and compare it with the first ch. of Nahum, they will see a striking fulfilment of Nahum's words against the king and people of Nineveh. "There is one come out of thee that imagineth evil against the Lord; a wicked counsellor." Such was Senacherib, when he left Nineveh. Nah. 1: 11. Says God by Isaiah, of him: "But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me, and thy tumult is come up unto mine ears; therefore I will put my hook into thy nose, and my bridle in thy lips, and I will turn thee back, by the way which thou camest." 2 Kings, 12: 27, 28. Did not the Lord send him back a fugitive in disgrace? so that after all his boasting, he could "not come into the city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it;" according to the word of the Lord.

Says Nahum, ch. 1: 10: "For while they be folden together as thorns, and while they be drunken as drunkards, they shall be devoured as stubble fully dry." The Assyrian camp was undoubted as "full of confusion, as a thorn-hedge is of prickles;" and as drunken as drunkards, and as completely fitted to destruction "as stubble fully dry," is to be consumed with fire; when "the Lord sent an angel which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria; So he returned with shame of face to his own land; and when he was come into the house of his god, they that came forth of his own bowels slew him there with a sword." 2 Chron. 32: 21.

For the Crisis.

Letter from Br. J. Davis.

Westboro', Mass., Feb. 25, 1856.

What better am I in this year than in fifty-four? Important question! I beheld the glorious light of '54, and nothing ever did me so much real good. It has weaned me from the world, to say the least. Joyful news—blessed be God. It gave me more light than I had formerly enjoyed. It was better living than in former years. I was glad to obey Jesus. As I received more light, more was required to be done. I look back to '54 and rejoice. No regret of the past, only that I was so unprofitable a servant. Brethren, let us with fresh zeal follow on; it is glad news, that victory is ours while we stand in obedience to an All-wise leader, glory to His name. Our heavenly Master will pay well his workmen. Soon the reckoning day will come, and we shall walk forth on the lovely new earth, and see the mite we have lent the Lord has accumulated a wealth and spread out in beauty farther than the eye can reach.

J. Davis.

For the Crisis.

Trust in God.

By H. Pratt.

Nothing is more becoming or natural in children than implicit confidence in the promise and care of a parent. "A father stands in the child's mind, as the type of courage, and capacity; and the mother of love and goodness. The feeling of trust is perfect." No anxiety on their part. The tempest-lashed ocean has no terror for them, if father be at the helm. There is an inexhaustible certainty that all is well. Neither sickness nor trouble diminishes this trust. It grows stronger then. Danger but drives it to the parent's arms; all to them is safety there. God has styled himself a father to the fatherless, and the widow's friend; and not only so, but says if *we* will separate ourselves from those that walk disorderly, he will be *our* Father.

Now as the father pitieth the child, SO the Lord pitieth those that fear Him. Will the father let the child perish, if able to succor? If he ask a fish will he give him a stone? Can we then confide in our heavenly Father's promises? Oh, yes; says the professor, *we can trust in Him.* Now all this is quite easy, to trust in the Lord for food, when our barns and storehouses are well filled—for health, when sickness comes not near our dwelling—or for prosperity, when the winds of adversity touch us not. But let sickness come, can we trust in Him then? Let misfortune deprive us of our dwelling and daily food, can we trust in Him then? Would a father pity his child that serveth him, and care for him then, and give him those things which he needed? Yes, say you; a kind father would supply all his wants. Much more will your heavenly Father give good gifts to them that ask Him. "*Ask, and ye SHALL receive.*" Can we trust in Him?

"The young lions do lack and suffer hunger, but they that wait on the Lord shall want no good thing." Can we believe and wait on the Lord? We can leave our affairs with the Lord when all goes well, can we when they go ill? We can rest quietly in God's hands when in health, can we when sick? What is confidence in God good for, if it come only when you can get along without it, and leave you when you need it?

What is a ship good for that is only safe in harbor, or a sail that will split at the first blast? Patience when there is nothing to bear; courage when there is no danger; hope when everything is in our grasp; What are all these worth? "But such is the trust that most Christians have in God." It is nothing worth, and will pass away when it is most needed. We need a trust that will take hold on God in every trying hour, through light or darkness. Count for nothing that which is felt in hours of glee and prosperity. Consider that only to be genuine *trust* in God which you have in hours of darkness. Begin here. Put your standard there. If you have none there, "you have none at any time." If our confidence fail not here, then we may say in the language of inspiration, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall; YET, will I rejoice in the Lord, I will joy in the God of my salvation." And again, "Though he slay me, yet will I TRUST in Him."

Wales, Feb. 24, 1856.

For the Crisis.

Letter from Br. L. Boutell.

Kennebunkport, Feb. 1, 1856.

Bro. Merriam:—This is an important time. The signs and premonitions upon which we predicated the soon coming of our Lord, are such at the present time, that we ought to be strong in "the faith," giving glory to God. This is the time for the Church to be fully awake, decided and active; being co-workers with Christ in the same great glorious work of saving men by the agency of the truth. To do this, the Bible must be our only text book. Its principles, must be strictly adhered to in love. This would prevent much confusion and division which would otherwise exist. Yea, it would save from so many unauthorized tests of fellowship which is the prolific source of division and evil.

At the present time there are two prominent beliefs with regard to the '53 and '54 movement. And these various beliefs, or faiths, do materially effect those who hold them.

The one class believe and teach that the three prophetic periods of 1260, 1290 and 1335 days, commenced in 519, and that the last, or longest of them ended in 1854—"that the late movement on time" "was the Cry at Midnight" "made by the arrangement;" and that because the days have ended (the 1335) certain obligations are resting on the Church which could be reached in no other Era; and which brings them to a new and important position, separating them from others, and by which they are to be known.

The other class, although they did most sincerely believe the arrangement, and did earnestly look for their coming Lord, at the same time, yet as the time passed without the realization of their most sanguine hopes, they have concluded, and confessed themselves mistaken; and as far as the commencement of the days are concerned, in error. Thus they do not make the Lord responsible for their mistakes, arising from human deductions, but they can and do look forward with unwavering faith for the *fulfilment* of the *Prophet's declaration* at the *End of the days*—believing this is the time, corresponding to the days of *Noah* and *Lot*, when he that shall endure to the End by "the faith" shall be saved.

Now all can readily see a difference in these conclusions. They are not both truthful. And there is quite a gulf between them. Now which is true? Did the direction come from Him who never errs to the Church, to proclaim to the world that the days referred to did commence in 519, and that 1335 days (years) from that time the Lord, with all the other pending events connected with it, would come? We have reached the last point at issue long ago—no sign! no Lord to be seen in The Mid Heaven!!! Which, I ask, is the most like good, childlike submission and obedience, to confess there is a mistake at the commencement of the arrangement, and that 519 is *not* the right time for the event, or to claim all has been directed of the Lord, while the failure is most apparent to all?

But, says one, we did have blessings—yes, great blessings, therefore, it was all of the Lord. But remember the Lord is so good as to grant blessings to His people while they are mistaken and in error. So the good and honest-hearted received great blessings while in the error, because they contended so faithfully for the common, all-important truths connected with this Message. Thus let all now be steadfast in the faith which works by love, purifies the heart (the whole man) and overcomes the world. This, Glory be to God, will fit us to meet our coming Lord by hiding our lives with Christ in God. Then when he who is our Life shall appear, we shall appear with Him in glory. Thy brother,

L. Boutell.

For the Crisis.

Letter from Br. J. D. Roberts.

West Killingly, Mass. Feb. 18th, '56.

To the scattered ones:—I have been thinking for some time past, how very necessary it is that we possess the spirit of Christ at all times, and in all that we do. As Christians we are not as careful as we ought to be, seeing that we look for such important things. If we would just stop and ask ourselves, is this Christ-like, it would be better.

It is very natural to talk idly, or just more or less. This is not Christ-like; for the word of God is decidedly against it. See Matt. 12: 36, 37; also Eph. 5: 4,

"But," says one, "I never felt condemned for laughing and talking." What if *you* do not? the word of God condemns it,—and by the word you will be judged at the last great day. Another thing seems very natural also; that is, *backbiting*. This, too, the word of God condemns. See Ps. 15: 3; also Rom. 1: 31.

Now, brethren and sisters, let us take heed to Peter's admonition, 1 Pet. 1–15, and be holy in all manner of conversation; and have our conversation in Heaven. See Phil. 3: 20. Let us examine ourselves closely, and see by the word of God wherein we are wrong, that we may do right in the little future that remains; striving to become more pure through faith in Christ, that we may be presented to the Father without spot and blameless.

And now, in the language of our Savior, "watch and pray, lest ye enter into temptation." Pray often—be swift to hear and slow to speak.

The World's Crisis.

BOSTON, MARCH 12, 1856.

☞ Some of our papers of last week were unfortunately soiled or torn, so that we were under the necessity of sending such or none. Please excuse us: we hope to remedy the evil in future.

☞ I am requested by Sister Gierlow to express her obligations to brn. Hastings and Shepherd for their liberality in furnishing her with books and tracts.

Questions.

My time for a number of months past has been so much occupied, that I have not given the attention to questions which have occasionally been asked by our correspondents, that I otherwise should. A part of the burden devolving on me having been removed, I hope to enjoy more leisure and opportunity for attending to those things; therefore, soliciting the pardon of all who have been neglected, I will endeavor in future to respond to such interrogations, as far as I have ability, leaving it for the readers to decide for themselves on the remarks that may be made.

Question.

Br. Merriam:—Will you, or some of your able correspondents, tell us what Jesus meant when he told the Pharisees, (Luke 17: 21,) in answer to the inquiry, "*when* the Kingdom of God should appear," that it was, as the margin reads, "*among*" them? Did the Savior mean to teach that the Kingdom of God was at that time among them? If so, why did he speak a parable in the 19th chapter to disabuse the minds of those who thought that the Kingdom of God was *immediately to appear?* T. N. P.

Reply.

The question before us is, did Jesus intend to teach the Pharisees that the Kingdom of God was then set up within or among them? I answer decidedly, in my judgment, He did *not*. Why? Because (1) the establishment of the Messianic Kingdom stands in Scripture identified with His appearing. Hence the expressions, "*at His appearing and Kingdom*," "*the Son of man coming in His Kingdom*," &c. (2) He tells His disciples (v. 25th) that "He must FIRST suffer many things, and be rejected of this generation" prior to the setting up of His Kingdom. How could it have been then set up? (3) He informs His disciples how His kingdom will be manifested, viz. like the lightning shining from one part of Heaven to the other, which also shows it was then future. (4) In ch. 19 to which you refer, the idea entertained by some that "the Kingdom of God SHOULD IMMEDIATELY APPEAR, was corrected by our Savior in the parable of "the nobleman who went into a far country to receive for himself a kingdom." (5) After giving the signs of his coming, ch. 21st, He distinctly announces the fact that when these things transpire we may know "that the kingdom of God is NIGH."

These texts show conclusively that the Kingdom of God, in its legitimate and proper sense, was then in the future. If any passage refer to an existing Kingdom, it could only be in a subordinate sense. The distinctive characteristics of a kingdom are (1) a king, (2) a subject, (3) territory, (4) laws. I have not time to enlarge on this subject, but all these four elements are essential to the proper idea of a kingdom. We may in a metaphorical sense speak of the King, or the territory, or the moral characteristics of that State as being the kingdom, but a kingdom in its appropriate sense involves the four elements named. The king must possess regal authority—he must reign over a certain territory—and subjects must be controlled by his sceptre, which cannot be true of the Messianic Kingdom while the King is personally absent, as is the case now, nor while the territory is in the hands of an usurper—the great prince of darkness "who ruleth in the hearts of the children of disobedience," nor while the subjects of that reign lie in the silent tomb, nor while the laws of that empire are trampled under foot, nor until He shall take to Himself His great power and reign.

I understand the term "*cometh not with observation*," to signify that the everlasting Kingdom of God will not be introduced and established as other Kingdoms have been, i. e., it will not be manifested so that it will be known to be approaching by an external display of power. Other kingdoms have been introduced by conquest—organized by civil power—and manifested to the outward observation of all, at their incipient stage. The inhabitants could discover the approach of the conqueror, witness the success of his arms, and perceive the progress of the new empire until it became established as an organized and permanent government in their midst. In this outward and visible manner, the Jews expected the Messiah to organize His Kingdom. They expected, doubtless, that He would raise the standard of rebellion against the powers that then were—that multitudes would flock to His standard (as they did to that of David, the type of Christ,) and thus ultimately He would gain a triumph over their national enemies, the Jewish polity would be completely restored, and thus the Kingdom of God would be set up.

This process would be apparent to all, and hence the believers on that Messiah would say, after the struggle for supremacy commenced, "Lo, here is Christ"—the expected Messiah who is to restore the Kingdom to Israel, or "lo, there is Christ," the standard is unfurled—deliverance is coming—the Kingdom is already among you.

But Jesus assures the Pharisees that their idea of the inception, progress and establishment of the Kingdom was wrong, and that it would not come in the way they had marked out.

As if He had said, men will not see the Messiah unfurl the banner of freedom like a conquering monarch, so that His adherents might go and tell others that the Kingdom of God was visibly approaching. Where? Look, behold your Messiah! *here* is His Kingdom, or *there* is His Kingdom being organized among you.

To illustrate the subject, suppose at Christ's triumphant entrance into Jerusalem, the disciples had fully believed He was about to set up His Kingdom, and as the multitude were shouting, "blessed be THE KINGDOM of our father David that cometh in the name of the Lord," how natural it would have been for the believers to have informed those who had no knowledge of the Savior by saying, "lo here!" or "lo there!" The term rendered "lo," was originally a verb, meaning "see or behold;" but why see or behold? "for (BECAUSE) the Kingdom of God (is being established) among you." This expression "for behold the Kingdom of God is among you," I do not understand to be the language of Christ; but the words which He affirms, men will not have an opportunity to make use of, before it will be revealed in all its glory. This is true in relation to the real Kingdom of Christ. But when, He continues, ye shall desire greatly the coming of that day, men will direct your attention hither and thither, affirming that Christ has come the second time, and that His Kingdom is already set up, nay, that it is even among you; but regard them not, whether you are pointed to the desert, or secret chamber, or wherever they may assert the Messiah is, and the Kingdom being set up; for remember, I have told you beforehand, that all such are deceivers. Pay no heed to the reports of the Kingdom being among you, until the whole heavens above are illuminated with the glory of the Kingdom instantaneously as the lightning's flash.

For the Crisis.

Letter from J. Thomas.

Lynn, March 5, 1856.

To Dr. A. Decker.—Dear Br.:—I was much interested in your article on the 2300 days published in the *Crisis*, but wish to inquire how you make the 1335 days end this year, and yet the 1260 end prior to the darkening of the Sun in 1780.

J. Thomas.

To the Patrons of the Prophetic Messenger.

Dear Brethren:—Having made due arrangements with the publishing Committee of the *World's Crisis*, you will from hence receive the *Crisis* instead of the *Messenger*; the reasons for which were given in the last *Messenger*, and need not be again repeated. The occasion of my writing this, is to say, as due you and other of my friends—why I give my sympathies to, and believe

WE SHOULD SUSTAIN THE CRISIS.

1st. Because it is free and independent, confined to no clique, and pledged to no party-creed, heralding the great truth of the speedy, personal Advent and reign of Christ on the earth, and with that, ready to investigate every truth appertaining to the Christian Church, whether of a chronological or other character. It was for this reason the *Crisis* came into existence. Of the importance of this element I need not speak, because it is what every intelligent Christian, awake to the realities of the thinking age in which we live—the time of the end when knowledge shall increase—deeply feels.

2nd. Because of its uniform, and kind spirit. Every one, who, like myself, has had upwards of twelve years experience in this cause, is prepared to appreciate this peculiar feature of the *Crisis*. Who has not lamented the thrusting, bitter, and almost pugilistic sarcasm that has found place in our Advent papers; a spirit alike inimical to the spirit of Christ and those who are his followers; as also unbecoming a Christian and generous heart conscious of knowing and defending *the truth?* Have we not all felt "better is a dry morsel and quietness therewith, than a house full of sacrifices with strife? Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."

3d. Because it advocates views concerning the signs of the times which are consonant with those generally entertained by American Adventists. I do not speak of this so much because at is peculiar to ourselves, as for the reason that I think it is of the greatest importance in aiding to a becoming appreciation of the nearness of the Advent. To illustrate, let me say, we have lived in the time symbolized by the feet of the metallic image, (Dan. 2,) upwards of thirteen hundred years; and but for other prophecies we could not tell but the world was to continue here thirteen hundred years longer. But by the signs of the times which our Lord promised to give immediately after the papal tribulation, we know that now is the time when we are commanded to look for our Lord. The present belligerent aspect of the world, I do not see would prove the Lord at hand, if it were not at the precise point in chronology predicted in the Scriptures. Because there is perplexity on earth, we cannot therefore say, the Lord is at hand. But it is because this perplexity "upon the earth" comes in connection with, but subsequent to well defined and (I think) already witnessed celestial phenomena, that have afforded the most indubitable proof that the Lord will speedily appear. (See Luke 21.) These celestial signs were to appear *immediately after* the *Papal* tribulation. (See Matt. 24: 29.) Therefore to say these signs have not been witnessed, is tantamount to saying, "the Lord is not at hand"—"the vision that he seeth is for many days to come."

Nor can I regard more favorably the new, and as seems to me very illogical view lately advanced by a prominent herald of the Advent, purporting to show that the darkness of A. D. 1780, although supernatural, or at least of all similar appearances of modern times the most remarkable, and although it was "immediately after" the tribulation of the Church, yet it did not suffice to fulfil the prophecy; but that the repeated darkening of the sun, which, as was contended, had occurred during perhaps some six centuries past was sufficient, and did fulfil the above quoted prophecy. But if six centuries were required to fill the prophecy relating to the darkening of the sun, why not six centuries be required to fill the prophecy relating to the moon; and then six more to meet the sign in the stars? "immediately after the tribulation of those days shall the sun be darkened, the moon shall not give her light, and the stars shall fall from heaven." Such a view of this remarkable prophecy seems to me like darkening council with words. How it occurred, I know not; but this I know, I highly prize the *Crisis*, because it occupies the only tenable position relating to this vastly important topic. A point of such magnitude that it should not be lost sight off by the Church. We need a paper that in these fearful days of peril, can comfort the Church with the blessed hope of soon seeing our great Deliverer—and that can give a becoming and Scriptural reason for so doing; which if not found in the signs of these times, as promised by our Lord, is found nowhere. A paper such as this we need, and should support.

4th. Without enumerating the many reasons there are, I may add once more:—insomuch as we value the power of the press, or a free, independent, plain-speaking, but kind, and earnest weekly journal, devoted to the advocacy of Bible truth, let us sustain the *World's Crisis* while time shall last, or while the paper retains its present invaluable character.

In conclusion I wish to say,—for a season I expect to remain in the west, it time lasts, and shall be glad to hear from my brethren as usual, and will meet any and all calls for help, that I can. My faith abides unshaken in the belief that the Lord is at hand, and what we do must be done quickly. Brothers, pray for me.

I remain your brother in tribulation and hope, P. B. Morgan.

Mobile, Ala. Feb. 20th, 1856.

For the Crisis.

Letter from Sr. S. R. Parkhurst:

Stafford Springs, Feb. 13, 1856.

Br. Merriam:—With a grateful heart I am permitted once more to write for your valuable paper. While so doing I must improve the opportunity in communicating the effusions of my heart. Your toils and labors I prize next the Bible. Surely your recompense must be great in that day when we are rewarded according to the deeds done in the body. I had much rather dispense with a part of my food, if necessary, than be deprived of the soul-cheering rays that emanate from the pens of the brethren and sisters. I love the name of an Adventist while in this afflicted state. I read an article from a brother a short time since, to the afflicted; it was applicable to my case—just in time when most needed. It was like the healing balsam to my wounded heart. O praise the Lord for his goodness to the children of men.

Stupidity predominates here. "A little more sleep and a little more slumber," and I believe all will be over. My dear Brother Merriam, His Gospel tells us that at the crucifixion "the graves were opened, and many bodies of the saints which slept arose and came out of their graves after Christ's resurrection, and went into the holy city, and appeared unto many. Will you write your views in the *Crisis* upon that sublime event? I am aware of your labors, therefore I would have you suit your own convenience, and you will oblige an unworthy sister. Sophronia R. Parkhurst.

For the Crisis.

Letter from Br. Wm. M. Ingham.

Clement's Port, N. S., Feb. 12, 1856.

To the brethren and sisters that are looking for the blessed hope and glorious appearing of the great God and our Savior Jesus Christ, Greeting:—

I sit down to let you know that I have not yet yet given up looking for that same Jesus that went up from Mt. Olivet. I have no idea of giving up the journey—the prize is just ahead, the Kingdom, immortality, eternal life. Dear brethren and sisters, let us by patient continuance in well doing, seek for those things. Now is the time we need to watch, if we would be counted worthy to escape all the things that are coming on the earth, and to stand before the Son of Man. I am often led to ask, who will be saved? Who will enter the holy city? Shall I be there? I have some hope of being there, but have some fears, when I read, "strait is the gate, and narrow is the way that leads to Life, and few there be that find it." "Follow peace with all men, and holiness, without which, no man shall see the Lord." Let us all strive to keep the unity of the Spirit in the bonds of peace, love all that love Jesus and endure to the end that we may be saved. Farewell. Love to all the pilgrims and strangers, hoping to meet you soon in the better land. Wm. M. Ingham.

For the Crisis.

Brother Merriam:—Sir: I wish you would copy in the *Crisis* an article in the *Advent Herald* of Feb. 5, headed "Prosperity," by a brother Nehemiah; every sentiment of which I most heartily endorse; and could wish, were it consistent, that it might be printed in characters of gold, and read in tones of thunder to every congregation of Adventists in America. Oh! how many weeping Nehemiahs are there in our midst. The nominal Church says—we are rich and increased with goods and have need of nothing; but alas; they have the form of godliness, but deny the power thereof. It was once said, "out of Zion the perfection of beauty God hath shined"; but alas, where is the beauty and moral power of the Church now! she is like a Sampson shorn of his locks. Unless Jesus shall come soon, what shall be our fate? Let us turn unto a covenant-keeping God, with confession of our sin, and again pray for prosperity. Let Zion be again builded, and our reproach taken away. P. B. M.

For the Crisis.

Reply to Brother Streeter.

BY EDWIN BURNHAM.

My Brother:—In the last *Crisis*, you call for me to "come over and help" you. O yes, and that is the interesting cry from every quarter. What shall I do? How gladly would I, in my poor, feeble way, answer all these calls by a *practical* visit, if it were at all possible. I am going day and night, just as far, and as much as I think my health will allow of, without getting unfit for labor; and just in accordance also with my temporal means, as I calculate. But then, these sheep want feeding, and somebody must feed them. O, how much to be done, and how few to do it! O Lord, send "laborers into the harvest." Laborers! yes, laborers, not speculators—not venders of foreign goods—not traders in the wares of Babylon—not fault-finders and murmurers—not idlers and loafers—but men of virtue, of humanity, of truth, of activity, of power, of God!

I remember the dear ones in Vernon, Vt., with their eager ears for the truth, and their warm hearts to receive it. I really long to be in a good, fervent conference meeting with them. By the grace of God, I will visit them just as soon as the Lord opens the way; but at present it is not possible for me to come. Perhaps at a later hour, if the Master cometh not, it will be well to have a general conference of brethren and sisters somewhere in that section. Say, when the weather is warm, and the ground is settled. Indeed, I think it would be well to have many of this kind of meetings in various parts this year, if we have time. I think these the best kind of meetings. It seems to me they are far more profitable than camp-meetings. I think the time of camp-meetings is gone by. The people no longer rush in crowds as formerly, and generally we are able to entertain what do come, in our places of worship. In some locations they may be well enough; but mostly there is more novelty than devotion—more noise and bustle, than holy and humble worship—more coming and going than kneeling and praying. In short, more of *earth* than *Heaven*. They appeared to be expedient once, and then God greatly blessed us in preaching to the crowds that came together. But times and circumstances have changed; and we must be wise as serpents, as well as harmless as doves. We have not the temporal substance now to support them as formerly; nor have we the many strong-lunged preachers to labor in them as before time. Let us then set to work in a better way.

We earnestly exhort our brethren in that section to continue steadfast in "the faith," and "be not moved away from the hope of the Gospel." Keep up frequent meetings, and "exhort one another" more and more earnestly, "as ye see the day approaching." Above all, live in "peace among yourselves;" for this is an evil day for contentions. O my brethren, love as Jesus loved! Wait for each other's movements in all Heavenly kindness and charity. Remember how the Lord hath waited for us. Be not hasty or revengeful. Watch and pray. Greeting,

Edwin Burnham.

Letter from Br. A. M. Higgins.

Ware, March, 5, 1856.

Brother Merriam:—Thinking that as as notice was given a few weeks since that I was sick, the children of God might wish to hear how it turned with unworthy me, I would like the privilege of saying through the *Crisis* that "the Lord has done great things for me, wherof I am glad." My earnest desire to be able to meet my appointments and unwillingness to yield to disease, were, doubtless, the cause of the severity of the case in a great degree; and when I did *yield*, it was because I was *obliged* to. I then sank very low until all medicine and human skill availed nothing. We then in our extremity went to the great Physician, and found it was God's opportunity. He heard prayer, rebuked disease, and raised me up. And now I can say it has been good for me to be afflicted. I feel now that I can say I have learned something more of the Lord, and of the straightness of the way, and, the Lord helping me, I am pledged to *the Master* of the house, to try to show and help those of the household to see and walk in the way; for it is a *straight* way, and *few* there be that find it.

While we have so many Epistles on the *way* the children of Israel were led, and the *way* Adventists have been *led*, cannot some one give the *way Jesus was led*, and, tell us *which* of those ways we must travel to find *Eternal life?* O, brethren and sisters in Christ, let us be sure of this one thing, that we *abide in Christ the vine*, "There is no other *name* given under Heaven or *among men* whereby we must be saved." Therefore *abiding* in any other name, faith, or experience, or whatever it may be, it will be found "a sandy foundation," however fine or nice the *house* built thereon may appear.

My prayer is, Lord, inspire some brother or sister's pen for the work, and feed the sheep.

Thy brother in hope of Eternal life through Jesus Christ, A. M. H.

For the Crisis.

Letter from Sr. L. W. Bragg.

Ware, March 10, 1856.

Br. Merriam:—In behalf of husband I write to the brethren that he has been very sick, even near death's door, which is the cause of his not fulfilling his appointments, given in the *Crisis*. But to the glory of God, he yet lives to praise the Lord, and is mending fast, hoping soon to be able to meet the saints in different places, to give a word of comfort in this trying time.

The Lord bless you all with grace to separate from all that is impure, and cling to the Lord with all your heart, knowing that nothing but a whole consecration to God will bring us to the fountain of living water, where we can say from the heart, "I know that my Redeemer lives, and because he lives I shall live also."

I can say to the praise of God, I never enjoyed more of God and the Holy Ghost in all my life, than of late. Praise the Lord, O my soul, and all that is within me. And all ye saints of God, praise him in the highest; for He alone is worthy. O I do praise Him for affliction's rod. I can truly say, "it is good for me that I have been afflicted;" for before I was afflicted, I went astray, but now I will keep thy commandments. They are my delight and meditation by day and night. O praise the Lord forever and ever, is the language of my unworthy heart. O, I so long for immortality, that I may praise the Lord according to His excellent greatness; for I truly feel that our praise is too low when I have a view of His excellent greatness and glory. O Lord, let us feel our own weakness and thy greatness; and ever hide in Jesus daily as we journey to the Heavenly city of Zion. O be good, humble and faithful; live only for God. Then we shall be of one mind, heart and judgment, speaking the same things, being of one accord, and builded together for an habitation of God through the Spirit. Then we shall see the signs follow them that believe. Bless the Lord's name forever and ever.

From a pilgrim expecting immortality soon, praise the Lord.

L. W. Bragg.

Extract of a letter from Br. J. Blain published in the Prophetic *Expositor*:

"Bro. Marsh:—To encourage brethren who are making sacrifices to spread truth, I send for the *Expositor*, a few extracts of letters, out of many which I am receiving. I do it especially to encourage the circulation of our works on the life and death question.

"Dear Sir,—In the month of October I took a business trip 'out West' and while on board a steamer on Lake Erie, I saw a book purporting to be published by you, titled, 'Death not Life.' I purchased the work, and since my return have wanted other copies, but have not been able to find any one that has it for sale. Will you please inform me what a few copies—say 30 to 50—can be delivered for? I am at present a member of a Baptist Church; but how long I shall continue, I cannot say, as I am propagating the doctrines found in your work—a doctrine which has been dimly held by me for some years, but knew not what it was. I never could believe in 'endless punishment.'

Chelsea, Mass., Dec., 1855."

The following is from Pickaway, O.:

"Bro. Blain:—Fortunately for me, as I was riding in the cars one day, a passenger by the name of Hudson, a Congregational minister, handed me your book, 'Death not Life,' and I bought it. Now I wish you to send me some of your books, and other good works on the subject. I want all the information I can get on the subject—I am alone in this county as far as I know. I am a local Methodist E.

Preacher, and intend, when I know enough how to defend myself, to preach the truth to the people, for I am fully satisfied the Bible teaches the destruction of the wicked, and not eternal torment. T. F. H."

From Asbury University, in Greencastle, Ind., a friend writes:

"Mr. Blain:—There is now a great demand here for your work, 'Death not Life,'—and if you will send two dozen, I will forward the pay, &c."

On sending the money, he says:

"We have organized an investigation Society, composed of students and others who are not bound down by the theories of the schoolmen; and among other matters the doctrine of destruction came up, and soon found a vigorous defence. I shall sell the books you sent, and may want another lot for the Berean Bible Class, of which I have spoken, and others who are now interested in the contest. T. S."

Another from Newark, O., says:

"Mr. Blain:—Please send me 'Death not Life,' with other works you may have, that will assist a Bible scholar in searching for the truths of the Bible. Let me know the prices, and I will send pay, &c.
J. W. B."

"A Presbyterian minister of Washington County, N. Y., who is at present only preaching as a supply to churches of that order, wrote me in Oct:

"I enclose $1, for which I will thank you to send me some of 'Death not Life,' for distribution. I have read your book with much pleasure, and hope it may be the means of removing prejudice, and causing a careful and prayerful study of God's word, on these all-important subjects.
J. F."

"The above are some of the proofs that 'we labor not in vain.' The Lord give us more courage and zeal in our sweet work of reform!

Buffalo, N. Y., Feb. 6, 1856."

Obituary.

Died on the 31st of Jan. 1856, of a short but severe illness, in the 9th year of his age, Frederic Browe, son of brother and sister Browe, of Newark, N. J.

Dear brother Merriam:—It falls to our painful lot to ask you to record another instance of mortality from the midst of our already diminished flock—the necessity for which we hoped would have ended ere this.

But so it is, the great enemy is still in the field not satisfied with his long reign of terror. He is at his old familiar work of creating tears and sorrow, and lamentation and wo. He will not make an unwilling surrender in any event, until the stronger shall disarm the strong man and spoil his goods. He will make us smart under his cruel power and wrath. He will dash into any circle, and invade any family, crushing the rising hopes of all obnoxious to his iron tramp. He will, while his power lasts, make his wanton attacks upon the high, the low, the honorable and the mean, the good as well as the bad, and leave in all his path the wrecks of blighted hopes and bleeding hearts.

This terrible oppression inflicts a peculiar smart upon our beloved brother and sister, and all of their faith who have long since entered their protest against the reign of death. However, it is their privilege to stand harnessed for war, and with the prophet to say, "Oh, mine enemy, though I fall I shall rise again:" and find comfort in the hope that Jesus will soon fulfil his threat: "Oh death, I will be thy plague—Oh grave, I will be thy destruction."

There is comfort for believers, however, so long as it is written, "All things shall work together for good to them that love God—to those who are the called according to his purpose;" that is, those who believe in redemption at the appearing of Christ.

The dear lad believed the Gospel—and is a hopeful candidate for the resurrection. Bless God—Rachel may cease her mourning: for her children shall come from the land of the enemy, and be brought to their own border again. So we will dry our tears and sing with brother Browe

"Oh death, thy reign is almost o'er,
Soon shalt thou lose thy power,
Creation then shall ring,
And all the saints shall sing,
In endless strains,
Throughout that happy hour."

B. Matthias.

We regret that the above Obituary was accidentally delayed.

☞ We have recently transferred our subscription list to a new book; if we have made any mistake, our patrons will please inform us. It is important that all names forwarded to us should be written in a legible hand, and the name of the State given.

☞ We have now on hand a variety of English Bibles with marginal reading and references, executed in a mechanical style truly excellent. Prices from 1$ to $2.

Chronological Table of the Reign of the Kings of Judah, Israel, Assyria and Babylon.

Years.	Kings of Judah.	Y. of R'n.	Kings of Israel.	Y. of R'n.	Ys.	Kings of Assyria.	Y. of R'n.	Ys.	Kings of Babylon.	Y. of R'n.	Ys.	B. C.
	Amaziah	21	Jereboam	7		Sardan'p'lus	1				*	829
Jonah												
9	"	29	"	15		"	9					821
11	Interregnum		"			"	20	20				810
	Uzziah	1	"	27		Arbaces	1					809
Hosea	"	3	"			"	3	3				807
Joel	"	4	"	30		Pul	1		Belosus	1		806
Amos	"	15	"	41	35	"	12		"	12		795
	"		Interregnum		23	"			"			
	"	38	Shallum	1	1	"	37		"	35		770
	"	39	Menahem	1		"	38		"	36		769
	"	49	"	10	10	"	47		"	46		760
	"	50	Pekahiah	1		"	48	48	"	47		759
Isaiah	"	51	"	2	2	Tig. Pileser	1		"	43		758
52	"	52	Pekah	1			2		"	49		757
	Jotham	1	"	2		"	3		"	50		756
Micah	"	9	"	10		"	11		"	59	59	748
Hosea	"	10	"	11			12		Baladan	1		747
16	"	16	"	17		"	17		"	6		742
	Ahaz	1	"	18		"	18		"	7		741
Micah	"	3	"	20	20	"	20		"	9		739
Hosea	"		Interregnum		9	"			"			
Isaiah	"	10	"			"	27	27	"	16		732
	"	13	Hoshea	1		Salmanaser	3		"	19		729
16	"	16	"	3		"	6		"	22		726
	Hezekiah	1	"	4		"	7		"			725
	"	4	"	7		"	10		"	26	26	722
Micah	"	5	"			"	11		Mero. Baladan	1		721
Hosea	"	6	"	9	9	"	12		"	2		720
Isaiah	"	7				"	13	13	"	3		719
	"	8	End.		109	Sennacherib	1		"	4		718
Nahum	"	14				"	7	7	"	10		712
	"	15				Esarhaddon	1		"	11		711
26	"	24				End.	10	10	"	20		702
5	"	29							"	25	5	697
	Manasseh	1						128	"	26		696
	"	15							"	40		682
	"	20							"	45		697
	"	21							"	46		676
	"	22							"	47		675
	"	23							"	48		674
	"	27							"	52	57	670
	"	28							Ben-Merodach	1		669
	"	31							"	4		666
	"	40							"	13		657
	"	49							"	22	22	648
	"	50							Nebuchod'n'sor	1		647
55	"	55							"	6		642
	Hamon	1							"	7		641
2	"	2							"	8		640
	Josiah	1							"	9		639
	"	4								12		636
Habakkuk	"	5							"	13	13	635
	"	6							Saracus	1		634
Zephaniah	"	14							"	9	9	626
	"	15							Nabapolazzar	1		625
31	"	31							"	17		609
	Jehoiakim	1							"	18		608
Jeremiah	"	4							"	21	21	605
Ezekiel	"	5							Nebuchadnez'r	1		604
11		11							"	7		598
	Zedekiah	1							"	8		597
10	"	11							"	18	18	587
											220	
115	End.											

☞ The above Chronological Table, connected with Sister Hildreth's article, should have been given on the first page, but from want of suitable material we were obliged to delay putting it in type until the outside of the paper was worked off.

☞ We will fill all orders received for "The Age of Gospel Light," as soon as we have a supply, which we expect in a few days.

☞ Br. Pratt: There are $2 due from the brethren you named, on the present volume.

Obituaries.

Died in Clements Port, N. S., Nov. 20th, of scarlet rash and putrid sore throat, after an illness of one week, Jesse B. Balcombe, aged 5 years. Also, on Dec. 6, Ephraim Balcombe, aged 7 years, after an illness of four weeks, sons of Br. John Balcombe.

Thus the ties of nature are severed, and our brother and his family are called to mourn. May the grace of God sustain them in their bereavement, and may they all prepare to meet the departed ones in the Kingdom. Our brother does not mourn as other's that have no hope; for he believes that Jesus Christ died and rose again, and will soon come, and then he will meet those little ones, that sang with him so sweetly the songs of Zion, and the companion of his youth who was taken from his embraces some three or four years ago, where the inhabitants will never say they are sick.

Funeral sermon preached for both the children at the same time by the writer, at the Goat Island Meeting House. Text. Jer. 31: 15—17.

"Ah! this is death, my innocents! 'tis He—
Whose chilling hand has touched your tender frames.
Ye heed us not—nor e'en the bursting sobs
Of your dear father, now, can pierce your ears.
Your mother's tale, replete with varied scenes,
Exceed my powers to tell—but other harps
And other voices, sweeter far than mine,
Shall sing her matchless worth, her deeds of love,
Her zeal, her toil, her suff'rings and her death.
But all is over now; she sweetly sleeps
In yonder grave—and ye, sweet babes,
Are resting by her side— the cold, cold earth,
A pillow for your little heads. Sleep on! serene
In death! no care shall trouble you for aye.
All undisturbed, ye slumber far more still
Than when I lulled you in my lap, and soothed
Your little sorrows till they ceased.
Your flesh
Shall rest in hope till that great day, when He
Who once endured far greater woes than man
Can ever know—who, when on earth, received
Such little children in his arms, blessing
Them graciously—shall come again and reign.
Then, like the glorious body of your Lord
Who wakes your dust, these fragile forms shall be.
Then, shall ye mount with Him on angel wings—
Be freed from sorrow, sickness, sin and death,
And in His presence, find—eternal bliss."

Wm. M. Ingham.

Died at his residence in Otis, Feb. 28th., Bro. Ezra Jackson, aged 63 years. He has left a large circle of relatives and friends to mourn his loss; but they sorrow not as those that have no hope.

For many years he has been an active member of the Methodist Church, when he heard some two years and a half ago of the coming of the Lord, the restoration of the earth as the saints' inheritance, &c., he cautiously but firmly embraced them, and with renewed zeal has warned and exhorted his fellow men to prepare for the judgment.

Sweet be his rest till the trumpet shall sound,
That shall bring up the dead from beneath
the cold ground.

A Friend.

Kansas.—Louisville, March 8. A telegraphic dispatch from Weston, Kansas, says that the Free State officers were installed at Topeka on the 4th inst.

We copy the following editorial remarks from the Boston *Traveller*:—

"The English papers abound in speculation and tattle about the Peace Conferences. But, up to the time the Baltic left Liverpool, the conferences had not been opened. The 23d of February was the day generally fixed on as the opening day. The persuasion seemed to be quite strong and general that a peace would ensue. It seems that France has carried the war as far as it is thought for the interest of the Emperor to go, and now demands that there should be peace. England, however, has yet all her glory and advantage to reap; and if she comes out of the war now, she will come with no laurels, and no profit at all commensurate with the immense sacrifices of life and money which she has made. She has sacrificed her whole army; she has squandered scores of millions of money; and yet France walks off with the credit of having done all the fighting, earned all the victories, and secured to herself all the glory of the war. The English people will grumble and rave; but England—proud and self-sufficient England—is helpless in this war without France, and must submit to make peace when Napoleon says the word, and on the terms which will satisfy him. The quarrel with the United States continues to occupy much attention in England. Palmerston holds his head high, and talks bravely and saucily about us, and to us; and the general tone of the administration supporters, in Parliament and out, is defiant and provoking."

Interesting Rumors from Washington, respecting Central American Affairs—*Senator Douglas and the Territories.*—March 8. The *Herald's* correspondent at Washington, under date of the 7th, telegraphs as follows: In connection with the fact that a large British squadron is understood to be on the way to the coast of Central America, I have learned to-day that the government of Great Britain sent word to Mr. Marcy several weeks ago, that British subjects in Central America had supplicated them for aid, and that they should afford them protection.

Secretary Marcy has been very busy for the last forty-eight hours preparing elaborate dispatches, which go out in the European steamer to-morrow, with reference to our difficulties with England. Complete instructions to Mr. Dallas will accompany the dispatches.

Washington, March, 10.

Senate.—The Senate considered the bill appropriating three million of dollars for increasing the armament and munitions of war, and for the manufacture and alteration of small arms in accordance with the recent recommendation of the President. The bill was ordered to be engrossed for a third reading by a vote of 22 against 12.

Mr. Crittenden wished to know how recent improvements are to be applied to arms in the States.

Mr. Weller replied that it is proposed to call them in. There are about 300,000 muskets in the States, which are to be rifles, supplied with new locks and Maynard's primers, which alterations will make them most efficient weapons. This alteration will cost 3$ each.

Washington Rumors—England and France to put down Fillibusterism.—New York, March 4. The following dispatch, dated Washington, March 3, was telegraphed to the *Herald* last evening:—"A good deal of excitement was created in the Cabinet, to-day, by the reading of an article which appeared in the London Morning *Post*, of Feb. 12, proposing an alliance between France and England to suppress American Fillibusterism. The article proposes to increase the fleets of France and England in the vicinity of Central America, and to put in force the right of search of all suspected American vessels in the same manner as it is exercised in the case of African slavers. This is looked on as more significant from the fact that the Post is regarded here as the organ of Lord Palmerston.

The Cabinet had a protracted session when the article above referred to received their attention.

The Central American Question.—The Washington Correspondent of the N. Y. Commercial Advertiser, makes the following somewhat important statements:—

"There is some probability of an effectual resistance on the part of Great Britain to the execution of the decree lately issued by the Walker Government of Nicaragua, on the extension of its jurisdiction over the Mosquito Territory, and the port of San Juan or Greytown. Some of the New York papers have already thrown out hints that this may be the case. But I have some information on the subject which renders it almost certain that as soon as the late Nicaragua decree shall be attempted to be executed, the commanders of H. B. Majesty's vessels of war on the West India station will interpose to prevent it.

In 1849, soon after the British had expelled the Nicaraguans from San Juan, and had substituted the Mosquito and British flag for that of Nicaragua, a treaty was concluded between the two Governments whereby it was stipulated that any attempt by Nicaragua to "exercise sovereignty in any part of the Mosquito territory, or to retake possession of San Juan shall be constructed as a declaration of war against Great Britain." Standing orders are also supposed to have been placed in the hands of all the commanders of the ships of war comprising the British West India fleet, to prevent, by force, if necessary, the extension of the Nicaraguan jurisdiction over the Mosquito region.

The Clayton-Bulwer treaty does not preclude either party to it from making war with any state or community in Central America, else how could we have burned Greytown? But the British Government may have come to the sudden and secret determination to abandon these cities of the Mosquito protectorate, and to avoid any further complication with Central American affairs. How far this is probable may be judged from the tone of the London Morning *Post*, in a recent article upon American aggressions. This article is referred to by the Union as a proof that the British Government has made an alliance with France of a character hostile to the United States. But whatever credit may be afforded to this article is attributable to the impression, perhaps an erroneous one, that this paper is the organ of Lord Palmerston."

Rebellion at South Carolina College.—On the night of the 19th ult., the students of the South Carolina College got into a fracas with the police and citizens, and several persons received death wounds. One of the students and the Chief of Police have died, and other students are not expected to recover. The students, said to be one hundred and sixty in number, were all armed during the melee, which was provoked by several of the military, and they surrendered only upon the threat of the Governor to fire upon them.

Aid for Kanzas.—The New York *Independent* reports that a gentleman of that city, who has been planning to co-operate liberally with the Kanzas Aid Company, was called on a few days since to help a subscription for sending some military supplies to the settlers in Kanzas. Having no money on hand to be conveniently spared, he sold a diamond pin for $500, and gave the proceeds for defence of freedom.

FOREIGN NEWS.

One week Later from Europe.

War Preparations.—The *Times'* correspondent is assured that warlike preparations in France continue just as if no conferences were about to be opened.

The *Post's* Paris correspondent states that dispatches from Asia speak of the concentration of a large force at Erzeroom. The Russians also are receiving reinforcements, and each appeared to anticipate a campaign. It was supposed the Russians had decided upon holding Kars.

The *Times'* Vienna correspondent writes: Preparations for defense are continued with the greatest energy in all the ports of the Baltic and Gulf of Finland, particularly in the neighborhood of Riga and Sweaborg.

The *Times* Kertch correspondent, on the 29th of Jan. states that the rumors of peace have in no way interfered with the active preparations for war.

Turkey.—Marseilles, Feb. 9. Ali Pasha is expected to arrive to-night, and will bring with him a decree from the Sultan, sanctioning the proposed measure relating to the reform.

The Porte, it is stated, will demand that the principalities shall remain distinct, but admitting for each of them the establishment of a hereditary hospodar.

The Conferences.—Paris, Feb. 18. Lord Clarendon had audience of the Emperor Napoleon Sunday. Count Buol was presented the following day. The priority of the English plenipotentiary is said to have been intentional.

The most earnest professions are made in official quarters at Paris, expressing a wish and determination of the Emperor's Government to maintain the alliance with England throughout.

Asia.—Correspondence via Constantinople brings accounts from the coast of Asia to the 3d inst. On high tableland, a snow storm continued during ten hours with frightful intensity. It proved fatal to a Russian convoy on the way carrying provisions to a small garrison at Kars. A detachment of seventy-five men perished in the snow. It is said that divisions of the Russian army encamped in the mountains, also greatly suffered, their communication being interrupted with the remainder of the country, and that their supplies were nearly cut off.

Austria.—Some additional particulars of the forthcoming Austrian amnesty have transpired. It will, with few exceptions, be unconditional, and be made known individually to those immediately concerned. Those who choose, can reassume their citizenship at once, and be put in possession of their property. Those who choose to return immediately may sell. Those who do neither will be considered dead, and their property handed to their legal heirs.

Aisa.—On the 6th of Jan., six battalions of Russians surprised a body of Turks near Zazdidi. The latter retreated, leaving their guns and baggage. The Russians subsequently burned Pacha's palace and several villages.

The Peace Conference.—There is much gossip about the Peace Conference.

Baron Brunow is reported to have said that Russia is sincerely desirous of peace, but if peace be not made within three or four weeks at farthest from the opening of the conference, serious difficulties might interfere with the final settlement of the question.

Lord Clarendon had a private interview with the Emperor immediately on his arrival in Paris.

Miscellaneous.—A despatch from Gen. Codrington, dated Sebastopol, Feb. 4, describes the destruction of Fort Nicholas on that day, the weather being magnificently fine. One hundred and six thousand pounds of powder were put in several mines. At 1 o'clock, P. M., the explosion took place, and a low line of ruins are all that remains of Fort Nicholas.

Rear Admiral Dundas has been appointed commander-in-chief of the Baltic fleet.

The Glasgow *Herald* estimates the damage inflicted by the late storm upon shipping in the Clyde and erections along the banks, at $100,000. This is irrespective of the great loss sustained in the city, suburbs and adjoining country. It is thought that the total loss in West Scotland would amount to half a million sterling.

The Rothschilds, it is said, propose taking the whole of the new loan.

Arrival of Steamship Africa.

New York, March 8.—The royal mail steamship Africa, from Liverpool, Feb. 23, arrived this afternoon at about 5 1-2 o'clock.

The Peace Conferences.—The Peace conferences were expected to open on Monday the 25th, two days after the sailing of the Africa, and great anxiety prevailed as to their issue. Ali Pachi, the Turkish Envoy, reached Marseilles on the 19th, *en route* for Paris, and we may now calculate there will be no hindrance to the commencement of the conferences on the 25th, although the plenipotentiaries have not yet assembled in Council. It is stated that the exigencies of Diplomatic etiquette have already been fully discussed and satisfactorily settled. The knotty question of precedence has been solved in a way which conciliates punctilio by adopting alphabetic order. By this means, Austria takes the lead, followed by France, Great Britain, Russia, Sardinia, Turkey.

The European *Times* of the 23d ult., says:

"The conferences, it is now believed, will practically open on Monday next, and before many days have elapsed, we shall know whether it will terminate amicably or not. Some of the German papers openly assert that Russia is playing a perfidious game, and that the apparent candor of Baron Brunow respecting Russia's inability to continue the war is part of a system to gain time to recruit her strength. These views come from a source which entitle them to attention, and if the Allies were slumbering while Russia was active, we could understand the object. But the reverse is notoriously the fact, and the speech from the Throne at the opening of the British Parliament must have convinced the Czar that we were not to be deceived by so clumsy a device. We have believed from the first that Russia was acting in good faith in her desire for peace, and we cannot help thinking that the declarations of Baron Brunow are the reflex of the views which prevail at St. Petersburg.

Not the least gratifying fact is the extreme cordiality which exists between the Emperor of the French and our government. The fear some time back was, that Louis Napoleon desired peace on terms less stringent than those on which the British government insisted, but the appearance of a recent article in the Siecle, inspired, evidently, by the highest authority, and copied into the Moniteur of Wednesday last, removes all doubt on this subject. Lord Clarendon, it is intimated in some of the letters from Paris, will insist that Nicolaieff shall be included in the arsenals on the coast of the Black Sea which are to be destroyed, and upon the concession or rejection of this proposal the question of peace or war will probably turn.

The Anglo-American Difficulties.—Nothing further has transpired respecting difficulties with America, except that the London *Advertiser* professes to know that Mr. Dallas has very stringent demands in regard to both the Central American and enlistment questions.

A Vienna letter to the London *Times* says the evident desire of the Washington government to pick a quarrel with England excites attention here, and people in office are strongly inclined to suspect the President of endeavoring to kill two birds with one stone. In plain English, his partisans are believed to have two reasons for agitating against England—the one to secure the President's re-election, the other to make a diversion in favor of Russia. Austria at present is on very decent terms with the American government, but she regards its continual endeavors to find a pretext for meddling in European affairs with such a jealous eye, that the good understanding is is not likely to be of any great duration.

Russian War Preparations.—Letters from St. Petersburg and Warsaw, published in the German papers, give details of the extensive preparations made by Russia for a continuance of the war, and state that on no point has the former energy of the military departments been abated.

APPOINTMENTS.

If the Lord permit I will meet with the brethren in Newark, New Jersey, Thursday evening, March 27th, and continue with them over the following Sabbath. H. Pratt.

The Lord willing, Br. S. S. Brewer, will preach in Lawrence, Mass., Sunday, March 2.
Bro. John Couch, Sunday, March 16.
In behalf of the Committee,
F. Flanders, *Chairman*.

Providence permitting, we will preach at Waldo Hall, Worcester, as follows:
E. Burnham, March 16.
S. S. Brewer, March 30.

I will preach at
Richmond, (Reed Meeting House,) March 9.
J. Partridge.

If the Lord permit, I will preach at
At Brunswick, Sunday, March 16.
R. R. York.

The Lord willing, brother M. Grant will hold a meeting at Phœnix Hall, Fairhaven, Mass., on March 13th, commencing at 10 o'clock, A. M. to continue over the Sabbath.

An invitation is extended particularly to brethren and sisters residing in New Bedford, Dartmouth, at the head of the river Mattapoisett and vicinity. R. R. Gifford.

The Lord willing, Br. Burnham will preach at
Salem, Sunday, March 23.
T. Hardy.

With the help and permission of our Lord and Master, I will meet the Church of Christ in
Roxbury, Tuesday eve., March 18.
Lynn, Thursday eve., March 20.
If these appointments conflict with others, brethren, please write me at the *Crisis* Office, Boston.
A. M. Higgins.

Notices.

BOOKS FOR SALE AT THIS OFFICE.

Voice of the Church, by D. T. Taylor. Price $1 single, $9 per dozen. Postage 17 cents.

A Treatise on the 24th and 25th chapters of Matthew, by I. C. Wellcome. Price 33 cts. postage 6 cts.

Dobney on Future Punishment, 75 cts.

Bible verses Tradition, $100.

Works of John Cumming of London:
Benedictions of the Blessed Life, 75 cts.
The Church before the Flood, 75 cts.
Lectures on the Apocalypse, 1 series, 75 cts.
" " 2 series, 75 cts.
Signs of the Times, 75 cts.
The End, 75 cts.
Lectures on Romanism, $1.
The Tent and the Altar, 75 cts.

Church Debts, 50 cts.

We call attention to the following valuable works:—

Pauline Theology,	15cts. single,	$10 per 100
The Old Paths,	18 " "	12 " "
State of the Dead, by Milton,	5 " "	3 " "
Intermediate State, by Grew,	5 " "	3 " "
Future Punishment, by Grew,	2 " "	1 " "
Scripture Tract,	3 " "	1,50 "
The Church not in Darkness,	5 " "	3 " "
The Three Worlds,	5 " "	3 " "
The Last Days,	5 " "	3 " "
Voice of Warning,	5 " "	3 " "
New Heavens and Earth,	5 " "	3 " "
Outline of the Coast,	3 " "	1,50 "

The Destiny of the Wicked, 3 cts.
Book of Seven Seals, 3 cts.
Seven Seals, 3 cts.
The Laodicean Church or the Judgment Age, 3 cts.

The following from the pen of Eld. Z. Campbell:

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

Materialism Scriptural—or, The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

☞ Bro. Brewer's Hymn Book, called "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns.—The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.
- Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

"Wellcome's Treatise on Matt., 24th and 25th chapters.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."
"D. T. Taylor."
Dec. 11th, 1855.

For sale by J.M. Fairchild & Co., New York city, 109 Nassau St.; P. B. Morgan, Moline, Ill.; and by H. L. Hastings, Peace Dale, R. I. Price 33cts. Postage, 6 cts.

Notice of the New England Mission Tent.—Those wishing for Tent-Meetings in Illinois, Iowa, or Wisconsin, this Spring, will please write to myself or Br. W. Pratt, at this place. P. B Morgan.
Moline, Ill. Feb. 28, 1856.

BUSINESS ITEMS.

Br. George Waugh's Post Office address is Stoughton, Mass.

Br. S. G. Mathewson's P O address is Bakersville, Conn.

Br. F. H. Berick's Post Office address is Laporte, Indiana.

Br. Miles Grant's P. O. address is Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

Cash Receipts.

J Howe, C Perry, S Parker, D N Kidder, J M Fargarty, R Collins, Br Rogers, E Starkins, H N Duke, A Holmes, W Moore, D Kinsman, B Peterson, H Butler, O Haynes, J Bates, D Burnham, B Wheelock, J Morgan, A Russ, A W Brown, A Brown, J Gray, J Sparks, J H Trufaunt, W Cobbath, E Dole, $1 each.

Wm M Ingham $2, M Hill $2, E Stephens $3, M L Clark $30.20, J M Withington $2, J M Howard, A M Crabtree, 50 cts. each.

For the Poor—A Friend, $2.

Old debt of Crisis—E Dodge, $1. Whole amount, $61.04.

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

The best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis, Asthma, Whooping Cough and Consumptive habits. It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Br. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to publish this advertisement to the public.

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Chronological Table of the Reign of the Kings of Judah, Israel, Assyria and Babylon.

Years.	Kings of Judah.	Y. of R'n.	Kings of Israel.	Y. of R'n.	Ys.	Kings of Assyria.	Y. of R'n.	Ys.	Kings of Babylon.	Y. of R'n.	Ys.	B. C.
	Amaziah	21	Jereboam	7		Sardan'p'lus	1					829
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	"	50	Pekahiah	1		"	48	48	"	47		759
Isaiah	"	51	"	2	2	Tig. Pileser	1		"	43		758
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	Jotham	1	"	2		"	3		"	50		756
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	Ahaz	1	"	18		"	18		"	7		741
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	Hezekiah	1	"	4		"	7		"			725
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Isaiah	"	7				"	13	13	"	3		719
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	"	28							Ben-Merodach	1		669
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	"	50							Nebuchod'n'sor	1		647
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	Hamon	1							"	7		641
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Habakkuk	"	5							"	13	13	635
	"	6							Saracus	1		634
Zephaniah	"	14							"	9	9	626
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	Jehoiakim	1							"	18		608
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Ezekiel	"	5							Nebuchadnez'r	1		604
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	Zedekiah	1							"	8		597
10	"	11							"	18	18	587
115	End.										220	

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☞ We will fill all orders...

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Preacher, and intend, when I know enough how to defend myself, to preach the truth to the people, for I am fully satisfied the Bible teaches the destruction of the wicked, and not eternal torment. T. F. H."

From Asbury University, in Greencastle, Ind., a friend writes:

"Mr. Blain:—There is now a great demand here for your work, 'Death not Life,'—and if you will send two dozen, I will forward the pay, &c."

On sending the money, he says:

"We have organized an investigation Society, composed of students and others who are not bound down by the theories of the schoolmen; and among other matters the doctrine of destruction came up, and soon found a vigorous defence. I shall sell the books you sent, and may want another lot for the Berean Bible Class, of which I have spoken, and others who are now interested in the contest. T. S."

Another from Newark, O., says:

"Mr. Blain:—Please send me 'Death not Life,' with other works you may have, that will assist a Bible scholar in searching for the truths of the Bible. Let me know the prices, and I will send pay, &c. J. W. B."

"A Presbyterian minister of Washington County, N. Y., who is at present only preaching as a supply to churches of that order, wrote me in Oct:

"I enclose $1, for which I will thank you to send me some of 'Death not Life,' for distribution. I have read your book with much pleasure, and hope it may be the means of removing prejudice, and causing a careful and prayerful study of God's word, on these all-important subjects. J. F."

"The above are some of the proofs that 'we labor not in vain.' The Lord give us more courage and zeal in our sweet work of reform!

Buffalo, N. Y., Feb. 6, 1856."

Obituary.

Died on the 31st of Jan. 1856, of a short but severe illness, in the 9th year of his age, Frederic Browe, son of brother and sister Browe, of Newark, N. J.

Dear brother Merriam:—It falls to our painful lot to ask you to record another instance of mortality from the midst of our already diminished flock—the necessity for which we hoped would have ended ere this.

But so it is, the great enemy is still in the field not satisfied with his long reign of terror. He is at his old familiar work of creating tears and sorrow, and lamentation and wo. He will not make an unwilling surrender in any event, until the stronger shall disarm the strong man and spoil his goods. He will make us smart under his cruel power and wrath. He will dash into any circle, and invade any family, crushing the rising hopes of all obnoxious to his iron tramp. He will, while his power lasts, make his wanton attacks upon the high, the low, the honorable and the mean, the good as well as the bad, and leave in all his path the wrecks of blighted hopes and bleeding hearts.

This terrible oppression inflicts a peculiar smart upon our beloved brother and sister, and all of their faith who have long since entered their protest against the reign of death. However, it is their privilege to stand harnessed for war, and with the prophet to say, "Oh, mine enemy, though I fall I shall rise again:" and find comfort in the hope that Jesus will soon fulfil his threat: "Oh death, I will be thy plague—Oh grave, I will be thy destruction."

There is comfort for believers, however, so long as it is written, "All things shall work together for good to them that love God—to those who are the called according to his purpose;" that is, those who believe in redemption at the appearing of Christ.

The dear lad believed the Gospel—and is a hopeful candidate for the resurrection. Bless God—Rachel may cease her mourning: for her children shall come from the land of the enemy, and be brought to their own border again. So we will dry our tears and sing with brother Browe

"Oh death, thy reign is almost o'er,
Soon shalt thou lose thy power,
Creation then shall ring,
And all the saints shall sing,
In endless strains,
Throughout that happy hour."

B. Matthias.

We regret that the above Obituary was accidentally delayed.

☞ We have recently transferred our subscription list to a new book; if we have made any mistake, our patrons will please inform us. It is important that all names forwarded to us should be written in a legible hand, and the name of the State given.

☞ We have now on hand a variety of English Bibles with marginal reading and references, executed in a mechanical style truly excellent. Prices from 1$ to $2.

Chronological Table of the Reign of the Kings of Judah, Israel, Assyria and Babylon.

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	Jotham	1	"	2		"	3		"	50		756
Micah	"	9	"	10		"	11		"	59	59	748
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16	"	16	"	17		"	17		"	6		742
	Ahaz	1	"	18		"	18		"	7		741
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☞ We will fill all orders received for "The Age of Gospel Light," as soon as we have a supply, which we expect in a few days.

☞ Br. Pratt: There are $2 due from the brethren you named, on the present volume.

Obituaries.

Died in Clements Port, N. S., Nov. 20th, of scarlet rash and putrid sore throat, after an illness of one week, Jesse B. Balcombe, aged 5 years. Also, on Dec. 6, Ephraim Balcombe, aged 7 years, after an illness of four weeks, sons of Br. John Balcombe.

Thus the ties of nature are severed, and our brother and his family are called to mourn. May the grace of God sustain them in their bereavement, and may they all prepare to meet the departed ones in the Kingdom. Our brother does not mourn as other's that have no hope; for he believes that Jesus Christ died and rose again, and will soon come, and then he will meet those little ones, that sang with him so sweetly the songs of Zion, and the companion of his youth who was taken from his embraces some three or four years ago, where the inhabitants will never say they are sick.

Funeral sermon preached for both the children at the same time by the writer, at the Goat Island Meeting House. Text. Jer. 31: 15—17.

"Ah! this is death, my innocents! 'tis He—
Whose chilling hand has touched your tender frames.
Ye heed us not—nor e'en the bursting sobs
Of your dear father, now, can pierce your ears.
Your mother's tale, replete with varied scenes,
Exceed my powers to tell—but other harps
And other voices, sweeter far than mine,
Shall sing her matchless worth, her deeds of love,
Her zeal, her toil, her suff'rings and her death.
But all is over now; she sweetly sleeps
In yonder grave—and ye, sweet babes,
Are resting by her side— the cold, cold earth,
A pillow for your little heads. Sleep on! serene
In death! no care shall trouble you for aye.
All undisturbed, ye slumber far more still
Than when I lulled you in my lap, and soothed
Your little sorrows till they ceased.
Your flesh
Shall rest in hope till that great day, when He
Who once endured far greater woes than man
Can ever know—who, when on earth, received
Such little children in his arms, blessing
Them graciously—shall come again and reign.
Then, like the glorious body of your Lord
Who wakes your dust, these fragile forms shall be.
Then, shall ye mount with Him on angel wings—
Be freed from sorrow, sickness, sin and death,
And in His presence, find—eternal bliss."

Wm. M. Ingham.

Died at his residence in Otis, Feb. 28th, Bro. Ezra Jackson, aged 63 years. He has left a large circle of relatives and friends to mourn his loss; but they sorrow not as those that have no hope.

For many years he has been an active member of the Methodist Church, when he heard some two years and a half ago of the coming of the Lord, the restoration of the earth as the saints' inheritance, &c., he cautiously but firmly embraced them, and with renewed zeal has warned and exhorted his fellow men to prepare for the judgment.

Sweet be his rest till the trumpet shall sound,
That shall bring up the dead from beneath the cold ground.

A Friend.

Kansas.—Louisville, March 8. A telegraphic dispatch from Weston, Kansas, says that the Free State officers were installed at Topeka on the 4th inst.

We copy the following editorial remarks from the Boston *Traveller*:—

"The English papers abound in speculation and tattle about the Peace Conferences. But, up to the time the Baltic left Liverpool, the conferences had not been opened. The 23d of February was the day generally fixed on as the opening day. The persuasion seemed to be quite strong and general that a peace would ensue. It seems that France has carried the war as far as it is thought for the interest of the Emperor to go, and now demands that there should be peace. England, however, has yet all her glory and advantage to reap; and if she comes out of the war now, she will come with no laurels, and no profit at all commensurate with the immense sacrifices of life and money which she has made. She has sacrificed her whole army; she has squandered scores of millions of money; and yet France walks off with the credit of having done all the fighting, earned all the victories, and secured to herself all the glory of the war. The English people will grumble and rave; but England—proud and self-sufficient England—is helpless in this war without France, and must submit to make peace when Napoleon says the word, and on the terms which will satisfy him. The quarrel with the United States continues to occupy much attention in England. Palmerston holds his head high, and talks bravely and saucily about us, and to us; and the general tone of the administration supporters, in Parliament and out, is defiant and provoking."

Interesting Rumors from Washington, respecting Central American Affairs—*Senator Douglas and the Territories.*—March 8. The *Herald's* correspondent at Washington, under date of the 7th, telegraphs as follows: In connection with the fact that a large British squadron is understood to be on the way to the coast of Central America, I have learned to-day that the government of Great Britain sent word to Mr. Marcy several weeks ago, that British subjects in Central America had supplicated them for aid, and that they should afford them protection.

Secretary Marcy has been very busy for the last forty-eight hours preparing elaborate dispatches, which go out in the European steamer to-morrow, with reference to our difficulties with England. Complete instructions to Mr. Dallas will accompany the dispatches.

Washington, March, 10.

Senate.—The Senate considered the bill appropriating three million of dollars for increasing the armament and munitions of war, and for the manufacture and alteration of small arms in accordance with the recent recommendation of the President. The bill was ordered to be engrossed for a third reading by a vote of 22 against 12.

Mr. Crittenden wished to know how recent improvements are to be applied to arms in the States.

Mr. Weller replied that it is proposed to call them in. There are about 300,000 muskets in the States, which are to be rifles, supplied with new locks and Maynard's primers, which alterations will make them most efficient weapons. This alteration will cost 3$ each.

Washington Rumors—England and France to put down Fillibusterism.—New York, March 4. The following dispatch, dated Washington, March 3, was telegraphed to the *Herald* last evening:—"A good deal of excitement was created in the Cabinet, to-day, by the reading of an article which appeared in the London Morning *Post*, of Feb. 12, proposing an alliance between France and England to suppress American Fillibusterism. The article proposes to increase the fleets of France and England in the vicinity of Central America, and to put in force the right of search of all suspected American vessels in the same manner as it is exercised in the case of African slavers. This is looked on as more significant from the fact that the Post is regarded here as the organ of Lord Palmerston.

The Cabinet had a protracted session when the article above referred to received their attention.

The Central American Question.—The Washington Correspondent of the N. Y. Commercial Advertiser, makes the following somewhat important statements:—

"There is some probability of an effectual resistance on the part of Great Britain to the execution of the decree lately issued by the Walker Government of Nicaragua, on the extension of its jurisdiction over the Mosquito Territory, and the port of San Juan or Greytown. Some of the New York papers have already thrown out hints that this may be the case. But I have some information on the subject which renders it almost certain that as soon as the late Nicaragua decree shall be attempted to be executed, the commanders of H. B. Majesty's vessels of war on the West India station will interpose to prevent it.

In 1849, soon after the British had expelled the Nicaraguans from San Juan, and had substituted the Mosquito and British flag for that of Nicaragua, a treaty was concluded between the two Governments whereby it was stipulated that any attempt by Nicaragua to "exercise sovereignty in any part of the Mosquito territory, or to retake possession of San Juan shall be constructed as a declaration of war against Great Britain." Standing orders are also supposed to have been placed in the hands of all the commanders of the ships of war comprising the British West India fleet, to prevent, by force, if necessary, the extension of the Nicaraguan jurisdiction over the Mosquito region.

The Clayton-Bulwer treaty does not preclude either party to it from making war with any state or community in Central America, else how could we have burned Greytown? But the British Government may have come to the sudden and secret determination to abandon these cities of the Mosquito protectorate, and to avoid any further complication with Central American affairs. How far this is probable may be judged from the tone of the London Morning *Post*, in a recent article upon American aggressions. This article is referred to by the Union as a proof that the British Government has made an alliance with France of a character hostile to the United States. But whatever credit may be afforded to this article is attributable to the impression, perhaps an erroneous one, that this paper is the organ of Lord Palmerston."

Rebellion at South Carolina College.—On the night of the 19th ult., the students of the South Carolina College got into a fracas with the police and citizens, and several persons received death wounds. One of the students and the Chief of Police have died, and other students are not expected to recover. The students, said to be one hundred and sixty in number, were all armed during the melee, which was provoked by several of the military, and they surrendered only upon the threat of the Governor to fire upon them.

Aid for Kanzas.—The New York *Independent* reports that a gentleman of that city, who has been planning to co-operate liberally with the Kanzas Aid Company, was called on a few days since to help a subscription for sending some military supplies to the settlers in Kanzas. Having no money on hand to be conveniently spared, he sold a diamond pin for $500, and gave the proceeds for defence of freedom.

FOREIGN NEWS.

One week Later from Europe.

War Preparations.—The *Times'* correspondent is assured that warlike preparations in France continue just as if no conferences were about to be opened.

The *Post's* Paris correspondent states that dispatches from Asia speak of the concentration of a large force at Erzeroom. The Russians also are receiving reinforcements, and each appeared to anticipate a campaign. It was supposed the Russians had decided upon holding Kars.

The *Times'* Vienna correspondent writes: Preparations for defense are continued with the greatest energy in all the ports of the Baltic and Gulf of Finland, particularly in the neighborhood of Riga and Sweaborg.

The *Times* Kertch correspondent, on the 29th of Jan. states that the rumors of peace have in no way interfered with the active preparations for war.

Turkey.—Marseilles, Feb. 9. Ali Pasha is expected to arrive to-night, and will bring with him a decree from the Sultan, sanctioning the proposed measure relating to the reform.

The Porte, it is stated, will demand that the principalities shall remain distinct, but admitting for each of them the establishment of a hereditary hospodar.

The Conferences.—Paris, Feb. 18. Lord Clarendon had audience of the Emperor Napoleon Sunday. Count Buol was presented the following day. The priority of the English plenipotentiary is said to have been intentional.

The most earnest professions are made in official quarters at Paris, expressing a wish and determination of the Emperor's Government to maintain the alliance with England throughout.

Asia.—Correspondence via Constantinople brings accounts from the coast of Asia to the 3d inst. On high tableland, a snow storm continued during ten hours with frightful intensity. It proved fatal to a Russian convoy on the way carrying provisions to a small garrison at Kars. A detachment of seventy-five men perished in the snow. It is said that divisions of the Russian army encamped in the mountains, also greatly suffered, their communication being interrupted with the remainder of the country, and that their supplies were nearly cut off.

Austria.—Some additional particulars of the forthcoming Austrian amnesty have transpired. It will, with few exceptions, be unconditional, and be made known individually to those immediately concerned. Those who choose, can reassume their citizenship at once, and be put in possession of their property. Those who choose to return immediately may sell. Those who do neither will be considered dead, and their property handed to their legal heirs.

Aisa.—On the 6th of Jan., six battalions of Russians surprised a body of Turks near Zazdidi. The latter retreated, leaving their guns and baggage. The Russians subsequently burned Pacha's palace and several villages.

The Peace Conference.—There is much gossip about the Peace Conference.

Baron Brunow is reported to have said that Russia is sincerely desirous of peace, but if peace be not made within three or four weeks at farthest from the opening of the conference, serious difficulties might interfere with the final settlement of the question.

Lord Clarendon had a private interview with the Emperor immediately on his arrival in Paris.

Miscellaneous.—A despatch from Gen. Codrington, dated Sebastopol, Feb. 4, describes the destruction of Fort Nicholas on that day, the weather being magnificently fine. One hundred and six thousand pounds of powder were put in several mines. At 1 o'clock, P. M., the explosion took place, and a low line of ruins are all that remains of Fort Nicholas.

Rear Admiral Dundas has been appointed commander-in-chief of the Baltic fleet.

The Glasgow *Herald* estimates the damage inflicted by the late storm upon shipping in the Clyde and erections along the banks, at $100,000. This is irrespective of the great loss sustained in the city, suburbs and adjoining country. It is thought that the total loss in West Scotland would amount to half a million sterling.

The Rothschilds, it is said, propose taking the whole of the new loan.

Arrival of Steamship Africa.

New York, March 8.—The royal mail steamship Africa, from Liverpool, Feb. 23, arrived this afternoon at about 5 1-2 o'clock.

The Peace Conferences.—The Peace conferences were expected to open on Monday the 25th, two days after the sailing of the Africa, and great anxiety prevailed as to their issue. Ali Pachi, the Turkish Envoy, reached Marseilles on the 19th, *en route* for Paris, and we may now calculate there will be no hindrance to the commencement of the conferences on the 25th, although the plenipotentiaries have not yet assembled in Council. It is stated that the exigencies of Diplomatic etiquette have already been fully discussed and satisfactorily settled. The knotty question of precedence has been solved in a way which conciliates punctilio by adopting alphabetic order. By this means, Austria takes the lead, followed by France, Great Britain, Russia, Sardinia, Turkey.

The European *Times* of the 23d ult., says:

"The conferences, it is now believed, will practically open on Monday next, and before many days have elapsed, we shall know whether it will terminate amicably or not. Some of the German papers openly assert that Russia is playing a perfidious game, and that the apparent candor of Baron Brunow respecting Russia's inability to continue the war is part of a system to gain time to recruit her strength. These views come from a source which entitle them to attention, and if the Allies were slumbering while Russia was active, we could understand the object. But the reverse is notoriously the fact, and the speech from the Throne at the opening of the British Parliament must have convinced the Czar that we were not to be deceived by so clumsy a device. We have believed from the first that Russia was acting in good faith in her desire for peace, and we cannot help thinking that the declarations of Baron Brunow are the reflex of the views which prevail at St. Petersburg.

Not the least gratifying fact is the extreme cordiality which exists between the Emperor of the French and our government. The fear some time back was, that Louis Napoleon desired peace on terms less stringent than those on which the British government insisted, but the appearance of a recent article in the Siecle, inspired, evidently, by the highest authority, and copied into the Moniteur of Wednesday last, removes all doubt on this subject. Lord Clarendon, it is intimated in some of the letters from Paris, will insist that Nicolaieff shall be included in the arsenals on the coast of the Black Sea which are to be destroyed, and upon the concession or rejection of this proposal the question of peace or war will probably turn.

The Anglo-American Difficulties.—Nothing further has transpired respecting difficulties with America, except that the London *Advertiser* professes to know that Mr. Dallas has very stringent demands in regard to both the Central American and enlistment questions.

A Vienna letter to the London *Times* says the evident desire of the Washington government to pick a quarrel with England excites attention here, and people in office are strongly inclined to suspect the President of endeavoring to kill two birds with one stone. In plain English, his partisans are believed to have two reasons for agitating against England—the one to secure the President's re-election, the other to make a diversion in favor of Russia. Austria at present is on very decent terms with the American government, but she regards its continual endeavors to find a pretext for meddling in European affairs with such a jealous eye, that the good understanding is not likely to be of any great duration.

Russian War Preparations.—Letters from St. Petersburg and Warsaw, published in the German papers, give details of the extensive preparations made by Russia for a continuance of the war, and state that on no point has the former energy of the military departments been abated.

APPOINTMENTS.

If the Lord permit I will meet with the brethren in Newark, New Jersey, Thursday evening, March 27th, and continue with them over the following Sabbath. H. Pratt.

The Lord willing, Br. S. S. Brewer, will preach in Lawrence, Mass., Sunday, March 2.
Bro. John Couch, Sunday, March 16.
In behalf of the Committee,
F. Flanders, *Chairman.*

Providence permitting, we will preach at Waldo Hall, Worcester, as follows:
E. Burnham, March 16.
S. S. Brewer, March 30.

I will preach at
Richmond, (Reed Meeting House,) March 9.
J. Partridge.

If the Lord permit, I will preach at
At Brunswick, Sunday, March 16.
R. R. York.

The Lord willing, brother M. Grant will hold a meeting at Phœnix Hall, Fairhaven, Mass., on March 13th, commencing at 10 o'clock, A. M. to continue over the Sabbath.

An invitation is extended particularly to brethren and sisters residing in New Bedford, Dartmouth, at the head of the river Mattapoisett and vicinity. R. R. Gifford.

The Lord willing, Br. Burnham will preach at
Salem, Sunday, March 23.
T. Hardy.

With the help and permission of our Lord and Master, I will meet the Church of Christ in
Roxbury, Tuesday eve., March 18.
Lynn, Thursday eve., March 20.

If these appointments conflict with others, brethren, please write me at the *Crisis* Office, Boston.

A. M. Higgins.

Notices.

BOOKS FOR SALE AT THIS OFFICE.

Voice of the Church, by D. T. Taylor. Price $1 single, $9 per dozen. Postage 17 cents.

A Treatise on the 24th and 25th chapters of Matthew, by I. C. Wellcome. Price 33 cts. postage 6 cts.

Dobney on Future Punishment, 75 cts.

Bible verses Tradition, $100.

Works of John Cumming of London:
Benedictions of the Blessed Life, 75 cts.
The Church before the Flood, 75 cts.
Lectures on the Apocalypse, 1 series, 75 cts.
" " 2 series, 75 cts.
Signs of the Times, 75 cts.
The End, 75 cts.
Lectures on Romanism, $1.
The Tent and the Altar, 75 cts.

Church Debts, 50 cts.

We call attention to the following valuable works:—

Pauline Theology,	15 cts.	single,	$10	per	100
The Old Paths,	18 "	"	12 "	"	
State of the Dead, by Milton,	5 "	"	3 "	"	
Intermediate State, by Grew,	5 "	"	3 "	"	
Future Punishment, by Grew,	2 "	"	1 "	"	
Scripture Tract,	3 "	"	1,50	"	
The Church not in Darkness,	5 "	"	3 "	"	
The Three Worlds,	5 "	"	3 "	"	
The Last Days,	5 "	"	3 "	"	
Voice of Warning,	5 "	"	3 "	"	
New Heavens and Earth,	5 "	"	3 "	"	
Outline of the Coast,	3 "	"	1,50	"	

The Destiny of the Wicked, 3 cts.
Book of Seven Seals, 3 cts.
Seven Seals, 3 cts.
The Laodicean Church or the Judgment Age, 3 cts.

The following from the pen of Eld. Z. Campbell:

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

Materialism Scriptural—or, The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

☞ Bro. Brewer's Hymn Book, called "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

"Wellcome's Treatise on Matt., 24th and 25th chapters.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."

"D. T. Taylor."

Dec. 11th, 1855.

For sale by J.M. Fairchild & Co., New York city, 109 Nassau St.; P. B. Morgan, Moline, Ill.; and by H. L. Hastings, Peace Dale, R. I. Price 33cts. Postage, 6 cts.

Notice of the New England Mission Tent.—Those wishing for Tent-Meetings in Illinois, Iowa, or Wisconsin, this Spring, will please write to myself or Br. W. Pratt, at this place. P. B Morgan.

Moline, Ill. Feb. 28, 1856.

BUSINESS ITEMS.

Br. George Waugh's Post Office address is Stoughton, Mass.

Br. S. G. Mathewson's P O address is Bakersville, Conn.

Br. F. H. Berick's Post Office address is Laporte, Indiana.

Br. Miles Grant's P. O. address is Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

Cash Receipts.

J Howe, C Perry, S Parker, D N Kidder, J M Fargarty, R Collins, Br Rogers, E Starkins, H N Duke, A Holmes, W Moore, D Kinsman, B Peterson, H Butler, O Haynes, J Bates, D Burnham, B Wheelock, J. Morgan, A Russ, A W Brown, A Brown, J Gray, J Sparks, J H Trufaunt, W Cobbath, E Dole, $1 each.

Wm M Ingham $2, M Hill $2, E Stephens $3, M L Clark $30.20, J M Withington $2.
J M Howard, A M Crabtree, 50 cts. each.
For the Poor—A Friend, $2.
Old debt of Crisis—E Dodge, $1. Whole amount, $61.04.

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis, Asthma, Whooping Cough and Consumptive habits. It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Br. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to present his advertisement to the public.

From the Georgia Citizen.

The Close of Time.

BY SR. C. C. GIRLOW.

Ye watchmen, standing upon Zion's walls!
Ah, tell me, if ye can, "What of the night?"
What are those rays of light now faintly seen,
Emerging from the East? The meteor's glare,
The comet's trail—or is the morning near?
Portentous clouds are hovering o'er the earth,
And from afar the thunder's voice I hear.
Sadly the winds as if inspired to sing
Earth's requiem in advance, now mourning sweep
All o'er the earth.

Dread signs above, below,—
In sun and moon and stars, on land and sea,
Have met our view; while nations now perplexed,
And in distress demand; "What mean these things?"
In vain we seek from earth's wise men to know
Their solemn import; and we turn to Him,
Who knoweth all things, and who hath foretold
What shall precede the dawn of that bright day,
That clouds shall not obscure, nor night succeed;
And from his Word we learn, that earth is soon
To die—to "melt with fervent heat,"—the works
Therein to be destroyed:—The ordeal past—
The curse removed, and she shall re-appear,
Herself immortal—free from every ill,
Her offspring, now immortal, to recede
From Death's embrace.

Methinks I hear the songs,
That shall ascend from that celestial throng:
"Worthy the Lamb, who died us to redeem
By his most precious blood: worthy the Lamb!"
Long have I waited for that morning fair,
That shall restore the treasures of my heart.
O, come, thou King of kings, and Lord of lords!
And bring the keys of death—unlock the tomb,
And set the captives free—the objects of thy care.
O, change thy living saints, that we with them
May evermore in righteousness behold
Thy face and live.

My weary soul cries out,
O, come, Thou Great Emancipator! come,—
"Creation groans for Thee!" With joy we hail
The many tokens of thy near approach!
We've listened long to hear thy chariot-wheels,
As down the parted sky, thou shalt descend
Thy purpose to complete. The sceptre, throne,
All of this world is thine. O, wrest it from
The power of the arch-fiend, who hath for near
Six thousand years triumphant reigned. Then shall
Thy will be done on earth as now in heaven.

For the Crisis.

Reasons for Believing the Midnight Cry yet Future.

BY BR. RITSON.

1. Because there is no disappointment when the true Cry is made, as there is only one tarrying time in the parable; and the Bridegroom tarries to-day as much as ever, and the time of His coming is still unknown to the virgins.

2. Because the Cry is not raised on the *time* of the Bridegroom's Coming, under the preaching of His return based on the great Chronological periods, but on the *Event* itself, the Cry being a forerunner of the Bridegroom; what the Cry really is remaims to be proved. To define what the Cry is, is the object of this present communication.

3. Because in the likeness of an Eastern wedding, the Cry was not made until there was some *unmistakable external evidence* that the Bridegroom was coming.

4. Because ALL the virgins slumber and sleep until the Cry is *made*, and the Cry wakes them up; they therefore could not make the Cry, nor help to give it, which I believe they will, in the future, until they receive the *external evidence* of the Bridegroom's coming.

5. Because the foolish believe as well as the wise in the true Cry; and ask the wise for their oil, or in other words, for help, advice, or prayers, because the lamps of the foolish are gone, or going out. Now common sense says, and experience bears witness, that the foolish are too busy getting money in this evil day, to be asking for oil; to be either thinking or caring much about the Lord's coming.

6. Because in the Cry the foolish are busily engaged, seeking for oil, and are trying to buy where they can, until the Bridegroom comes. There is nothing said in the parable of their relaxing their endeavors to obtain oil, or that they should again relapse into a sleepy state, after the Cry is made; they shew by their works *they believe* the Bridegroom is coming, and they do all their folly will let them, to try and get oil, the whole time the Cry lasts, until the Bridegroom comes. It outrages all the plain meaning of the parable, to suppose that the foolish are now doing what the evidence of our senses tells us they are *not doing*, unless, being wholly engaged in the affairs of this life, trading, buying, selling and getting gain, MEANS asking—seeking for oil.

7. Because in the going forth to meet the Bridegroom in 1844, in this country, there was a general expectation through the Churches that the preaching was true. Multitudes of professed Christians did actually state their belief in the End of all things nigh at hand. The passing of the time alone shewed what was in their hearts—separation followed, and those who believed these things on evidence, have endeavored in the face of all possible opposition, to hold on to their faith; but have, in spite of their honest endeavors, partially gone to sleep; while others, on the passing of the time confessed their mistakes, said they were deluded, as I have been often told of late, by Church members, have gone into the world as deep as ever, and, in the language of the parable, are represented as being sound asleep, "slumbered and slept," from which state they are all to be aroused by the Midnight Cry.

If the Midnight Cry is yet future, in what does it consist? The object of the Cry is to wake all the virgins out of sleep, and it seems to me that nothing but the opening scenes of the last great day can or will ever do it. All the preaching of time, and the best arguments on Chronology have signally failed to produce the EFFECT spoken of in the parable, or to bring the Church into a prepared state to meet their Lord. Where are we now in prophecy? I pray the Lord to let the truth shine, and help us all to understand.

As to the days being ended, I do not believe they are, for the following reasons:

1. Because the 2300 days were to bring us to the *last end* of the indignation; and as there are three kinds of indignation—

1. The indignation of the Lord against the wicked.

2. His indignation against His people.

3. The indignation of the wicked against the saints.

And as not one of them is yet ended, the days cannot be ended.

2. Because at the end of 1335 days all the wonders spoken of in Dan. 12: 1, 2, 3, 13, and given under oath of the angel, ver. 7, are to be *finished*—and they are yet in the future; and seeing it is of no use to have definite years to express an indefinite period of time, I conclude from the fact of the 430 years of bondage in Egypt having terminated on the self-same day, that the blessed God will finish His work at the close of the 2300 and 1335 years with the same precision as to dates, as He has ever done in all former dealings with His people.

To harmonize Daniel and Revelation, I consider the 1335 years bring us to the Resurrection and Marriage Supper of the Lamb. The seals, trumpets and vials are all comprised under the 2300 and 1335 years of Daniel, and are all finished *before* the Supper takes place. But the great matter for our consideration, is, under which of the trumpets are we now living? and where are we as to the pouring out of the vials? Let it be borne in mind, THAT ALL the trumpets will have sounded, and the vials have been poured out before the resurrection and marriage supper.

But the 7th angel sounds for years. "In the days, or years (plural) of the voice of the 7th angel, when he shall begin to sound, the mystery of God shall be finished;" consequently, we must now be living under his sounding, as the years or days date back from the resurrection, and it seems consistent that it should require some years, in which the nations should be angry, to prepare them to drink of the wine of the Wrath of God. It will be seen that the 7th angel has sounded, because the past tense is used. The nations *were* angry; that is, the nations are angry when he *begins* to sound, and not *after* he has sounded; and the period is closed or finished.

The sounding of the 7th angel may be compared to a trumpet I might take in my hand. I put it to my lips—a sound follows—I prolong the sound for a given period—when the sound ceases. I have sounded (past.) Just so with the 7th angel—he commences his sounding with the last offer of mercy to the world, and mercy takes flight for ever from this wicked world to give place to wrath when he has finished sounding. Let it be remembered that *all* the trumpets are figurative—that trumpets are not actually sounded, so that we hear a sound, but they merely are used to mark off stated periods of prophecy relating to the Roman Empire.

But when does he commence sounding. I solemnly believe in 1843–4—a time long to be remembered for the Proclamation of our Lord's coming, and marking the time for the going forth to meet the Bridegroom—a time remarkable for the most perfect rejection of our Lord Jesus Christ and His coming, that has probably ever occurred since the foundation of the world; for since the 10th of the 7th month, 1844, I know by experience that the most persevering hostility has been manifested towards all those that have been honestly endeavoring to carry out their faith by their works; there has been no oppression too cruel, no scoffing insult too mean for all those who love our Savior's appearing—to receive at the hands of a wicked world. As the 7th angel's sounding introduces the third woe, we have only to recount the long catalogue of crime and bloodshed, pastilence and famine, accidents of every kind, loss of life and property in every imaginable way, attended with the most atrocious wickedness, and acts of lawless violence that ever disgraced the earth, in order to believe that we are living in the closing period of this world's history.

Now if the nations are angry during the period of time occupied by the 7th angel, what follows next in sxccession after he has sounded? "Thy wrath *is* come." In looking over the different places in the New Testament, where the word wrath occurs, when connected with the judgment, I find it has reference to the periods of time when God will take vengeance on the world, when there is NO INTERCESSOR. Before I go any farther on this subject, I wish the brethren to understand that there are 3 distinct offices of our Lord Jesus Christ between the crucifixion and judgment.

1. He is a High Priest after His exaltation to the right hand of the Father, to make intercession for His enemies, until they are made His footstool. Ps. 110: 1—4; Heb. 8: 1—4.

2. At the close af His Priesthood, He comes out of the Holy place and takes His seat on the white cloud, Rev. 14: 14; with a golden crown on his head, and a sharp sickle in his hand, prepared to reap the harvest of the earth. Under this symbol our Lord Jesus has laid aside His priesthood, and has received kingly authority prepared to *execute the wrath of God*. His wearing only a single golden crown shews that His subjects are yet under the dominion of death. He does not receive His title of King of kings, till the *kings are raised in the resurrection*, and that probation closes under this symbol, is seen from the prayer of the Church; "Thrust in thy sharp sickle and reap; for the time is *come* for thee to reap; for the harvest of the earth is *ripe*." The earth is reaped, and we are introduced to His

3d. and last office—King of kings and Lord of lords, Rev. 19: 16; Having on His head many crowns, revealed from Heaven with all His saints, to destroy them that destroy the earth. With this knowledge of our Savior's different offices, we are prepared to understand the 7 last plagues. It is generally understood that 6 are in the past and one in the future. I believe it can be proved that they are *all* in the future. Bearing in mind the meaning of the word wrath, and its future application, I would ask the brethren to look at these plagues in the light of the following illustration.

I take a bottle and fill it full of a certain mixture—call it wine, if you please. Now there is not room for a drop more of any other kind of liquid, because the bottle is full. If I try to add a little water, there being no room for it, it will run off, because it is already full; and if, by chance, the two liquids should mix, and part of the water be left in the bottle, the wine will escape. The mixture will then be mere wine and water. Now bear this in mind, that when the 7 last plagues are poured out, they are vials of the *wrath* of God; Rev. 15: 7; again, Rev. 14: 10; "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out WITHOUT MIXTURE (of mercy or intercession) into the cup of His indignation, &c." Now I ask the question, *When* does the wrath of God come? I answer, When the 7th angel has sounded, and not betore; for His wrath *is* come at the time when the trumpet ceases to sound. According to this view of the subject, the 7 last plagues *begin* when the trumpets *end*, which I fully believe. Again; her plagues are to come in one day; Rev. 18: 8; Death, mourning and famine. What plagues are meant here? and how many are there? I find no mention of any other than the 7 last plagues; for in them is filled up the wrath of God, and they are poured out in one day, (one year) and at the close of that prophetic day, she is utterly burned with fire. That year, I believe, according to the proof, to be the last of the 1335, and according to what light I have from the state of things, I have all confidence will commence this Spring.

Recapitulation. The mystery of God is finished in the period of time comprised under the 7th angel's sounding, by the rejection of the truth, when he begins to sound. The nations become angry, and are prepared to drink of the wine of the wrath of God, when he has done sounding. When that period closes, Jesus Christ leaves the office of Mediator and High Priest, to execute the wrath of God; (for God's wrath *is come* when there is no intercessor,) takes His seat on the white cloud with kingly authority, to pour out the 7 last plagues. When that work is done, in answer to the prayer of the Church, he reaps the harvest of the earth. The time comes to reward the Prophets and those that fear His name, small and great, after the resurrection. He receives His title, King of kings, and then proceeds to destroy those that destroy or corrupt the earth. Such, I honestly believe to be the truth; and when that last year of plagues commences, and our Lord ceases to be a Mediator, we shall KNOW it. We shall then have the evidence of His coming right before our eyes. When our Lord Jesus leaves His office as Mediator to take His seat on the White cloud, the Cry will then be raised, "Behold the Bridegroom cometh"—actually on his way to earth again.

One word more on the Midnight Cry, and I have done. As there is no probation after the Son of Man takes His seat on the white cloud, in order for all the wise virgins to have time to have all their lamps trimmed and burning, I believe we shall have a sign, (the shaking of the powers of Heaven;) for the lamps of the wise virgins require to be trimmed to prepare them for the Bridegroom's return. I am therefore looking every day for the last great sign—for a sign would be of no possible benefit unless given in probation. I look for the Day of God. O wondrous day! day of deliverance for the saints, the poor, afflicted, down-trodden, despised people of God, that have been waiting for salvation—but a day of mourning for the foolish and the wicked nations of the earth.

Newport, N. H., March 2, 1856.

For the Crisis.

"The Gifts."

BY EDWIN BURNHAM.

Why will people persist in unbelief in relation to "the gifts" being in the Church now? Has God changed? Has the dispensation changed? Has the Church become so strong, whole, and pure that she no longer needs the "fulness of the Spirit? Let me reason with you, dear brethren. I do not contend that we should make it a point to seek for the developments of "gifts," that are not needed at present, just for the sake of seeing them developed. I do not contend that we should attach so much importance to the manifestation of *them* as to the manifestation of *grace*. I do not wish to enter into, or cause others to enter into, a wide controversy in regard to them. I only contend that we should simply believe "all the Word of God" on this, as well as on all other subjects.

What saith the Word? Did God at first set the gifts in the Church? Yes, certainly. Well, when did he take them from the Church? Was it at the close of the last week of the "seventy weeks" of Daniel's prophecy? Certainly not; for Paul was not converted till at, or after that time, and they were all in the Church in his time; for he wrote to the Church in regard to the use of them. Well, how long after his time was it before God did take them from the Church? Where is the text of Scripture that tells us? Where the history that tells us? Does not Mr. Gibbon, and do not other historians tell us that they were in the Church at the close of the second century? Does not Mr. Wesley, from the most ample and positive testimony, declare that they were in the Church till later than that, even?

Am I told, that the text in the first of Corinthians, thirteenth chapter, at the eighth verse, proves that they were not designed to remain in the Church to the consummation? Let me see. Paul says here, "whether there be prophecies, they shall fail." Does he mean they shall fail to be fulfilled? No, he does not say so. Does he mean they shall fail to be given? No, for then he could not say "there be prophecies!" What then does he mean? The Greek word for *fail* here, is *end*, or *be accomplished*. Have the prophecies all ended, or all been accomplished? Certainly not. Some of the most important yet remain to be accomplished. Then prophecy yet remains unfulfilled in the Church! and is it positively certain that God will never by any man or woman, concerning any subject, nation, kingdom or place, utter another prophetic word? What shall we do with some remarkable prophecies uttered in more modern times than the apostolic; such, for instance, as that of John Huss—and others equally remarkable? Shall we say such things are mesmeric, or from the Devil? "Despise not prophesyings!" But Paul tells us here, "whether there be tongues they shall cease." Does he mean people shall not speak with any tongue? Of course not. Does he mean people shall at some time only speak with one tongue? Does he mean they shall not speak in a foreign tongue by a miraculons interposition of the Holy Spirit? Doubtless the latter is his meaning. But when shall these miraculous tongues cease? Paul tells us in the very following verses they shall cease "when that which is perfect is come." And when will the "perfect" come? He says when that which is perfect is come, "I shall know as I am known!" Do *we* know, does *Paul* know *now* as he is known? He tells us again in this very connection *now* we see through a glass darkly! but *then* face to face! "Then"—when? Why when that which is perfect is come—when we no longer know in part—when we no longer see through a glass darkly—when that which is in part shall be done away—when the Church is perfected of course. But he tells here, that "knowledge shall vanish away." What knowledge, pray? Not the knowledge of God, certainly. Not the knowledge of holy things. What then? Why he tells us himself. Just read. Now we KNOW in PART; when *that*—(that what? Why that perfect knowledge) which is PERFECT is come, that which is in PART shall be DONE AWAY. How plain! Then, the knowledge that is to pass away, or vanish away, is "thee in part knowledge" which we now have! See the contrast, Prophecies, Tongues, Partial knowledge, cease: Faith, Hope, Charity, abide.

It is just as certain that faith, hope, and love will abide in the Kingdom of God, as that prophecies, tongues and partial knowledge will cease. We have, to be sure, ever concluded that faith and hope will cease in the Kingdom; but we have not one particle of Scripture, or reason for it. How shall we know that we shall forever remain in the perfect state, when we get there, only as we, with a perfect faith, believe the Word of God, which tells us so? How, in the Kingdom, shall we pray without faith? And that we shall pray, see Ps. 72: 15. Is. 65: 24. Zephaniah 3: 9. Positive testimony. And what is said of faith is just as true of hope, in this connection. The Syriac Testament reads, "faith, hope and charity are abiding!" Come, let us fling away all our old false notions and believe the Word! But to return to the point at issue. How long doth inspiration tell us that "God hath set" the "gifts" in the Church for? Let us read.

Ephesians 4: 11—13. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors; and some, teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. TILL WE ALL COME IN THE UNITY OF THE FAITH, and of the knowledge of the Son of God, unto a PERFECT MAN, unto the measure of the stature of the fulness of Christ." Are we all in the unity of the faith, now? I guess not, hardly! Have we come unto a perfect man? Who can make bold to say such an impious thing? Have we yet come to the fulness of Christ? And yet here the Apostle declares that God hath given Prophets till then, as well as pastors, teachers and Apostles.

But I shall be asked, does not this prove too much? Does it not prove that we have Apostles also till the perfect time. To this I reply. 1. God has never given us to understand that he chose more than twelve Apostles, and these he chose himself. It seems he did not accept the choice of the eleven after the passion; for he subsequently made choice of Paul instead of Matthias, whom they chose.

2. These twelve had peculiar power to remit and retain sins, and confer the Holy Spirit.

3. Whatever these twelve, or any one or more of them have written, are the commandments of God. See 1st. Cor. 14: 37. And hence the authority of the twelve Apostles still remains in the Church in all its fulness, in their writings, till the end. So that it may with propriety be said, God hath set them in the Church now. But with other "gifts" the case is entirely different.

1. The nu[illegible] of other "gifts" is unlimited.

2. Other "gifts" have not, by express command of God, become standing authority in the Church.

3. No others are empowered to remit and retain sins but the twelve; and consequently, cannot claim the right to command by the same standing written authority.

4. Since the written authority of the Apostles is unchanging with circumstances, there is no need of a succession of men, since the twelve continue good in the virtue of the office to the end.

But indeed, if this reasoning be not considered good, the Word remains. And I, would rather take the ground of the believers in Scotland, "that God continues the Apostolic succession in a modified sense," than to throw away the good things provided for us. But let us look to the Book once more. In the 12th chapter of 1st Corinthians, Paul shews that the Church is the mystical body of Christ, and the individual saints are the "members in particular." Now He argues that one class of gifts in one department makes a foot, in another department another class makes a hand—and so on, an eye, and the like. Just read the chapter. Now, if the logic of the Apostle is true, I ask is not the mystical body of Christ dismembered, if part of these "gifts" or members are absent? Ay, and it is the grief of my soul that it is so. My dear brethren, you contend very earnestly that *some* of the gifts are in the Church yet; why not all? You say the gift of *teaching* is in the Church. The gift of *governments* is in the Church. The gift of *helps* is in the Church. The gift of healing is in the Church—for if the gift of *healing* is *not* in the Church, what shall we do with the instruction of James about the prayer of faith to heal the sick. The gift of *faith* also must be in the Church, or His instruction falls to the ground.

Now why contend that only part of them are there? But you ask, what is the use of tongues? Let me ask, what was ever the use of tongues? Do you say that unbelieving foreigners might hear the Gospel in their own language? I reply, are there not many unbelieving foreigners now that need to hear it? and would it not be well if the Church lived so as to receive power at once, to speak to them, rather than to spend many years to acquire their language, and then obtain it but imperfectly? But you say, "they can learn it now without this interposition." Well, and could they not have studied and learned it then? Do you say the gift of tongues was conferred *then* to confirm the disciples? Well, and do the disciples *now* need no confirming? Tearful observation teaches us they do.

But let us read what inspiration says the gift of tongues was for. 1 Corinthians 14: 22. "Wherefore tongues are for a SIGN, not to them that believe, but to them that believe *not*." A sign of *what* to them that believe not? Why a sign that God is in the midst of His people, and that His truth is with them, and that they—the wicked—should believe, &c. Say, do not the wicked need such a sign now? Read 1st Corinthians, 14: 21. There you have the whole story written, *multum in parvo*.

But you say, "people counterfeit the gifts. The Mormons talk with tongues, and Spiritualists talk with tongues, and mesmerised persons talk with tongues, and persons claiming to be Adventists talk with tongues, who neither live right, nor shew a right spirit." That is all true. And so wicked men pray, preach, sing, read the Bible, &c. What then? Shall we leave off? By the fruits we know them. If a person talks with tongues, who is sour, denunciatory, exclusive, dogmatical, unkind, uncharitable, immoral, or unchristian in any form, be aware of such an one; but do not class lambs with goats. Come, tell me *where*, *when*, and *what for*, God has taken these gifts—part of them—out of the Church, and I will listen meekly; but you must give us Book, Book, Book! We care but little what you *do* or do *not* believe, so far as proof is concerned, we want THUS SAITH THE LORD.

I wish to say in this connection, I have no sympathy with the recent developments of tongues among Adventists. It is not in accordance with the Book in several important particulars. But while I would cry beware ot mesmerism on the one side, I would say beware of unbelief on the other.

Let us like meek, simple-hearted children, sit down at Jesus' feet, and receive all the blessed truth. I close by saying I feel lonely, sad and pilgrim-like, part of my time, at least; not because I have not the comforts of life—not because I have not a pleasant and happy family—not because I have not many kind, and dear brethren and sisters to visit and rejoice with, but because I long, long, long, for Jesus to come and put us right, and make all things new.

Eld. [illegible] Brewer

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE. | PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | NUMBER 167, HANOVER STREET, BOSTON, MASS.

JONAS MERRIAM, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, MARCH 19, 1856. VOLUME 3, NUMBER 31.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF

JESUS CHRIST.

J. D. C. WHEELER, Printer, - - 167 *Hanover St.*

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For the Crisis.

The "Seven Times."

BY B. P. HILDRETH.

No. 4.

Says Nahum, ch. 1: 7, "The Lord is good, a strong hold in the day of trouble; and He knoweth them that put their trust in Him." v. 10, "Now will I break his yoke from off thee, and burst thy bonds in sunder." This was true of Hezekiah, king of Judah, who served the Lord with all his heart; and God did break the yoke of the king of Assyria from his neck, and he (Hezekiah) left his kingdom independent. V. 14, "And the Lord hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy Gods will I cut off the graven image, and the molten image; I will make thy grave, for thou art vile."

Is any further argument necessary to convince any candid mind, that the prophecy of Nahum was, in a great measure, fulfilled in the destruction of Senacherib in the house of his gods and also of all the flower of his empire, the very next year after it was delivered? He is fully described, "a wicked counsellor;" his death, his images, his vile character, and his lack of future posterity; "no more of thy name be sown;" though the utter end was left for Cyaxeres and Napopolazzar to accomplish.

Esarhaddon, the son of Senacherib, succeeded him ten years, whose death ended the line; (Hist. of the world;) and Mardok Empadus or Merodak-baladan, became sole monarch of the Assyrian empire, B. C. 702. And his son must have been king when Menasseh was taken; and I think those who read the description of what he did after he returned from Babylon, 2 Chron. ch. 33, will be led to believe that he must have had more time than three years to do all that is there recorded; so that he must have been taken in an earlier year of his reign than his 40th. But the final events will soon show us "that God hath determined the times before appointed, and the bounds of our habitation;" for we have found the word which He has spoken by many of his prophets, to have been immediately fulfilled.

Thus we have traced the lines of the Babylonian and Assyrian kings for several centuries, and some of their cotemporary prophets, together with the kings of Judah and Israel, from B. C. 829, to the end; and in less than two centuries and a half, we follow them weeping to Babylon, and leave them all there; as God, by his prophets had foretold. This is the most reasonable and probable view of the Assyrians, to my mind, that can be presented; and the most in accordance with Scripture; but I know there will be ojections to this view; for I know that Rollin differs in some things; but he takes the Apocrypha for authority, and I have no confidence in it. I know that the Apocryphal book of Judith mentions the eighteenth year of Nebuchadonosor; but I find no other history that gives him any more than thirteen years, unless quoted from that book. The names of the prophets that were cotemporary with those kings of Judah and Israel are on the margin of the tables; whose denunciatory words were fulfilled upon Israel and Judah, and upon Nineveh and Babylon.

Hosea prophesies against Israel in the days of Jeroboam. "Yet a little while and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. * * I will utterly take them away. * * Give ear, O, Israel, and hearken, O house of the king, for judgment is toward you, ye shall eat unclean things in Assyria." These prophecies all had a primary fulfilment in about seventy-five years, when the kingdom of Israel ceased; the nation was removed to Assyria, and the king slain with a sword.

Jeroboam was great grandson to Jehu, whom God had appointed to avenge the blood of his prophets and the house of Ahab and Jezebel. But as he and his posterity delighted in blood, and imitated the house of Ahab, they were entitled to the same destruction. But many of Hosea's words will ultimately be accomplished at the day of judgment.

Amos prophesied of that earthquake which is mentioned in Zachariah 14: 5, two years before it occurred, in the days of Uzziah; and foretold the death of Jeroboam by the sword, which were doubtless fulfilled in less than three years. Many of those prophetic promises, if obedient, and denunciations against the children of Israel, if disobedient, (which were quoted in the beginning of this article,) were strikingly accomplished, that have not been mentioned; such as the following, "and five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight." Did not Gideon and his three hundred men put more than an hundred and thirty thousand to flight, unarmed but by the sword of the Lord? Again, "ye shall sow your seed in vain; for your enemies shall eat it." This was fulfilled when the Midianites came up against them and destroyed the increase of the earth; when they had sown it, "and left no sustenance for Israel," Judges 6: 3, 4. Again, "I will send wild beasts among you, which shall destroy your children." This was done when those wicked children insulted Elisha, "and there came forth two she bears out of the wood, and tore forty and two children of them," 2 Kings, 2: 24, "Your highway shall be desolate." The song of Deborah, Judges, 5: 4, contains a fulfilment.

Many more might be presented that have been with equal precision accomplished, but I forbear; for this article has already reached an unusual length; but such prophecies, so strikingly, and sometimes miraculously accomplished, show the work of God; that they were accomplished, "not by the bow, nor by the sword, nor by battle, by horses, nor by horsemen;" but that the Lord is engaged in the defence and fulfilment of His word; and as we have seen so many of the prophecies which relate principally to the things of this world fulfilled, we look with all confidence to see others accomplished which relate to the eternal destiny of mankind.

At the close of our chronological table, we left Babylon, "the glory of the Chaldean's excellency; the lady of kingdoms;" but for her great oppression of the people of God, she was overthrown in the short space of seventy years; as Jeremiah the prophet had foretold, ch. 25: 12–14, when the golden head fell, the silver breast and arms fell; and the brazen belly and thighs after three centuries, fell; and Rome, "that great city," reigned "over the kings of the earth," both under her pagan and papal dynasties. And now, what remains of that image but the tips of the toes, which the speedy course of time will soon, very soon cause to fall? when He whose right it is to reign, will, in an unthought-of moment, make His appearance, to the utter discomfiture of the image and all its appendages, as Daniel, the prophet, has told us, ch. 2, "Thus saith the Lord: Remove the diadem; and take off the crown! I will overturn, overturn, overturn it, and it shall be no more, until He come, whose right it is, and I will give it him." Ezek. 21: 27.

This is doubtless in the actual process of fulfilment; we have seen the great image that has trodden under foot the people of God for so many ages, now only existing in its very last extremities; (this cannot be blotted out by poor, puny, opposing man;) the "four horns that have scattered Judah, Israel and Jerusalem," seen in a vision by Zachariah, ch. 1: 18–21, are the same powers that are represented by the different metals of the image; and have not the four carpenters begun to fray them away?

"The word of the Lord came unto me saying, Son of man, when the land sinneth against me by tresspassing grievously, then will I stretch out my hand upon it, and will break the staff of the bread thereof, and I will send famine upon it, and will cut off man and beast from it. Though these three men, Noah, Daniel, and Job were in it, they should deliver but their own souls by their righteousness; saith the Lord God. How much more when I send my four sore judgments upon Jerusalem, the sword and the famine, the noisome beast, and the pestilence, to cut off from it man and beast." The above was partially fulfilled in the desolations of Jerusalem, by the king of Babylon; but how much more terrific will these four sore judgments be, when God in his wrath shall hurl them on the devoted heads of an apostate Church.

"O, Zion, that dwellest with the daughters of Babylon, deliver thyself!" "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues!" "For He will finish the work and cut it short in righteousness; because a short work will the Lord make upon the earth." The time has now come when the most startling prophecies are sounding in our ears; and who can but take up a lamentation and weep for the unparalleled delusions in the Church; "and sigh and cry for the abominations that are done in the land." "The destroyer of the Gentiles is on his way; he has gone forth from the place, to make thy land desolate; and thy cities shall be laid waste without an inhabitant," Jer. 4: 7. "For behold, in those days and at that time when I shall bring again the captivity of Judah and Jerusalem. I will assemble the nations and will bring them down into the valley of Jehoshaphat; and I will plead with them there for my people, and for my heritage Israel; whom they have scattered among the nations, and parted my land. Proclaim ye this among the Gentiles; prepare war; wake up the mighty men; let all the men of war draw near; let them come up; Beat your ploughshares into swords, and your pruning hooks into spears; let the weak say, I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together, round about. Thither cause thy mighty ones to come down, O Lord, amen. Put ye in the sickle for the harvest is ripe; come get you down for the press is full, the vats overflow, for their wickedness is great. Multitudes, multitudes in the valley of decision! for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; the heavens and the earth shall skake; but the Lord will be the hope of his people, and the strength of the children of Israel." Glory to God most High! "So shall ye know that I am the Lord, dwelling in Zion, my holy mountain. Then shall Jerusalem be holy, and there shall no stranger pass through her any more."

These promises, (though interspersed with denunciations of coming wrath,) are infinitely precious to every believer. O, who would not be numbered among the living in Jerusalem? Who would not belong to His household, and feel that their names are in the "Book of Life?" "The Lord shall suddenly come to His temple, and who can abide that day?" Thus saith the Lord, "I will utterly consume all things from off the Land; I will consume man and beast; I will consume the fowls of heaven and the fishes of the sea, and the stumbling blocks with the wicked; I will cut off man from the land saith the Lord. Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy," Zeph. 1: 2, 3, and 3: 8.

O, backslidden Church, who are these stumbling-blocks, over whom millions will pitch into destruction? Who hath covered you with the cold spray of death? If God spared not His chosen people, "take heed lest he spare not thee."

B. P. HILDRETH.

Millenarianism.

We present our readers to-day with another extract from Pres. Lord's Essay:—

"The fall of man was perfectly evident, beforehand, to the mind of God. Upon the occurrence of that event, he manifests himself with the assurance that its natural; that is, its stated penal consequences reaching down through all the ages, should be overruled to the higher illustration of his glory as a moral governor, in the work of redemption by Jesus Christ, the ultimate dejection of evil spirits, and 'the perdition of ungodly men.' The transmitted plague of sin foreseen to become infectious and overspreading, during the antediluvian age, having reached its natural crisis in the time of Noah, and resulted in the almost total destruction of the race; again he is manifested in the deliverance of that righteous patriarch, and the subsequent sequestering of a peculiar nation to become a depository of the true religion. The general apostasy of that favored people—the subject of continual prophecy and warning from the time of Abraham,—having, in its season, provoked judicial vengeance, and resulted in the overthrow of the Jewish commonwealth, again God is manifested incarnate, and sends out the Gospel to the uncircumcised nations dispersed from Babel. In like manner the evangelization of the gentile nations; the ingathering of churches over the civilized world, and among barbarians; the anti-Christian apostasy of the states and governments of the earth; the dying out of churches in one land, and their rising in another; the circuit of the Gospel from East to West, till it should be preached in all the world, for a witness to all the nations; the universal prevalence of unbelief and wickedness in the last days of this more glorious dispensation; the consequent general overturning that would ensue, at Christ's second coming; and his assumption of universal government; all stand out as naturally related parts of a comprehensive scheme, challenging the scrutiny of the world, and requiring, upon the highest pains and penalties, its recognition of the moral providence of God. The whole series is unique, consistent, similar; a series of degradations, destructions and new creations, by a supernatural power; and not, as represented by the atheistical philosophies, a course of natural development of the earth and man into a perfect state. But out of the fallen humanity, the Kingdom which God sets up and preserves, through all the ages, is not of this world; for the world passeth away. The leaven of grace pervades not the world, but the ransomed Church, while the world hastens to its successive judgments. Successive ages of miraculous revelations and Divine interpositions, in preparation of the Church for its destined state of glory follow each other, in connexion with corresponding supernatural judgments upon guilty nations, till the last ordained scene of Christ's second appearing to execute more signal vengeance upon wicked men; to create all things new; and introduce the ages of ages of glory.

"It is also worthy of more distinct notice, that the facts and events prophesied of, in fulfilment of the Divine covenant and promise, have now become, for the most part, veritable history. That is, these facts and events have successively taken place, literally and circumstantially, as foretold and recorded in the miraculous revelations, coincident with all secular history and tradition, and with various natural phenomena, for the instruction and warning of the world. There is, consequently, ground of unhesitating assurance, that the facts and events predicted in Scripture, as yet future, and known not to have taken place, will, in like manner, take place, in their appointed times, literally and circumstantially, as foretold. This history of God's moral providence is simple and intelligible as any history of his merely natural providence, having the advantage of inspired testimony with a supernatural authentication. The creation of the world and of man; the fall; the promise of Christ; the calling and election of a Church—its preservation in a state of holiness and acceptance with God; the wickedness of the unregenerate part of mankind increasing and extending till the desolation of the earth by the flood—are history. The preservation of the righteous Noah and his family; the partitioning of the earth among the sons of Noah; the curse and stigma of the guilty Ham; the political and social blessing of Shem and Japhet; the corresponding different paths, localities and conditions of their several respective races upon the re-peopled earth; the confusion of speech at Babel, and the subsequent dispersion of the presumptuous and rebellious people; the call of Abraham; the separation of the Jewish nation, and the settlement of their theocratic government; their backslidings, captivities and returns; the universal wickedness of the surrounding nations; and their successive destructions, all according to the supernatural word of God—are history. The decline of the Jews in knowledge and virtue; the ceasing of vision among them; their ultimate general apostasy; the miraculous overthrow of their economy and commonwealth; and their dispersion among all the Gentile nations—are history. The coming of Christ and its attendant signs from Heaven; the settlement of the Christian Church; its incipient corruptions, through the anti-Christian power already beginning to work in the days of the Apostles; the rapid spread of heresy and false doctrine under the man of sin; the idolatrous union of Church and State; the consequent secularization of Christianity through a long period of despotic rule; the subjugation of faith and knowledge; the reigns of terror; the persecutions of the saints; the era of dredulity, submission, ignorance and idolatry—are history. The partial discomfiture of the anti-Christian powers, and the revival of true religion, at the era of the Reformation; the rise of a new anti-Christian power in the reformed Churches, as in the days of the Apostles; the corruptions of the reformed religion; the flood of rationalism and infidelity that has rolled over the lands of Luther and Calvin, and of Christendom in general; the reaction of of Romanism and despotism, and the remarkable agitations of the recent Protestant period, all are history;—the history of conflict between Christ and Anti-christ for this lost world. In all this history we see nothing of development and progress except of the mysterious plan of Providence in preserving the elect, and permitting the wickedness of the world to unfold itself in now and more subtle forms and types of unbelief answerable to the prophetic accounts of the last and perilous times of the Christian age. So far is humanity, in its natural course and progress, from developing itself into a perfect state, according to the philosophic theories of the times, and the corresponding tendencies of socialistic and philanthropic reformers and agitators in general; and so far is the world from approaching its converted state, agreeably to the speculative theologians who have shaped their views and measures to these philosophic theories; it is historically and certainly evident, that, hitherto, every tribe, nation and race of men upon the earth, a few righteous men alone excepted, have successively declined into greater wickedness; and that, at this present time, Christianity is spreading in the world, in no proportion to the increase of the wicked population of the globe, and the spread of atheistic, or pantheistic, or polytheistic unbelief. It is evident, and the fact is sometimes inconsiderately and inconsistently admitted by such speculative reasoners themselves, that the rapid development of our present worldly civilization is more and more alienating society from God, and making it more difficult for his servants to preserve themselves in the simplicity of their faith. Whatever advantage Christianity gains, through its comparatively few and inconsiderable friends, and the expansion and diffusion of knowledge in general, as it does gain great absolute advantage, and more fully asserts and vindicates the government of God, it gains no relative advantage, but the contrary. The spirit of the fallen world converts the same means of advancement and power into instruments of more refined and wide-spreading licentiousness and unbelief, so that goodness bears no proportion to wickedness, in view of any sound ethical or evangelical standards, in the most cultivated and Christian nations; and these nations, because of their accumulated errors and vices, are, at this moment, reeling to and fro, and staggering like a drunken man. The Scripture is so far, literally fulfilled.

"Wherefore the Millenarian holds it to be conclusive and certain as any other doctrine, or matter of faith can be:—and they are perfectly certain because standing on the sure word of God;—that, inasmuch as in all the past ages wickedness has increased in every nation, and under every successive dispensation of religion, and more offensively to God in proportion to the increased light and importance of each succeeding revelation, till he has seen fit to overturn and destroy the existing organization of things, by extraordinary natural visitations, and by supernatural deluges, and storms of fire and brimstone from Heaven, and thus has made room for higher and more glorious dispensations, according to His everlasting covenant, so the fallen race will be likely to manifest still more its rebelliousness and guilt, as prophecy declares; and he will consequently do, as he has done in the past, so also in the future, as he expressly says he will do, in executing judgment, not upon particular nations only, but the aggregate and collective world, and setting up the promised universal reign of Christ. There is the strongest natural probability that God will carry on his government, in the future, as he has carried it on in the past ages, since no reason exists in the nature of God, or the nature of man, why it should be otherwise; and when he says, distinctly and literally, as he does say in His word, that he will so carry it on, we are bound to believe him—all the wishes, or imaginings, or speculative reasonings, of bad or good men, and all occasional different phenomena of nature or society to the contrary notwithstanding. We have no right to conclude or imagine, against the ordinary laws of language, the rules of logic, the analogies of history, and the general course and tendency of events, that his distinct and literal declarations may be subjected to a mythical interpretation; or that he will act, in his future government, contrarily to the methods which he has certainly observed in the past. When Christ affirms, distinctly and positively, as He does affirm, that He will come, manifestly and visibly, a second time, from Heaven, upon the full ingathering of his elect among the Gentile nations, and will then destroy the anti-Christian nations, judicially, as he destroyed the ancient Pagan and Jewish nations, and will deluge the sinful and accursed earth with fire, as in old time, with water, and miraculously make it, thenceforth, the purified abode of righteousness and peace, under his universal reign; that He will bring with him his people, of the past ages, raised from the dead, to preside with Him, over this restored scene, for a thousand years; we are as much bound to believe that prophetic affirmation of His kingly age, as the historic record of His first advent, and His priestly age. We have no more right to suppose, contrary to the literal Scripture, or the figurative and symbolic Scriptures, manifestly setting forth more impressively the literal facts, that the world, in general, will be developed into a perfect state, than that the antediluvian world, or any nations of past ages—Egypt, Assyria, Persia, Babylon, Greece, Rome, Jerusalem, were so developed, which nations are now known, historically and certainly, to have been subverted and destroyed. If Christ is known, historically, to have been manifested—the Angel of the covenant, after the fall of man, and to have set up, supernaturally, an elect Church upon the earth: if the same Heavenly Messenger again appeared, to preserve, supernaturally, His elect, in the time of general destruction by the flood; and again, in proper humanity, at Jerusalem, to save the elect among the Jews from the overthrow of that apostate and doomed people; if, after His visible return to Heaven, he sent forth His Spirit with signs and wonders, and diverse miracles, to bring in the chosen remnant of the children of the covenant, and His elect among the Gentiles; and if, upon their complete ingathering, and the greater apostasy and corruption of the anti-Christian part of mankind, and the almost absolute extinction of the true faith, it is affirmed that He will then appear, visibly, a second time, and achieve, personally, His final triumph, during another, the judicial age, we are bound to give, equally, the history and the prophecy, our literal and unquestioning belief. There is no reason in the nature of the case, none in the laws of language, none in theology, or analogy, or history, or experience, why they should be subjected to a different interpretation. On the contrary, to set up our speculations and theories of a millennium in distinction from these logical, inductive, and historical conclusions, or in opposition to them, and to put, accordingly, an allegorical and mythical interpretation upon the Holy Scriptures, as the modern Churches have done for the last hundred and fifty years, and are now doing, in accordance with the merely imaginative and fictitious philosophies of the schools, is infinitely dishonorable to the word of God, and dangerous to the souls of men. The curious, romantic, discordant, and mostly unintelligible literature, which, on this and other related subjects of the Bible, has now spread itself from the great centres of theological instruction, over the whole Christian world, and has nearly superseded the primitive and reformed theology, and has controlled the social and political movements of the nations, producing the agitations, destructions and confusions which now exist, is [illegible] to the [illegible] and is the most remarkable sign of the [illegible]ed apostasy of the last times.

The World's Crisis.

BOSTON, MARCH 19, 1856.

Reply to Sr. Parkhurst's Question on Matt. 27 : 52, 53.

The passage reads: "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

I do not know on what particular point you desire information, or that I should be able to give any new light on the subject. I think it evident, however, that in this case some of the saints (probably some who had recently died, for they seem to have been known as saints,) had a literal resurrection after the resurrection of Christ. What became of them afterward, we are not informed, and it would be impossible to conjecture in the absence of all divine testimony.

It is evident this occurrence did not constitute the first resurrection, because John, who wrote the book of Revelation long after this event, saw the first resurrection take place at a point of time which was then in the distant future, for it stands in connection with the thousand years which will be acknowledged by all to be subsequent to the time of John.

It is also evident that these resurrected saints did not constitute the 144,000 spoken of in Rev. 7, as some contend; for before John had his vision of the seals, he was introduced to the celestial scenery thus: "After this I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be HEREAFTER," Rev. 4: 1.

In chs. 4th and 5th, various heavenly objects are presented to his view illustrating the worship of angels and men, and in ch. 6th, six of the seals are presented which, of course, as all will allow, were then future. Then, in ch. 7, between the opening of the sixth and seventh seal, the sealing process of the 144,000 commences which shows conclusively, I think, that this number could have no reference to a company of saints that had been resurrected and immortalized before John wrote the Revelation.

Again; neither could it, as it appears to me, have reference to the 144,000 of Rev. 14th; for that company will be generally admitted to be the same as that presented in ch. 6.

The object of this event seems to have been to enstamp the impress of the mission of Christ. It placed, as it were, the divine seal upon the doctrine of the resurrection through Christ; and was designed, doubtless, to establish the faith of the disciples in one of the great, central ideas of the whole Gospel economy, viz., *the resurrection of the saints to immortality, as connected with the resurrection of Jesus from the dead.*

The Bible Union Reporter.—The publishers of the Bible Union Reporter will receive our thanks for three of their monthly nos.

This is a work issued in an elegant quarto form of 24 pp. Typography most excellent. Price $1 a year. It is designed to publish the new translation of the Scriptures "as rapidly as they can be prepared for the press," also critical notes, and "important biblical information relating to the progress of pure versions of the word of God."

The three first nos. contain 14 chs. of the Book of Job, with the common version, the revised version, and the Hebrew text. For the most part, the phraseology of the revised Scriptures is the same as in our common version; but in some portions there is quite a difference. E. g. Job 14: 10, reads thus: "But man dies, and wastes away; yea, man expires, and where is he?" v. 13, "O that thou wouldst hide me in the under-world," &c.

Should any of our readers wish for a copy, direct to "Wm. H. Wyckoff, Cor. Sec. or C. A. Buckbee, Assist. Treasurer, 350 Broome St., New York."

For the Crisis.

Letter from Br. M. M. Markham.

Middle Haddam, Middlesex County, Ct. 1856.

Dear Br. Merriam:—My heart rejoices to have the privilege once more of responding to the calls of the *Crisis*; for its weekly visits cheer and strengthen me on my journey through this vale of tears, and this hour of temptation which has come on all the world to try them, and the time of trouble into which we are entering! O, who shall be able to stand? He that hath clean hands and a pure heart, saith the inspired Scripture.

We need to search our hearts daily to see if every motive is pure, and to guard against all selfishness; for it will lead to idolatry, which will forever shut us out of the Kingdom of God. O, that we had these words written on our door-posts, that we might read it as we go out and as we come in—"Little children, love one another." O that we would live it out in our lives; then the enemy could not make so much division amongst the little flock.

We are coming close to the closing scenes of this world's history, and should we grudge to give a little to spread this sublime truth? Nay, we will consider it a great privilege to do so. It is the most glorious message that ever saluted the ears of mortal man.

Dear Brother, you are honored with a far greater message than John the Baptist; then take courage, lift up your head and rejoice, for you will have many stars in your crown of rejoicing in the day of the coming of our Lord and Saviour, Jesus Christ.

Yours, looking for the Consolation of Israel. M. M. Markham.

For the Crisis.

Letter from Br. E. C. Warner.

Salisbury, Ct., Feb. 23, 1866.

Br. Merriam:—I have been thinking some time of writing a letter for the *Crisis*; but have felt that perhaps there were those who might be more edifying to the readers of the *Crisis*, as it is my first attempt at writing for any paper. I like the *Crisis* very much. It comes weekly laden with meat in due season. It is truly refreshing to the soul filled with the love of God, to read the heart-cheering, soul-stirring pieces that fill its columns: I see no contentions, no strife fill its pages; but on the contrary, all is love, and harmony, as it should be; for we know that a spirit of contention and strife will never enter the New Earth.

I feel very thankful to our Heavenly Father for preserving my life to see these days; for as Daniel, the Prophet, says, blessed is he that waiteth and cometh to the end of the days—and surely do we not live in a time fraught with the deepest interest—a time when everything seems to indicate the speedy coming of Christ? Truly, if any one ever had reason to be thankful to the Lord for the many blessings imparted unto them, it is my poor unworthy self.

Some five or six years ago, at the age of nine years, I was brought very low with the third relapse of scarlet fever. I was unconscious for several hours. My eyes were set; and I had well nigh yielded up my breath, and was apparently in a dying state, when, as it happened, in the Providence of God, that dear servant of God, our beloved Br. Mathewson, happened to be at our house. He was asked by my parents, as an Elder of the Church, to obey the command of James 5: 15, 16, and the Lord, ever true to His word, fulfilled His promise; and from that hour I began to amend. I have often wondered why it was I was raised, as it were, from a bed of death. Then I have thought, perhaps it was to show the world what great things the Lord was able to do, even in these days when so many think the gifts have departed from the Church. I know they have, in a great measure, departed—but why is it? Is it not because there is a want of faith in the Church? They have departed from the faith once delivered to the saints. Since the Lord raised me up from that bed of sickness, I have felt as though I ought to love and serve Him with all my might. I loved His word and Christian society better than aught else, although I did not come out and make a public profession of religion until last fall, when I was buried with Christ by baptism, by the hand of Br. Mathewson, and so I went on my way rejoicing, as did one of old.

I love my dear Savior—praise His holy name; and I am determined by the grace of God to serve Him while here I sojourn, so that He may own me for one of His children, when He comes, to be admired by all them that believe. O how much grace and wisdom we need to live right in the sight of God and the world, in these perilous times, when everything upon the right and the left, seems calculated to draw our minds, from the one great object—our souls salvation. May we be perfect even as our Father in Heaven is perfect. Then when our Saviour comes, we shall have a crown of glory that fadeth not away—a home in the New Earth.

How sweet to the lonely pilgrim is the name of home. Our earthly home is an endearing name, but what is it compared to that eternal, permanent home that never changes? There, in that blissful abode, all will be joy; no more shall we hear the sigh or see the falling tear; for we are told God shall wipe away all tears from off all faces. No more shall we be obliged to say that sad word, *farewell.* Here we meet and part; there we shall meet never to part. O how sublime the thought, to think of the endless pleasures we shall be permitted to enjoy throughout eternity.

The thoughts of such amazing bliss,
Should constant joys create.

From your young friend in the hope of the Gospel, E. C. Warner.

We are happy to receive the above letters from our young friends. I am reminded of the expression of the Apostle, "let no man despise thy youth."—Ed.

For the Crisis.

Letter from Br. D. D. Warner.

Salisbury, Ct., Feb. 23, 1856.

Br. Merriam:—Will you permit a few lines to appear in the columns of the *Crisis* from a youth of sixteen years? A year ago last summer, I lost my health, and was not able to labor much for a considerable time. I had ample opportunity for reflection. I saw myself a sinner, and that I must have help from God, or perish. And as I thought my complaint was a disease of the heart, and that I was liable to die at any moment, it behooved me to make my peace with God before it was too late. One day my parents being absent, I was taken worse, and thought perhaps I might not live until night. I asked my sister who was younger than myself, to pray for me, for I believed she was a Christian, and I thought God would hear her prayers. I cried, Lord, save, or I perish: the Lord bade the rough sea be calm, and I felt peace in God. My sister told me she felt the Lord had taken away my health to save my soul. She said she could not but rejoice, while before the Lord in prayer, that He had brought me to see and feel my frailty.

In a few days the tempter came with great power, telling me the Lord would not forgive me, I was so great a sinner; but, thank God, through the instruction of my dear Parents, (who have been looking for the blessed hope these many years,) I was led to believe God's word for myself; and when He says "they that come unto me, with broken and contrite hearts, I will not turn them empty away;" still further: "They that seek me early, shall find me;" blessed be God; who can want a firmer foundation than the word of God to plant their feet upon? If we stand there and obey Him, He will hold us up, and keep us safe amid the wreck of matter, and the crash of worlds.

I believe the great day of the Lord is near; and in view of that belief, let me say a word to the young; you, who are trembling around the cross. Come to Jesus, and put not off the day of repentance until the door of mercy is closed—for then you will seek in vain. And you who claim that you have not much feeling on the subject, do not wait for feeling; your judgment is convinced that you ought to be a Christian; go on and take up your cross and do every known duty, and God will give you feeling enough. What saith the Apostle? "His servants ye are, to whom ye yield yourselves servants to obey." Do not be

"Ashamed of Jesus, that dear Friend,
On whom your hopes of Heaven depend."

I received the ordinance of baptism from the hands of our dear Br. Mathewson, last fall, since that time my health has been gradually improving.

Yours in hope of Eternal Life at the Resurrection. Darwin D. Warner.

For the Crisis.

Letter from Br. B. P. Manning.

Goffstown, N. H., March 11, 1856.

Br. Merriam:—I can truly say that I feel like a pilgrim and a stranger here in this wicked world; but the End is near—I thank the Lord for the truth that the Brethren are laying before the Church, through the *Crisis* at this time; I can truly say that, in my judgment, it is meat in due season to the household of faith.

O how clearly we can perceive the fulfilment of prophecy at this time. We are told in Dan 11: 45, and 12: 1, that "He shall plant the tabernacles of His palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people." From this we learn that the time of trouble is to commence, and then God's people are to be delivered—all that are found written in the Book.

Dear Brethren, I believe Napoleon is to fulfil the last verse of the 11th ch. of Dan. What blessed harmony it makes with the ending of the 2300 days or years of the 8th ch. and 14th verse. I am settled and grounded that the month Nisan of the present year will wind up the 2300 years from the going forth of commandment to restore and to build Jerusalem. This, I believe, is the starting point. I thank the Lord for truth. There are a few brethren in this section who firmly believe that '56 is the true time of deliverance for God's people.

My dear Brethren and Sisters, let us, one and all, read the 101st Ps., and come to the same conclusion that David did. Let us follow the example of Christ and His Apostles. If we do, it will be well with us. Brethren, let us remember the words of Paul to his Galatian Brethren, ch. 5: 1; "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not again entangled with the yoke of bondage." But, let us keep the Spirit of Christ. If we do, we shall have the fruits of the same, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; Against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." 2 Tim. 2: 11; "It is a faithful saying; for if we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him; if we deny Him, He also wil deny us."

O, my Dear Brethren, can it be possible, that we are so near home? Jesus, when He went away, told the disciples that, "if He went away, He would come again, and receive them unto himself." What a blessed promise. Well, He is coming. Yes, I believe He is coming with my whole soul: and I feel, to say with Bro. John, "Even so, come, Lord Jesus." Amen.

Love to all the saints,
Benj. P. Manning.

For the Crisis.

Meeting at Shipton. C. East.

Br. Merriam:—Agreeably to notice in the *Crisis*, Elder Edwin Burnham came and fulfilled his appointment in this place, and closed his labor among us, for the present, on the Lord's day, 24th Feb., having in eight days delivered fifteen lectures to the largest and most attentive congregations that have, as yet, been witnessed in this place; each lecture generally about two hours in length, during which time the audience continued in perfect order and sobriety, listening with manifest anxiety to hear and understand the "word of the Kingdom," in all its relative bearings. The doctrines of the Bible were presented by Elder B., in perfect harmony with the views, and stated ministrations of our much respected Brother, Elder John Porter, the officiating Pastor of the Church in Shipton; and therefore the Church were the more understandingly fed and nourished by the word through his labor. A deep and extensive impression, I think, has been made upon some of the best minds, that we handle the elements of the last crowning message that God will ever send to men in this dispensation. And when unprejudiced men of the world in Shipton, want the truth, I believe that they know where and among what people to find it. And nothwithstanding all our *time mistakes*, they give us credit for a large amount of truth not to be had elsewhere; and this fact never more irresistibly forced its way through the crowd than in the course of the late series of lectures. Br. Burnham ranged the great field of Revelation, proving at every step that "God means what He says, and says what He means." Never did truth more illustriously shine in all the sublimity of its native grandeur. Good has been done. The Church has been much refreshed, and made stronger in the "faith once delivered to the saints." Some have professed their faith in Jesus to return as King, and to reign in righteousness, and are waiting an opportunity to be baptized. While the *convinced many* will surely stand speechless in the day of God.

The Gospel of the Kingdom must be preached, and the Church in Shipton has ever held itself responsible for its share of the expense. We have never sent the working servant of the Lord away at the close of his toil with a "God bless you, Bro., be sure and come again," to pay his travelling fare, and buy his children bread. O no. Though our meeting was an expensive one, on account of the long distance that Brother Burnham had to come, and then to return directly back again, the Church and congregation behaved most nobly in meeting all expenses connected. At the close of this banquet in the Lord's house, some three or four hundred persons stood upon their feet to give expression of their wishes for Elder Burnham's speedy return to Shipton. And we hope he will visit us again next June. Let the Lord be praised for his manifold blessings to the Church.

Your Brother in Christ,
George Bangs.

Shipton, C. E. March 12, 1856.

For the Crisis.

He Will Come.

By Edwin Burnham.

What though days, weeks, months and years yet continue to roll on? What though saints sigh, mourn, grieve and cry? What though men and devils rail and mock? What though nations contend for the dominion of the earth, with each other, and with the "Prince of the kings" of the world? What though "blood toucheth blood" on the gory battle-field, amidst confused heaps of mangled humanity? What though death rides "the pale horse" abroad, and hell follows with him? What though wrong inundate every street of the city, and vice stalk at every corner? What though "truth is fallen in the street, and judgment cannot enter? What though the multitude have, with one consent, turned from the truth, and trampled it in the dust, and there is scarce real faith upon the earth? The Word of God standeth sure! His promise cannot fail. Though earth wax old as a garment, and tumble in confused ruin, and the Heavens break asunder, as the weather-worn tent-cloth, His promises remain as yesterday. In God's name, "I say to those who are of a fearful heart, be strong. Behold your God will come, even God with a recompense; He will come and save you." Yea, and right soon—too soon for an apostate Church, and ungodly world—He will come.

Believe, O brother, sister, believe! Lift up your heads with confidence—even lift them up, and be not afraid. What a mighty, mighty event crowdeth upon us, like the hastening storm-cloud before the whirlwind! Canst thou not almost feel the awful earthquake jar, and see the glaring lightning gleam? See, see thy mighty Savior cometh! He boweth His ear now to hear thy preparation cries, and hasteth to give the grace that thou mayest "stand," when in the majesty of His power, He shall bow the heavens to come down, and execute the "judgment written." Say, wilt thou lose thy expectation now? Shall thy tears, thy sighs, thy groans, thy cries, thy prayers, thy agonizings, thy consecrations, thy separations be all in vain? Awake, awake! O children of faith, and put thy garment of beauty on! Cast off, O cast off the vanities of this world. Despise its riches, its fame, its glory, its honors, its pleasures, its show, its folly. Sell not thy Heavenly birthright for a paltry mess of pottage. What can all its boast do for thee in the day of doom? Heap up riches, buy and build fine habitations, join land to land, and roll on wheels of human pleasure—what, and thou a follower of the Nazarene! a disciple of the simple stranger who had not where to lay His head! How in such circumstances will thy condition compare with those who dwelt in dens and caves of the earth—who went clad in sheepskins and goatskins, of whom the world was not worthy? Hast thou not something to do with thy substance, and with thy powers, to save thy fellow-men, and strengthen thy brethren?

He that *will come*, when He once *did come*—"though He was *rich*, for our sakes became poor." Art thou His disciple? Art thou sure of it? Search, and look. God is not mocked. What thou sowest thou shalt reap! He that *will come* when *He did come*—"Jesus wept!" Art thou His disciple? What—and full of mirth, laughter, vain talk and jesting? God forgive us. How wicked we have all been in this thing! He that *will come*, when He *did come*, He did "not strive or cry, or lift up, or cause His voice to be heard in the street"—he sought not reputation.

Art thou His disciple? What—and seek to be a leading man among your poor brethren? seek to be great? O shame! Thou wilt not only make "unearthly fluttering," and utterly fail, but thou wilt expose thyself to sure damnation. Go, go, humble thyself at the feet of thy Lord, and abase thyself in the dust before him, and entreat Him to forgive that worse than foolish thought.

O that day! that fearful burning day! What a tremendous scene!! The God of glory comes to reckon with His creature man! What shall I do? How shall we stand before Him? O God of mercy, grantus grace thy presence to abide.

What terror then will seize upon the false and hypocritical! How blanched will be the cheeks of those who have trifled with eternal things! O Lord, remember me for good in that great day.

Edwin Burnham.

The First & Second Resurection.

By P. Tandy.

Br. Merriam, and the Advent believers generally: I must in meekness beg leave *to differ* from Br. Ayers, in believing "that there will be a *general resurrection of all the dead from their graves, at the coming of Christ.*" No, I cannot conscientiously subscribe to such a theory. I believe the spirit of truth is destined to guide into all truth. I do believe with Br. Ayers, that "resurrection implies a restitution, or bringing back again to life." I perfectly accord, too, with my Br. A. that "nothing is more plainly taught in Scripture than two resurrecsions." Now, I would humbly ask, is "the character of the one plainly declared, and that of the other left to be inferred from attending circumstances? Rather, is not the character of *both plainly portrayed in God's Bible?* I hold, that the *best* and *only* way to understand the Scriptures aright, is by comparing Scripture with Scripture. I believe also, that men naturally are spiritually dead, "dead in trespasses and in sins." But when the truth of God is applied by the Holy spirit to the heart and conscience of the sinner, and he becomes truly penitent for his sins, Christ applies his precious blood to said sinner's heart, and *thus he is cleansed from sin!* This is the first rising of a spiritual life;—and this is called by many, the first resurrection; so it is in a spiritual sense; but this has nothing to do with the literal resurrection, either of the just, or of the unjust. If holiness is the fruit of the first resurrection, then that resurrection must be spiritual; or passing from a state of spiritual death into spiritual life. Br. A. says, that this "implies certainly a resurrection;" and he adds, the 54th v. of the 6th chap. of John "shows that this precedes the resurrection of the last day, it must be the first resurrection." This is his construction upon the passage. We very well know, that every one who spiritually, and by faith, eateth the flesh, and drinketh the blood of the Son of God, hath *eternal life*;—or they have a promise of immortality when Jesus comes the second time, without sin (or a sin offering) unto salvation. It does seem to me, that the good Br. has mistaken *the meetness for the first resurrection, for the resurrection itself.* "Again; he says, He that hath part with me in the first resurrection, is secured from the second death." This is true, whether we apply it *spiritually*, or *literally* to the first resurrection. For we must truly believe in the Lord Jesus Christ, in order to escape the second death. It is substantially true, that Jesus is "the resurrection and the life; and he that liveth and believeth on Him shall never die." But this *living* and *believing* in God are prerequisites to the blessings at the first resurrection. Let me say, once for all, that we as Christians, or as Adventists, have no part in the first (literal) resurrection, until Jesus, the great Shepherd of the sheep comes to raise the dead saints, and give to them an immortality. "Awake, thou that sleepest, and arise from the dead;" and "Let us not sleep, as do others," and similar passages have no reference to the saints sleeping in their graves, not at all; but they do actually refer to spiritual death, and spiritual life. Taken in this sense, Christ is the "giver of life to the dead," (who have actually '*awoke*') that is, from sin and transgression, "in this present world." Now, Christ declares himself to be "*the resurrection and the life.*" But we understand Him to be the "resurrection," &c., not only in a two-fold, but in a *three-fold* sense. First, He raises the sinner, who is dead in trespasses and in sins, (when he repents of and forsakes his sins,) to a new life in Christ Jesus. Second, He awakes the dead saints, who are asleep in their graves; and then He quickens the living ones, so that they may both arise and meet their Lord in the air! This, we understand to be the *first* resurrection, or resurrection of *life*, mentioned in the Bible. Third, is the resurrection of *damnation*, when all the wicked will be raised?

For further light upon this very important subject, let us look into the Revela-

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EDWIN BURNHAM.

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tion of St John; whose sayings are *faithful and true.*

In the twentieth chapter of Revelation, we have the *first* and *second*, or *last* resurrection vividly set forth. I believe, as the Adventists do, generally; that there will be a resurrection of the bodies of all the dead, both of the just and the unjust, John 5: 28, 29; Acts 24: 15. That those who are Christians will be raised at his second coming, according to Paul's testimony to the Corinthian Church, 1 Cor. 15: 23. And that the *rest of the dead*, will not live again until after the thousand years of Christ's personal reign on the earth have expired, Rev. 20: 5. And furthermore, that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trump, 1 Cor. 15: 51, 52. Now, "Blessed and holy is he that hath part in the *first* resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." And at the expiration of the thousand years, Satan is to be loosed out of his prison, who is to go out to deceive the nations, which are in the four quarters of the earth, to gather them to battle; the number of whom is as the sand of the sea. These are represented as going up on the breadth of the earth, to encompass the camp of the saints about, and the beloved city; (or Palestine restored,) and fire came down from God out of heaven, and devoured them! The devil that deceived them, was cast into the lake of fire and brimstone, where the Beast and the False Prophet are, and there it seems they are tormented as long as day and night continues. Then, the Revelator saw a great white throne, and him that sat on it, from whose face the earth and the Heaven *fled away; and there was found no place for them.* Then he tells us, that he saw the dead, (not the righteous dead,) small and great, stand before God! and they were judged out of those things which were written in the books, according to their works.

Here is set forth the solemn scene of the *second* resurrection. Much more might be said on this thrice glorious and interesting subject, but I forbear, and give place for others, who are more able, and far better qualified to give information upon this subject. And now, let me say to one and all, that love Christ and his appearing. "*Preach the coming of Jesus.*" Amen, and Amen.

For the Crisis.

Letter from Sr. R. E. Wood.

CHESHIRE, March, 6th, 1856.

BR. MERRIAM:—If the world has joys, it has none for me; why should I expect comfort in this world? Should I hope, or even desire to go through the valley of tears, singing? or to dwell in the house of mourning, laughing? Would I fare better than my best Friend? While here, he was a man of sorrow, and shall I not taste the bitter cup? He was acquainted with grief, and shall I be a stranger to it? Would I be kindly treated in the land where he had not where to lay his head? Would I fare like the DWELLERS OF EARTH, when the King of kings fared not so well as the fowls of heaven, or the foxes of the field?

Would I go any other way to the blessed inheritance, when it is through much tribulation I must enter into the Kingdom? The world is too barren a soil, to produce true joy. But in this my comfort lies; that though in the world I shall have trouble, yet in *Him* I may be of good cheer, because He has overcome the world.

The children of the bridechamber cannot be glad when the bridegroom is not with them. How can I be content and rest among the enemies of my Lord the King, where the general voice is, "Shall this man reign over us? We will not have him for our king, we will not take him for our Savior."

"Oh! that my head were waters and mine eyes a fountain tears, that I might weep day and night for the sins of my fellow creatures, for the slain of the daughter of my people." The whole world is, with respect to the judgment, as it were, fast asleep. In this night of universal darkness, the greater part are dreaming in their sleep, and believing themselves to be wide awake. This is the true, but melancholy condition of the most part of mankind —they dream while they think themselves to be awake, and slumber in respect to the coming judgment. Nor will they be aroused till the last trumpet sounds in their affrighted ears, and eternity opens to their wondering eyes. There are a few, however, (and alas! but a few,) who are really awake, and whose thoughts pierce through the dark shadows of this dismal night, and behold events that are transpiring, in their true light—in the light of glory, and the regions of bliss, that are soon to be revealed. Such, however, are the only persons who have their loins girt, and their lamps burning, in expectation of the bridegroom, at whose coming, the bright day will burst upon our view, the shadows flee away, and a light seven times brighter than the noon day sun will shine upon the blessed new earth.

Abel, Enoch, and Elijah will be there, Patriarchs, Prophets, Apostles and Martyrs will be there, the loved ones of earth, and all who are sleeping in Jesus, will be there! O, that glorious land! I long to be there. Cheer up, dear Brn. and Srs., victory will soon be ours; some of us have lately seen our little ones struggling with that dreadful enemy, death, and they are now hid from our sight in the cold, dark grave; but O, the blessed promise, they shall come again from the land of the ememy and stand in their own border. Four loved ones of my own, dearly beloved and gone, have fallen asleep.

"O death, thy reign is almost o'er,
Soon shalt thou have an end."

How fond the recollection that they shall *soon* live again; yes, and my lovely little Freddie, so lately passed away; he was too good, too pure for this sad, dreary earth. In a few more days, or months, at most, his little grave will be spoiled. I long to embrace him, when he shall have life from the glorious Life-giver.

"O, we should be o'erwhelmed with gloom,
To lay our loved ones in the tomb,
Did not that promise meet our eye,
Of Him who hath ascended high—
I'll bring your children yet again
From out their graves, where they have lain,
And place them on that happy shore,
Where sighs and farewells are no more."

Not a pain, nor a sigh, nor a sorrowful tear,
Nor gloom, neither sadness, shall ever appear,
To grieve for a moment the ransomed throng;
Rejoicing o'er death with the conqueror's song.

From your sister in much affliction, expecting deliverance at the appearing of Jesus, RELIANCE E. WOOD.

For the Crisis.

One Thousand Pamphlets for free Distribution.

DEAR BRETHREN:—The pamphlets of which we recently gave notice in the *Crisis*, are now ready for distribution. Having extended the article on the 2300 days and 70 weeks beyond what we anticipated in the beginning, it now contains 40 very large and condensed pages, instead of 36, as we stated at first. The price, however, will be the same, 6 cts. per piece.

We would here notice, also, that the article in the pamphlet on the 2300 days and 70 weeks, differs widely, in some respects, from the one which recently appeared from us in the *Crisis*—being a much more thorough examination of the subject. We have in this article examined, at considerable length, and shown by the most unequivocal proof, the connection of those two periods; and have also established by the crucifixion of Christ, at the end of the 69 weeks, as we think, beyond all controversy, that B C 445 is their correct starting poiut; and therefore the 2300 days will end the present year. We have established the time of the crucifixion of Christ, by eclipses, and the most unequivocal facts in history; and we feel confident that the article will meet with general approbation from all who love the time of the appearing of Jesus.

Although poor, as to the things of this world, yet by the help of the Lord, we have been enabled to publish an extra thousand for free distribution.

Now, dear Brn., the time is short, and, therefore, what is done must be done quickly. We hope, therefore, that all will send in their orders immediately, and those who are able and wish to pay for them, and have not the money just at hand, let them not wait on this account—just give us your address, and the number you want, and we will send them as wo can have a few weeks' credit for the printing. To the poor we would say—send in your order and address, and we will fill them with the greatest pleasure. We have already had calls for a considerable number.

Address Doct. A. Decker, or W. C. Peck, Buffalo, N. Y.

Buffalo, March, 10, 1836.

Letter from Sr. N. M. Henry.

BLANDFORD, March, 15 1856.

BR. MERRIAM:—Allow me, in the name of Sr. Julia Bates, to thank the dear Brethren and Sisters, who have so cheerfully come to her aid, in this her hour of *extreme* need. To use her own language, "words cannot express my gratitude." You have, indeed, caused the "widow's heart to sing for joy," and given bread to the hungry, and clothed the needy, and "inasmuch as ye have done it unto one of His, ye have done it to Him."

Your Sister, N. M. HENRY.

For the Crisis.

Letter from Br. G. Bangs.

BR. MERRIAM:—I am highly pleased with the *spirit* and *sentiment* of the *Crisis*—also the subject-matter contained in the *correspondence*. It affords living testimony that in these last days of perilous times, there is a *Church* "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." GEORGE BANGS.

TYPOGRAHICAL.—Bro. Morgan's article in our last paper addressed to the patrons of the Prophetic Messenger, should have been dated Moline, Ill., instead of Mobile, Alabama.

Obituaries.

Died in Bristol, R. I., March 7, Alzaida, daughter of Bro. James H. Gladding, aged 13 years. Alzaida has fallen by the enemy, death. She now sleeps in Jesus. Although young in years, she was a pattern of piety and Christian resignation. After suffering about three years with spinal affection, and being deprived of the use of her limbs most of the time, she had to be carried in the arms of her parents from her bed to her chair. She was never known to murmur or complain. Often, whilst sitting in her chair on the Sabbath, and watching the children, while they were getting ready for the Sabbath School, she would shed tears; but as soon as she found that it was noticed by any of the family, she would at once endeavor to look cheerful. Before she was confined to the house, she was very fond of attending the Sabbath School and searching the Scriptures. A few moments before she breathed her last, she said to her father that she should meet him at the resurrection. The writer has conversed with her a number of times through her sickness, and she often expressed a desire for the Lord to come and change her vile body to one of immortality. She could look forward to that land of rest, and desire the time to come when she could say, "Thanks be to God who giveth us the victory through our Lord and Saviour Jesus Christ," who is the resurrection and the life—when He will wipe away all tears from every eye—where there will be no more sickness, sorrow, pain or death, and where the inhabitants will no more say, I am sick.

Sleep on, Alzaida, and take thy rest. It will be but a short time—the day will dawn, and you will hear the voice of the Son of God, and come forth clothed with immortality, to meet the loved ones of earth—if they are faithful, to part no more. I. H. G.

Fell asleep in Jesus, sister CLARISSA THAYER, wife of David Thayer, aged 36, after having waited for the Lord 14 years. Lord, let the trumpet sound and wake thy sleeping children, give reward to thy servants the prophets, and all that fear thy name, small and great.

H. THAYER.

IN SENATE.—Gov. Shannon has been ably defended by Mr. Jones, of Tenn., who was replied to by Mr. Hale, of N. H., in what Mr. Greeley considers the best speech of his life. H. G. says:

"The speaker's heart was thoroughly in his work, and his exposure of the deadly antagonism of the views now advanced by President Pierce respecting the right of the people of Kansas to form a State Government without permission from the Territorial authorities, and the doctrines of this same Mr. Pierce, backed by the whole Democratic party of New Hampshire, as to the Dorr constitution and government of Rhode Island, were the most withering. The wrongs and outrages inflicted on the Free State people of Kansas, the insolence of the Border Ruffians, the glaring complicity of the Federal authorities, the indisposition of the President to do anything in defence of the dearest rights or even the lives of the Free State people, and his eagerness to dragoon them into submission to the atrocious laws so audaciously imposed on them by the Border Ruffians, were vividly, and effectively set forth. I think Mr. Hale never before had so large, so attentive, nor so sympathizing an auditory in the Senate, and when he closed with a pledge of his devotion to the Union and his confidence that it would be preserved by the People against all perils and assaults, a murmur of approbation pervaded the assemblage."

FERRY BOAT BURNED.—Philadelphia, March 15. About 9 o'clock to-night the ferry boat New Jersey, while crossing the Delaware to Camden, took fire in the middle of the stream. There being a great deal of floating ice in the river, much difficulty was experienced in managing the vessel, and she was finally run upon the bar opposite Arch Street. About one hundred passengers were on board, many of whom jumped into the river and were rescued by boats, and others saved themselves by clinging to floating ice. It is feared that a large number are drowned. The boat is now burned to the water's edge—great confusion prevails, and it is impossible to gather authentic details. Steamers immediately went to the assistance of the passengers, but they had previously been saved by small boats. It is now asserted that not less than 30 lives have been lost.

EARTHQUAKE AT SAN FRANCISCO.—The residents of this city were aroused this morning, at 23 minutes past 5 o'clock, by the shock of an earthquake, which was felt in every portion of the town. The vibration appeared to be from N. E. to S. W., and as far as we can learn not a single building escaped the terrible shock. The first movement of the earth was very sudden, and the buildings swayed to and fro heavily afterwards, and finally the vibrations were short and rapid. Evidences of the violence of the shock were visible in different portions of the city this morning, and it is surprising, that there was not much more damage done. The fire wall on the top of the store occupied by Messrs. Goodwin & Co., on Front street, was entirely thrown from the north side the building into Oregon street.

In nearly every portion of the city we hear of houses being injured more or less

The shock was more severely felt at Oakland than here, and various rumors are afloat of the damage done to the government works at Fort Point and Alcatraz Island; and also the Farallones are said to be affected very materially.

The vibrations were attended with a heavy report resembling the discharge of distant artillery, but was continuous and produced a deep, low rumbling sound.

This earthquake has been the only theme of interest on the street to-day, and we have yet to meet the first person who was not affected by the shock. It appeared to be more sensibly felt out towards Fort Point than any locality we have heard from. The small dwellings in that vicinity were rocked like a cradle, and persons were nearly thrown off their beds. It is by all means the most violent earthquake that has been known in San Francisco since its settlement by the Americans. The whole city was in uproar, and the entire population a good deal alarmed, while many were nearly frantic. People rushed wildly into the streets in their night clothes, and stood amazed and astonished at what had happened.

The clipper schooner Page arrived here on the 12th from Japan, bringing news of a terrible earthquake which occurred there on the 11th of November, at ten o'clock, P. M., which destroyed 100,000 dwellings 54 temples, and 30,000 inhabitants. A fire broke out at the same time in 30 different places in the city. The earth opened and closed over thousands of buildings with their occupants. The shock was severe at Simoda. Although the distance from Jeddo to Simoda is but 60 miles, it appears that no official account of the earthquake had been received at the latter place at the time of the sailing of the schooner Page, Dec. 10th. The news was obtained through the Dutch interpreter. The Japanese seemed to attach but little importance to the catastrophe. The inhabitants of the city were forewarned of the disaster, and many of them escaped. The buildings of Jeddo are chiefly of one story and constructed of very light material. The temples of worship, however, are lofty, and in some instances are constructed of heavy masonry.

LOANS OF THE ROTHSCHILDS.—The celebrated banking-house of the Rothschilds loaned during the past year $516,000, as follows:—England, $80,000,000; Turkey, $40,000,000; Sardinia, $10,000,000; Austria, $120,000,000; Russia, first loan, $130,000,000; Russia, second loan, $100,000,000; England, on exchequer bills, $25,000,000.

AID FOR KANSAS.—A gentleman in this city who has been planning to co-operate liberally with the Kansas Emigrant Aid Company, was called upon a few days since to help a subscription for sending some military supplies to the settlers in Kansas; having no money on hand to be conveniently spared, he sold a diamond pin for $500, and gave the proceeds for defence of freedom.

A SLIGHT shock of an earthquake was felt in Madison, Conn., and in other towns in that vicinity, last Wednesday night.

FOREIGN NEWS.

One week Later from Europe.

Arrival of Steamship Arabia.

HALIFAX, March 12.—The Steamship Arabia from Liverpool, on Saturday, the 1st inst., arrived here at 11 P, M., yesterday, and sailed for Boston, at 3 o'clock this morning.

PEACE CONFERENCES.—The plenipotentiaries held their first meeting at the Hotel of Foreign Affairs at Paris, Monday, Feb. 25. Present—Buol, Hubner, Walewski, Clarendon, Cowley, Orloff, Brunow, Cavour, Villamarrina, Ali Mehemet—Count Walewski presiding.

The session lasted three and a half hours. Walewski opened the conference by an introductory speech. Credentials were exchanged, and a written guarantee signed not to divulge the proceedings until the whole be concluded. A discussion on an armistice then ensued. An armistice was settled on until the end of March, but not affecting the blockade of Russian ports.

The Austrian propositions were formerly paragraphed as the basis of negotiations. The meeting then adjourned.

On Tuesday there was no meeting, that time might be afforded to formulate and ratify the armistice agreed to on the previous day.

On Wednesday, the Congress held their second meeting. Nothing can be known with certainty of their proceedings. Rumors abound.

It is now asserted that Russia, while assenting to the dismantling of Sebastopol, Bomarsund, and even Nicolaieff, refuses to cede her protectorate over Greek Christians.

Thus far the indications are favorable to the supposition that Russia really desires peace.

Vienna letters assert that Gortschakoff the diplomatist, had stated that the Russian government considers the convocation of a general European Congress, immediately after the treaty of peace is signed, the best means of settling all questions. France and Austria favor the idea. England does not.

The evident cordiality now existing between France and Austria, begins to excite uneasiness in England, and a triple league of France, Austria and Russia against England is surmised as not an improbable incident of the future.

Three thousand Russians are employed day and night in constructing a triple row of piles right across the Gulf of Finland, twelve miles across and six miles from Cronstadt, with but few openings; behind which is a steam fleet of 18 ships, 14 corvettes, and 70 gun boats.

A Russian ukase orders an immediate issue of treasury notes, in seven series, amounting in the aggregate to 21,000,000 roubles.

Great energy is manifested in Russia in advancing railways.

Relations between Russia and Persia increase in cordiality.

The allies were about to destroy the sunken ships in Sebastopol harbor, by dropping upon them heavy shells to explode under water.

It is stated, via Vienna, that Ismael Pacha supercedes Omar Pacha in Asiatic command.

RUMORED BREAK UP OF THE CONFERENCE.—*Agitation in the Money Market.* It is deemed not improbable that the result of this new move of the artful diplomatists of Russia may be the immediate breaking up of the conference. A very grave hitch in the conferences has already occurred.

Though the fifth point is the last of all, it had been agreed to take it up first. It was accordingly on the second meeting of the conference submitted for the consideration of the plenipotentiaries.

No sooner had it been formally laid on the table, than Count Orloff and Baron Brunow took objection to its being taken into consideration, with a view to its being decided by the conference. They proposed that it should be referred to a Congress of the representatives of all the crowned heads in Europe. If so referred, they pledge themselves in the name of the Czar, to abide by whatever decision that Congress might come to.

This new and unexpected phase in the Eastern question has produced consternation in Paris, and caused a further fall in the French fund. It has also no less surprised and alarmed our own government.—*Morning Advertiser.*

SWEDEN.—Stockholm is to be fortified by land and sea; including the valley of Maalar.

THE TRUTH ABOUT NICOLAIEF.—Under this head, the French *Moniteur de la Hotte* makes some important statements about the Russian arsenal, Nicolaief. It says that that place is not only a port of construction for ships of war, but also for arming; and that everything but the very largest ships of the line can be armed, provisioned and manned at Nicolaief, and then floated down the Bug to the Black Sea. Of the 16 ships of the line in the Black Sea fleet at the commencement of the war, all but three, which were of the first class, were armed at Nicolaief, and sailed thence to Sebastopol in complete fighting order. To accommodate such ships, the Russian government has excavated and cleared the channel of the Bug all the way, so that during eight months in the year there are 23 feet of water in the channel, and when the river rises there is considerably more water. Vessels of 120 guns can be built and partly armed at Nicolaief, and floated down to the Black Sea, and there complete their armament.

THE MONSTER STEAMSHIP.—Next week, about 1000 men will be employed upon the "great leviathan" belonging to the Eastern Steam Navigation Company, now in course of construction at Messrs. Scott Russell's. She will be 23,000 tons register, and will carry about 12,000 tons of coal in addition. She will be 23,000 tons register, and will carry 10,000 passengers, and will have eight screw steamers as her complement of large boats, four on each side. She is of most gigantic proportions, and a visit to her is a sight to be talked of. When she is completed and in the water, she will assuredly draw "all London" to her; and, in fact, be the greatest curiosity in the kingdom.—*London Times.*

MISCELLANEOUS.—The Presse d'Orient states that an attempt is to be made to destroy the vessels sunk in the harbor of Sebastopol by throwing heavy shells so that they shall drop perpendicularly on the vessels, and, by bursting, knock them to pieces. Some doubt, however, is expressed whether any such operation is necessary, as the ravages of the worm peculiar to the Black Sea—the teredo novalis—must already have half-destroyed them.

Professor Unger, of the Vienna University, whose name is well known to students of botany and geology, and some of whose botanical works have been translated and published in London, has been denounced by the Vienna Church Gazette as a man who brings forward doctrines which do not agree with the Holy Scriptures. The charge has been brought under the notice of the Austrian Minister of Instruction.

Messrs. Gillon & Co., of Leith, have entered into an extensive contract with the French government, for supplying with preserved meats the army in the Crimea. Not less than 700,000 lbs. of beef, will, it is said, be used in fulfilling the contract.

An architect who is gone to build a house of refuge for Austrian pilgrims at Jerusalem will send the foundation stone of the new Church which is to be erected in Vienna in commemoration of the escape of the Emperor of Austria from assassination. The stone will be taken from Cæsarea Philippi, the spot where the Apostle Paul heard from the lips of the Savior the following words:—"On this rock will I build my Church."

ENGLAND.—In about a fortnight or three weeks' time about 250 gun and mortar boats will be completed. They will be ranged near the northern shores of the Isle of Wight, in front of her Majesty's Marine Palace, Osborne, from which they will extend up in front of Ryde. Arrangements are making for steamboat and other excursions, for the purpose of visiting this remarkable fleet.

APPOINTMENTS.

With the help and permission of our Lord and Master, I will meet the Church of Christ in

Lynn, Thursday eve., March 20.
Clinton, Mass., Sunday, March 23.
Springfield, Sunday, March 30.
Warehouse Point, Tuesday eve, April 1.
Hartford, Ct., April 3.
New Britain, Sunday, April 6.
Cheshire, April 9.
Bristol, Sunday, April 13.
A. M. HIGGINS

Providence permitting, I will preach at
Portsmouth, N. H., Sunday, March 23.
Exeter, N. H., Tuesday eve, March 25.
Portland, Me., Sunday, March 30.
Worcester, Mass. Sunday, April 6.
J. HEMENWAY.

If the Lord will, I will preach at
Cheshire, Ct., Sunday March 23.
Meriden, Ct., March 24 and 25.
Hartford, Ct., March 26.
Windsor, Ct., March 27.
Warehouse Point, March 28.
Springfield, Mass., Sunday March 30.
Worcester, Mass. Waldo Hall, March 31 and April 1.
Westboro', April 2 and 3.

If the brethren further East wish my labors among them, they may address me by letter. Direct West Meriden, Ct.
C. GOODRICH.

Br. Edwin Burnham will deliver a lecture on Spiritualism, at Mechanic's Hall, Salem, Sunday, March 23. T. HARDY.

I expect to preach at Hillsborough, N. H., in the Baptist meeting house—upper village—the 4th Sabbath in March.
T. M. PREBLE.

The Lord willing, I will meet with the Church at
Kennebunkport, Me., Sunday, March 23.
Lawrence, Mass., Sunday, April 13.
Portsmouth, N. H., Sundays April 20 and 27. S. S. BREWER.

Providence permitting, we will preach at Waldo Hall, Worcester, as follows:
S. S. Brewer, March 30.

If the Lord permit I will meet with the brethren in Newark, New Jersey, Thursday evening, March 27th, and continue with them over the following Sabbath. H. PRATT.

The Lord willing, Br. Burnham will preach at
Salem, Sunday, March 23.
T. HARDY.

Notices.

BOOKS FOR SALE AT THIS OFFICE.

We call attention to the following valuable works:—

Voice of the Church, by D. T. Taylor. Price $1 single, $9 per dozen. Postage 17 cents.

Bible *vs.* Tradition, $1.

A Treatise on the 24th and 25th chapters of Matthew, by I. C. Wellcome. Price 33 cts. postage 6 cts.

Dobney on Future Punishment, 75 cts.

Works of John Cumming of London:
Benedictions of the Blessed Life, 75 cts.
The Church before the Flood, 75 cts.
Lectures on the Apocalypse, 1 series, 75 cts.
" " 2 series, 75 cts.
Signs of the Times, 75 cts.
The End, 75 cts.
Lectures on Romanism, $1.
The Tent and the Altar, 75 cts.

Church Debts, 50 cts.

Pauline Theology,	15 cts. single,		$10 per 100	
The Old Paths,	18 "	"	12 "	"
State of the Dead, by Milton,	5 "	"	3 "	"
Intermediate State, by Grew,	5 "	"	3 "	"
Future Punishment, by Grew,	2 "	"	1 "	"
Scripture Tract,	3 "	"	1,50	"
The Church not in Darkness,	5 "	"	3 "	"
The Three Worlds,	5 "	"	3 "	"
The Last Days,	5 "	"	3 "	"
Voice of Warning,	5 "	"	3 "	"
New Heavens and Earth,	5 "	"	3 "	"
Outline of the Coast of Man,	3 "	"	1,50	"

The Destiny of the Wicked, 3 cts.

Book of Seven Seals, 3 cts.

Seven Seals, 3 cts.

The Laodicean Church or the Judgment Age, 3 cts.

The following from the pen of Eld. Z. Campbell:

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

Materialism Scriptural—or, The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

☞ Bro. Brewer's Hymn Book, called "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

"WELLCOME'S TREATISE ON MATT., 24TH AND 25TH CHAPTERS.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."

"D. T. TAYLOR."

Dec. 11th, 1855.

For sale by J.M. Fairchild & Co., New York city, 109 Nassau St.; P. B. Morgan, Moline, Ill.; and by H. L. Hastings, Peace Dale, R. I. Price 33cts. Postage, 6 cts.

NOTICE OF THE NEW ENGLAND MISSION TENT. —Those wishing for Tent-Meetings in Illinois, Iowa, or Wisconsin, this Spring, will please write to myself or Br. W. Pratt, at this place. P. B MORGAN.

Moline, Ill. Feb. 28, 1856.

BUSINESS ITEMS.

Br. George Waugh's Post Office address is Stoughton, Mass.

Br. S. G. Mathewson's P O address is Bakersville, Conn.

Br. F. H. Berick's Post Office address is Laporte, Indiana.

Br. Miles Grant's P. O. address is Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

Br. John Brown, your paper has been sent regularly. We have also received your remittance.

Sr. Harriet Burridy, your paper has been sent regularly. Your remittance has also been received.

Cash Receipts.

E Dole, E Dodge, J Brown, M M Flint, J B Whittemore, E Ayres, L W Houghton, Z T Wood, M W Burlingame, W Harriman, D Mirch, L Dingly, J Megquire, T Jordan, M Megquire, J W Allen, C F Jordan, H Snell, T M Preble, E Benson, C Phillips, A Morgan, C H Barret, E Hodgkins, S A Munson, $1 each.

K H Simons, B Herrick, L R Gaines, T Hale, C W Wellman, E Evans, Sr Andrews, P Tandy, A Youngman, 50 cts. each.

G Hill $2, C Tuttle 51 cts. Z Foster 51.

For the poor—D Dole $1, K H Simons 50 cts.

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis, Asthma, Whooping Cough and Consumptive habits. It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Dr. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to present his advertisement to the public. Ed.

For the Crisis.

The two Sacrifices and two Suppers.

BY WILLIAM SHEPHERD.

The sacrifice for the sins of the world—the sacrifice for the fowls of heaven—the marriage supper of the Lamb—the supper of the great God, contrasted:

The great atonement has been made,
The sacrifice been given;
And hungry mortals now may feast
On the rich bread of Heaven.

"Come, then, all things are ready now,"
The banquet is prepared,
The invitation is to all,
By all it may be shared.

Beloved of God: in contemplating this interesting subject, we purpose to confine ourselves to a few of the most prominent points which naturally present themselves; and may the grace of God which bringeth salvation through Jesus, the Messiah, quicken us together with Him as we proceed. Amen.

The first point, then, to which we would advert is, that GREAT SACRIFICE for the sins of the world made by the ever blessed God, in the person of His dearly beloved Son Jesus, and expressed in those memorable words, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him, should not perish but have everlasting life." Here is an incomparable sacrifice. Pause, and think of it. Behold the immaculate Son of the eternal Father, divesting himself, as it were, of all his august majesty and primeval glory which he had "before the world was"—laying aside His regalia of state, and bidding adieu, for a season, to the blissful courts of Heaven, to an angelic society, and the more immediate presence of Deity, descending on his beneficent mission to our fallen planet, and sojourning here among a race of rebellious mortals, subjected to numerous privations, enduring shame and contumely, suffering pain and wo, "a man of sorrows and acquainted with grief"—and finally, through wicked hands

He dies' the Prince of glory dies.
Lo! Salem's daughters weep aloud;
A sudden darkness shrouds the skies,
A sudden trembling shakes the ground.

Here is a sacrifice enstamped with the Divine impress. "For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners Christ died for us." It is rightly styled then in theology, "the sacrificial atonement," and in Scripture, "the propitiation for our sins," Here is truly a noble feature in the economy of redemption, the contemplation of which should inspire our hearts with the liveliest sentiments of gratitude for the divine benevolence. Well might holy "angels desire to look into these things.

And what finite mind can fully trace the joyous effects which will flow throughout all the blissful cycles of eternity, to every true believer in Jesus, consequent upon this sacrificial offering, beginning prior to the expulsion of our first parents from Eden—intimated in that precious promise, "it (the seed of the woman, Jesus) shall bruise thy head;" and more clearly developed in the prophetic era thus: "thou shalt make his soul an offering for sin:" and still more comprehensively set forth under the Gospel dispensation in the parable of the marriage of the king's son thus: "The kingdom of heaven is likened unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, tell them which were bidden, behold, I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready; come, unto the marriage." Or, as is recorded in another place, "A certain man made a great supper and bade many. And sent his servants at supper time, to say to those that were bidden, COME, FOR ALL THINGS ARE NOW READY."

This event will be fully consummated in the Apocalyptic "marriage supper of the Lamb," amid the choral melodies of seraphim and cherubim, the harmonious anthems of innumerable redeemed intelligences, and the victorious shouts from the lips of sainted myriads in crowning Jesus King and Lord over all the renovated earth. "And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen: for the fine linen is the righteousness of saints." Hence, "Blessed are they which are called to the marriage supper of the Lamb."

Though we have but hastily glanced at this portion of our subject, yet we trust the relation existing between the sacrifice and supper is readily perceived, and that relation also in which the whole human family stands towards the same. Observe, the Lamb has been slain—the atonement made—a way opened for the happy recovery of man—"*All things are now ready,*" for their reception—the "robe"—"the best robe"—the "ring"—the "shoes"—the "fatted calf"—the "music!" The messengers of God have gone out in haste with the blessed invitation to all, "Come; for all things are now ready." O, who would not embrace so rich an offer as this? augmenting thereby, the joy of "the angels of God," (Luke, 15: 9, 10.) And does not he who would reject it, do so at the loss of immortal glory? Those who reject the invitation to the antepast of the marriage supper of the Lamb, as presented in the Gospel of the Kingdom, will never be called to participate in that glorious Jubilee of "the nations which are saved." But this is not all. There remains another sacrifice—another supper with which all such will have to do, which brings us to the consideration of

THE SECOND PART.

Now gather, every hungry bird,
And all the fowls of heaven;
A sacrifice is made for you,
A sumptuous feast is given.
The flesh of kings—of mighty men—
Of captains, great and small,
Come, eat your fill and satiate,
The supper is for all.

The sacrifice to which we would now lead your attention, is one of an entirely different character from that we have just discussed. We find that this sacrifice is identified with the impending catastrophe—the closing scenes of this wicked world—that it is made by the omnipotent God for a specific purpose, namely, to vindicate His attribute, *justice*, in the manifestation of His Judgment upon the wicked nations of the earth, which will result in the preparation of a great supper for the fowls that fly in the midst of heaven and the beasts of prey. We are aware that this passage, (Rev. 19: 17, 18,) by most commentators is regarded as most highly figurative—simply denoting the ascendency of Protestantism and its final triumph in the extermination of the papal power. We cannot think, however, that the passage is confined to this at all, and do not feel disposed to endorse any exposition we have yet met with on this singular text. That the downfall of the papacy is associated with this event, we have no doubt; but the idea that this event symbolizes exclusively the destruction of popery in the exaltation of protestantism, we must dissent from. Our humble opinion, (notwithstanding the book of Revelation abounds with figures and symbols) is, that this Scripture will have an actual and *literal* fulfilment. Not but that it may, together with this, symbolize a great moral revolution. yet we are strongly of the opinion, that this text will have a literal fulfilment—that carnivorous birds and beasts of prey, will actually feed upon incalculable quantities of human flesh in the great day of God.

We now proceed to show why we conclude this text will have a literal accomplishment. 1st, let us look at the chronology of this transaction. It is at the terminus of the seventh trumpet and sixth vial. It is located subsequently to the marriage of the Lamb, and the opening of the heavens which unfolds Jesus as the mighty Warrior accompanied by His heavenly-clad army on white horses.

We now turn back and hastily run over a few prophetic Scriptures, and observe whether they accord with, and affirm a literal view of our text.

"Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance and recompence; their feet shall slide in due time; for the day of their calamity is at hand, and the things that shall come upon them make haste," Deut. 32: 34, 35. "For I lift my hand to heaven, and say, I live forever. If I whet my glittering sword, and my hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood; and my sword shall devour flesh," vs. 40–42. "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it. . . . And I will punish the world for their evil, and the wicked for their iniquity. . . . I will make a man more precious than fine gold, even the golden wedge of Ophir, (implying that a very few will be spared, comparatively, in the general destruction, when God shall arise) and will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of his fierce anger," Isa. 13: 9, 11–13. "And it shall come to pass at that day that the Lord will punish the host of the high ones that are on high, and the kings of the earth upon the earth," Isa. 24: 25. "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved and the heaven shall be rolled together as a scroll. . . . For my sword shall be bathed in heaven; it shall come down upon Idumea, and upon the people of my curse to judgment," Isa. 34: 1–5. "I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, the Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day, from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground," Jer. 25: 29–33. "For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries; and the sword shall devour, and it shall be satiated and made drunk with their blood; for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates." Jer. 46: 10. "And thou, son of man, Thus saith the Lord God, speak unto every *feathered fowl*, and every *beast* of the *field*, assemble yourselves, and come; gather yourselves on every side to my *sacrifice* that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may *eat flesh* and drink blood; ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth. . . . And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. That ye shall be filled at my table with horses and chariots, with mighty men, with all men of war, saith the Lord God, Ezek. 39: 17–20.

The passages here transcribed most assuredly point to the closing scenes of earth, the epoch marked in the passage of the Apocalypse under consideration. The language obviously indicates a complete, universal slaughter of the wicked. We cannot conceive that it admits of a solitary exception. It evidently embraces the entire mass of the ungodly. e. g. "I will call for a sword upon *all* the inhabitants of the earth." Again, "The slain of the Lord shall be at that day, from one end of the earth even unto the other end of the earth."

3rd. The same catastrophe is brought to view by the Revelator, (Rev. 14: 19, 20,) under the figure of a great winepress. "And the angel thrust in his sickle into the earth, and gathered the vine, i. e.,—the wicked—and cast it (them) into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

By carefully examining these Scriptures and others of a kindred nature, (of which there are many, pointing down to the coming Crisis,) it will be difficult for the candid mind to evade the force of the argument, that the event presented in the text will literally be accomplished. The very nature of the case must establish this conclusion.

Reflect, for a moment, upon the woeful state of things in connection with this event. "Nation rising against nation, and kingdom against kingdom"—the ancient declaration of Jehovah verified: "I will give all the wicked to the sword"—every man's hand lifted up against his brother. See dynasties overthrown—kingdoms demolished—ecclesiastical systems swept away—institutions, civil and military, with all their pomp and splendor dashed in pieces—nations rushing to and fro like the waters of the troubled deep. Behold the entire world in one terrific and bloody struggle! How long, think ye, must such an awful state of things continue, ere it will necessarily result in the preparation of what God has called all the fowls of heaven and beasts of the field to come, and partake of, namely, "The Supper of the Great God?"

Here we see, then, that God, in the imposing movements of His providence, vindicates His justice by the manifestations of His righteous judgments upon the wicked and rebellious nations of the earth, while the fowls of heaven and the beasts of the field are provided with such banquet as shall satisfy their voracious appetites.

Thus, it appears, that the Sacrifice provides the Supper—that the Supper consists of flesh and blood furnished by the innumerable "slain of the Lord," from which every feathered fowl and beast of prey will be permitted to appease their hunger. "That they may eat the flesh of kings, the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of ALL men, both free and bond, both small and great." Surely, "The anger of the Lord shall not return, until He have executed, and till He have performed the thoughts of His heart; in the latter days ye shall consider it perfectly." And in view of this great and terrible day of the Lord, do we not see the force of the Revelator's inquiry? "Who shall be able to stand?"

And now let us compare the Sacrifices and Suppers and mark the striking disparity between them. Observe in the first, "This unspeakable gift,"—God spared not his only Son, but delivered Him up for our offences, and raised Him again for our justification. Consequently, provision is made in the everlasting Gospel for helpless, starving, dying men, that they might be cleansed from their sins by the blood of Jesus, clothed with the garments of salvation, filled with good things from the treasury of Heaven, and live forever, praise God—which will finally result in the Apocalyptic feast, or "Marriage Supper of the Lamb," Hallelujah! That will be celebrated by redeemed and holy beings through the ages of eternity; the supper of the great God will be limited to a period of time sufficient to vindicate the justice of God. The participants in the former are "sealed with the Holy Spirit of promise," "and kept by the power of God through faith," in Jesus; the partakers in the latter are the condemned of God, because they believed not in His Son. The former are not hurt with the second death; the latter must suffer the pangs of that death—their merited and inevitable doom. The former enjoy an earnest of this glory to be revealed; "being justified by faith, they have peace with God, through our Lord Jesus, the Messiah, and rejoice in hope, the love of God is shed abroad in their hearts by the Holy Ghost which is bestowed upon them; the latter also experience an antepast in those painful apprehensions, that "certain fearful looking for of judgment, and fiery indignation," which will ultimately destroy all the adversaries of Jehovah. In the former case it was optional for each to accept or refuse the gracious invitation; in the latter it is compulsory—the impenitent sinner is compelled to share in the awful scene.

Again: these eventful scenes open before a wonder-stricken world, at one and the same time. While the sainted myriads are chanting their victorious anthems before the great white throne unto the August One which sitteth thereon, the rejecters of God in the Gospel of His Anointed, are enduring "tribulation and anguish," as it is a righteous thing with God to recompense tribulation to such.

And now, in conclusion, what do we learn from the contemplation of this momentous subject? Is there not much presented for serious reflection?

We observe then, that each individual of the human family must either be identified with the Marriage Supper of the Lamb, or the Supper of the Great God. Ye who have chosen the former, gladly embraced the proffered invitation given in the Gospel—in all your trials and afflictions, which number many, (Ps. 89: 19,) your persecutions, your adversities under all the vicissitudes of this present life, do not be discouraged; look upward—look forward—let your hearts be cheered with the prospect of soon beholding the glad morning of the resurrection in all its ineffable splendor and glory, and Jesus coming in clouds of Heaven to redeem and glorify His Church. Then shall ye partake of His glory in the coronation scene now at hand.

O hail, happy day!
That brings us joy without alloy,
O hail, happy day!

And O, impenitent sinner, living devoid of hope and without God in the world, wilt thou thus remain, thy stubborn heart still proof against Almighty love, running wild thy downward course to death, away from God, from Christ, from every holy influence designed to save, art thou determined thus to live? An awful doom awaits thee—the dreadfulness of which no human tongue may yet unfold, from which there's no escape—mark well thy fate. Wilt thou still resist sweet mercy's call? 'tis written, there in characters most legible, in God's Holy Book—the sacred volume read, and ponder deep. Then turn, O turn, while yet there's hope; from all thy sins turn unto God and live. Do not delay. Time's last moments now are near to close, and the strong angel-cry—"'Tis done" will soon be heard, while thundering tones of the last Trump shall shake the earth and skies, and then quick summoned with the millions that shall rise either to mingle with those who shall celebrate "The Marriage Supper of the Lamb," or be consigned among that number who shall constitute "The Supper of The Great God."

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A Few Thoughts to Eastern Friends.

BY W. PRATT.

DEAR BRETHREN:—Do not think because I have not written you, I have forgotten or intend to slight you. The truth is, I cannot get time to write all personally. I have promised to write many, but as yet I have not been able to fulfil my pledge. I always intend to answer all letters, and as far as I have knowledge I have done so. My absence from home may cause delay, hence you must have patience.

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Since I returned, I have been laboring some 150 miles South of this place. In the eight weeks I was absent, I preached forty-nine sermons in different counties, to some effect, I trust. I had some hinderances by other denominations, which prevented much being accompanied. The result I leave. It was very difficult to get a house for any length of time, in which we could hold meetings. The different denominations were holding protracted meetings which broke up the appointments and deprived us of a house. There seemed to be much strife among the sects to get the first position. Each party striving for the first claim, or to get the pre-eminence over the other. In this I may misjudge, but acts speak for themselves.

Of course, all are friends, but when the Advent doctrine is introduced, they have but little relish for that. Nevertheless, truth carries a weight with it. Ah, it is a savor of life or death. But I will not write more now. If you have room to spare in your columns, and have nothing more interesting to fill your paper, I may frequently contribute a mite. We have been quite well most of the time except colds.

W. PRATT.

P. S. If any friends wish information from the West, I will cheerfully write and give them all I know.

W. P.

BR. PRATT:—Whenever the Lord will, we would be happy to hear from you.—ED.

For the Crisis.

The two Sacrifices and two Suppers.

BY WILLIAM SHEPHERD.

The sacrifice for the sins of the world—the sacrifice for the fowls of heaven—the marriage supper of the Lamb—the supper of the great God, contrasted:

The great atonement has been made,
The sacrifice been given;
And hungry mortals now may feast
On the rich bread of Heaven.

"Come, then, all things are ready now,"
The banquet is prepared,
The invitation is to all,
By all it may be shared.

Beloved of God: in contemplating this interesting subject, we purpose to confine ourselves to a few of the most prominent points which naturally present themselves; and may the grace of God which bringeth salvation through Jesus, the Messiah, quicken us together with Him as we proceed. Amen.

The first point, then, to which we would advert is, that GREAT SACRIFICE for the sins of the world made by the ever blessed God, in the person of His dearly beloved Son Jesus, and expressed in those memorable words, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him, should not perish but have everlasting life." Here is an incomparable sacrifice. Pause, and think of it. Behold the immaculate Son of the eternal Father, divesting himself, as it were, of all his august majesty and primeval glory which he had "before the world was"—laying aside His regalia of state, and bidding adieu, for a season, to the blissful courts of Heaven, to an angelic society, and the more immediate presence of Deity, descending on his beneficent mission to our fallen planet, and sojourning here among a race of rebellious mortals, subjected to numerous privations, enduring shame and contumely, suffering pain and wo, "a man of sorrows and acquainted with grief"—and finally, through wicked hands

He dies! the Prince of glory dies.
Lo! Salem's daughters weep aloud;
A sudden darkness shrouds the skies,
A sudden trembling shakes the ground.

Here is a sacrifice enstamped with the Divine impress. "For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners Christ died for us." It is rightly styled then in theology, "the sacrificial atonement," and in Scripture, "the propitiation for our sins," Here is truly a noble feature in the economy of redemption, the contemplation of which should inspire our hearts with the liveliest sentiments of gratitude for the divine benevolence. Well might holy "angels desire to look into these things.

And what finite mind can fully trace the joyous effects which will flow throughout all the blissful cycles of eternity, to every true believer in Jesus, consequent upon this sacrificial offering, beginning prior to the expulsion of our first parents from Eden—intimated in that precious promise, "it (the seed of the woman, Jesus) shall bruise thy head;" and more clearly developed in the prophetic era thus: "thou shalt make his soul an offering for sin:" and still more comprehensively set forth under the Gospel dispensation in the parable of the marriage of the king's son thus: "The kingdom of heaven is likened unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, tell them which were bidden, behold, I have prepared my dinner, my oxen and my fattlings are killed, and all things are ready; come, unto the marriage." Or, as is recorded in another place, "A certain man made a great supper and bade many. And sent his servants at supper time, to say to those that were bidden, COME, FOR ALL THINGS ARE NOW READY."

This event will be fully consummated in the Apocalyptic "marriage supper of the Lamb," amid the choral melodies of seraphim and cherubim, the harmonious anthems of innumerable redeemed intelligences, and the victorious shouts from the lips of sainted myriads in crowning Jesus King and Lord over all the renovated earth. "And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen: for the fine linen is the righteousness of saints." Hence, "Blessed are they which are called to the marriage supper of the Lamb."

Though we have but hastily glanced at this portion of our subject, yet we trust the relation existing between the sacrifice and supper is readily perceived, and that relation also in which the whole human family stands towards the same. Observe, the Lamb has been slain—the atonement made—a way opened for the happy recovery of man—"*All things are now ready,*" for their reception—the "robe"—"the best robe"—the "ring"—the "shoes"—the "fatted calf"—the "music!" The messengers of God have gone out in haste with the blessed invitation to all, "Come; for all things are now ready." O, who would not embrace so rich an offer as this? augmenting thereby, the joy of "the angels of God," (Luke, 15: 9, 10.) And does not he who would reject it, do so at the loss of immortal glory? Those who reject the invitation to the antepast of the marriage supper of the Lamb, as presented in the Gospel of the Kingdom, will never be called to participate in that glorious Jubilee of "the nations which are saved." But this is not all. There remains another sacrifice—another supper with which all such will have to do, which brings us to the consideration of

THE SECOND PART.

Now gather, every hungry bird,
And all the fowls of heaven;
A sacrifice is made for you,
A sumptuous feast is given.
The flesh of kings—of mighty men—
Of captains, great and small,
Come, eat your fill and satiate,
The supper is for all.

The sacrifice to which we would now lead your attention, is one of an entirely different character from that we have just discussed. We find that this sacrifice is identified with the impending catastrophe—the closing scenes of this wicked world—that it is made by the omnipotent God for a specific purpose, namely, to vindicate His attribute, *justice*, in the manifestation of His Judgment upon the wicked nations of the earth, which will result in the preparation of a great supper for the fowls that fly in the midst of heaven and the beasts of prey. We are aware that this passage, (Rev. 19: 17, 18,) by most commentators is regarded as most highly figurative—simply denoting the ascendency of Protestantism and its final triumph in the extermination of the papal power. We cannot think, however, that the passage is confined to this at all, and do not feel disposed to endorse any exposition we have yet met with on this singular text. That the downfall of the papacy is associated with this event, we have no doubt; but the idea that this event symbolizes exclusively the destruction of popery in the exaltation of protestantism, we must dissent from. Our humble opinion, (notwithstanding the book of Revelation abounds with figures and symbols) is, that this Scripture will have an actual and *literal* fulfilment. Not but that it may, together with this, symbolize a great moral revolution. yet we are strongly of the opinion, that this text will have a literal fulfilment—that carnivorous birds and beasts of prey, will actually feed upon incalculable quantities of human flesh in the great day of God.

We now proceed to show why we conclude this text will have a literal accomplishment. 1st, let us look at the chronology of this transaction. It is at the terminus of the seventh trumpet and sixth vial. It is located subsequently to the marriage of the Lamb, and the opening of the heavens which unfolds Jesus as the mighty Warrior accompanied by His heavenly-clad army on white horses.

We now turn back and hastily run over a few prophetic Scriptures, and observe whether they accord with, and affirm a literal view of our text.

"Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance and recompence; their feet shall slide in due time; for the day of their calamity is at hand, and the things that shall come upon them make haste," Deut. 32: 34, 35. "For I lift my hand to heaven, and say, I live forever. If I whet my glittering sword, and my hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood; and my sword shall devour flesh," vs. 40–42. "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it. . . . And I will punish the world for their evil, and the wicked for their iniquity. . . . I will make a man more precious than fine gold, even the golden wedge of Ophir, (implying that a very few will be spared, comparatively, in the general destruction, when God shall arise) and will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of his fierce anger," Isa. 13: 9, 11–13. "And it shall come to pass at that day that the Lord will punish the host of the high ones that are on high, and the kings of the earth upon the earth," Isa. 24: 25. "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved and the heaven shall be rolled together as a scroll. . . . For my sword shall be bathed in heaven; it shall come down upon Idumea, and upon the people of my curse to judgment," Isa. 34: 1–5. "I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, the Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day, from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground," Jer. 25: 29–33. "For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries; and the sword shall devour, and it shall be satiated and made drunk with their blood; for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates." Jer. 46: 10. "And thou, son of man, Thus saith the Lord God, speak unto every *feathered fowl*, and every *beast* of the *field*, assemble yourselves, and come; gather yourselves on every side to my *sacrifice* that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may *eat flesh* and drink blood; ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth. . . . And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. That ye shall be filled at my table with horses and chariots, with mighty men, with all men of war, saith the Lord God, Ezek. 39: 17–20.

The passages here transcribed most assuredly point to the closing scenes of earth, the epoch marked in the passage of the Apocalypse under consideration. The language obviously indicates a complete, universal slaughter of the wicked. We cannot conceive that it admits of a solitary exception. It evidently embraces the entire mass of the ungodly. e. g. "I will call for a sword upon *all* the inhabitants of the earth." Again, "The slain of the Lord shall be at that day, from one end of the earth even unto the other end of the earth."

3rd. The same catastrophe is brought to view by the Revelator, (Rev. 14: 19, 20,) under the figure of a great winepress. "And the angel thrust in his sickle into the earth, and gathered the vine, i. e.,—the wicked—and cast it (them) into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

By carefully examining these Scriptures and others of a kindred nature, (of which there are many, pointing down to the coming Crisis,) it will be difficult for the candid mind to evade the force of the argument, that the event presented in the text will literally be accomplished. The very nature of the case must establish this conclusion.

Reflect, for a moment, upon the woeful state of things in connection with this event. "Nation rising against nation, and kingdom against kingdom"—the ancient declaration of Jehovah verified: "I will give all the wicked to the sword"—every man's hand lifted up against his brother. See dynasties overthrown—kingdoms demolished—ecclesiastical systems swept away—institutions, civil and military, with all their pomp and splendor dashed in pieces—nations rushing to and fro like the waters of the troubled deep. Behold the entire world in one terrific and bloody struggle! How long, think ye, must such an awful state of things continue, ere it will necessarily result in the preparation of what God has called all the fowls of heaven and beasts of the field to come, and partake of, namely, "The Supper of the Great God?"

Here we see, then, that God, in the imposing movements of His providence, vindicates His justice by the manifestations of His righteous judgments upon the wicked and rebellious nations of the earth, while the fowls of heaven and the beasts of the field are provided with such banquet as shall satisfy their voracious appetites.

Thus, it appears, that the Sacrifice provides the Supper—that the Supper consists of flesh and blood furnished by the innumerable "slain of the Lord," from which every feathered fowl and beast of prey will be permitted to appease their hunger. "That they may eat the flesh of kings, the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of ALL men, both free and bond, both small and great." Surely, "The anger of the Lord shall not return, until He have executed, and till He have performed the thoughts of His heart; in the latter days ye shall consider it perfectly." And in view of this great and terrible day of the Lord, do we not see the force of the Revelator's inquiry? "Who shall be able to stand?"

And now let us compare the Sacrifices and Suppers and mark the striking disparity between them. Observe in the first, "This unspeakable gift,"—God spared not his only Son, but delivered Him up for our offences, and raised Him again for our justification. Consequently, provision is made in the everlasting Gospel for helpless, starving, dying men, that they might be cleansed from their sins by the blood of Jesus, clothed with the garments of salvation, filled with good things from the treasury of Heaven, and live forever, praise God—which will finally result in the Apocalyptic feast, or "Marriage Supper of the Lamb," Hallelujah! That will be celebrated by redeemed and holy beings through the ages of eternity; the supper of the great God will be limited to a period of time sufficient to vindicate the justice of God. The participants in the former are "sealed with the Holy Spirit of promise," "and kept by the power of God through faith," in Jesus; the partakers in the latter are the condemned of God, because they believed not in His Son. The former are not hurt with the second death; the latter must suffer the pangs of that death—their merited and inevitable doom. The former enjoy an earnest of this glory to be revealed; "being justified by faith, they have peace with God, through our Lord Jesus, the Messiah, and rejoice in hope, the love of God is shed abroad in their hearts by the Holy Ghost which is bestowed upon them; the latter also experience an antepast in those painful apprehensions, that "certain fearful looking for of judgment, and fiery indignation," which will ultimately destroy all the adversaries of Jehovah. In the former case it was optional for each to accept or refuse the gracious invitation; in the latter it is compulsory—the impenitent sinner is compelled to share in the awful scene.

Again: these eventful scenes open before a wonder-stricken world, at one and the same time. While the sainted myriads are chanting their victorious anthems before the great white throne unto the August One which sitteth thereon, the rejecters of God in the Gospel of His Anointed, are enduring "tribulation and anguish," as it is a righteous thing with God to recompense tribulation to such.

And now, in conclusion, what do we learn from the contemplation of this momentous subject? Is there not much presented for serious reflection?

We observe then, that each individual of the human family must either be identified with the Marriage Supper of the Lamb, or the Supper of the Great God. Ye who have chosen the former, gladly embraced the proffered invitation given in the Gospel—in all your trials and afflictions, which number many, (Ps. 90: 19,) your persecutions, your adversities under all the vicissitudes of this present life, do not be discouraged; look upward—look forward—let your hearts be cheered with the prospect of soon beholding the glad morning of the resurrection in all its ineffable splendor and glory, and Jesus coming in clouds of Heaven to redeem and glorify His Church. Then shall ye partake of His glory in the coronation scene now at hand.

O hail, happy day!
That brings us joy without alloy,
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And O, impenitent sinner, living devoid of hope and without God in the world, wilt thou thus remain, thy stubborn heart still proof against Almighty love, running wild thy downward course to death, away from God, from Christ, from every holy influence designed to save, art thou determined thus to live? An awful doom awaits thee—the dreadfulness of which no human tongue may yet unfold, from which there's no escape—mark well thy fate. Wilt thou still resist sweet mercy's call? 'tis written, there in characters most legible, in God's Holy Book—the sacred volume read, and ponder deep. Then turn, O turn, while yet there's hope; from all thy sins turn unto God and live. Do not delay. Time's last moments now are near to close, and the strong angel-cry—"'Tis done" will soon be heard, while thundering tones of the last Trump shall shake the earth and skies, and then quick summoned with the millions that shall rise either to mingle with those who shall celebrate "The Marriage Supper of the Lamb," or be consigned among that number who shall constitute "The Supper of The Great God."

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Br. Graham and family seem to count it all among the light trials—not worthy to be compared with the future glory. His health had been poor since August last. Had a siege of the ague. His labors were, by God's blessing, taking effect, and he had to lay down his arms when the battle was on the turning point, in consequence of sickness.

Some one of the "baser sort" poisoned his horse, and it died. Those that did it belong to the "little horn" family, no doubt, for it was done in connection with a discourse on that power. This was quite a loss to our brother just after he had spent much in coming on; for he needed the animal more than ever. I expect soon to see him again, as I am going to help him break up that new field, the Lord willing.

Since I returned, I have been laboring some 150 miles South of this place. In the eight weeks I was absent, I preached forty-nine sermons in different counties, to some effect, I trust. I had some hinderances by other denominations, which prevented much being accompanied. The result I leave. It was very difficult to get a house for any length of time, in which we could hold meetings. The different denominations were holding protracted meetings which broke up the appointments and deprived us of a house. There seemed to be much strife among the sects to get the first position. Each party striving for the first claim, or to get the pre-eminence over the other. In this I may misjudge, but acts speak for themselves.

Of course, all are friends, but when the Advent doctrine is introduced, they have but little relish for that. Nevertheless, truth carries a weight with it. Ah, it is a savor of life or death. But I will not write more now. If you have room to spare in your columns, and have nothing more interesting to fill your paper, I may frequently contribute a mite. We have been quite well most of the time except colds.

W. PRATT.

P. S. If any friends wish information from the West, I will cheerfully write and give them all I know.

W. P.

BR. PRATT:—Whenever the Lord will, we would be happy to hear from you.—ED.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER STREET, BOSTON, MASS.

JONAS MERRIAM, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, MARCH 26, 1856. VOLUME 3, NUMBER 32.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF

JESUS CHRIST.

J. D. C. WHEELER, Printer, - - 167 *Hanover St.*

Terms of Subscription to be Paid IN ADVANCE.

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For the Crisis

Faith in God.

By D. N. Kidder.

"And he said behold the fire and the wood; but where is the lamb for a burnt offering?" Gen. 22: 7. How often have I tried to imagine the feelings, and to get a glimpse of the faith and confidence of this truly Christian man, while on his journey to the place where he had been directed to offer his only son for a burnt offering! See them as they silently pass along, bearing the required articles, as the lad supposes, till, at once, the thought came rushing to his mind with regard to the lamb, and he anxiously inquired, "father, see here is the wood and the fire, but where is the lamb for a burnt offering?" Imagine, if possible, the emotions of that father as he looks upon that promising son, his eyes beaming with filial love as he makes the inquiry. Surely naught but consecration entire could enable him to make the reply, "My son, God will provide himself a lamb for a burnt offering."

Thus I believe it is with every truly consecrated child of God in these days. They plainly discover a highway, hidden from the sight of the ungodly and worldly professor, cast up for the redeemed, and letting go the world and their good name, they walk right out upon the plain promises of God's word regardless of the scoffs and contempt of friend or foe—all things laid upon the altar—with the strongest assurance that God will provide. When we thus present ourselves, however poor in this world's goods—the way looking dark and the door apparently closed against us—God does accept the willing mind, and provide himself an offering.

Within the last few days an incident has occurred in my own experience which has forcibly reminded me of this truth. When I sent my last remittance for the *Crisis*, it was the last cent I had, and I thought within myself, when this subscription is out, what shall I do without the paper? I regard it next to my Bible. Here I am scoffed at and scorned—friends unwilling that I should *read*, much more that I should *pay* for the *Crisis*. I unworthy and unwilling to receive it without some little compensation to its devoted conductors, and what shall I do? The thought came to my mind, "Trust in the Lord—no good *thing* will be withheld from them that walk uprightly." If I am His, and the perusal of the paper is for my good, He will provide. Thus I stood and watched with no little interest the arrival of each no. till the last but one. About that time a relative called, and after stopping a few moments, he took from his pocket-book a dollar note, inquiring if I wanted it? I replied almost involuntary, while my eyes instantly filled with tears and nearly prevented my speech, "yes, *thank the Lord*. I thought *He would provide*," and told him what I intended to do with it. And now here enclosed, I send the same to you to pay for the *Crisis* another six months, should time continue so long, and with an increase of living faith in God's word, I ask, is it not better to trust in the Lord than to put confidence in princes?

I am more and more convinced of the exceeding sinfulness of unbelief—distrusting Him who hath said, "all power is given unto me in heaven and in earth." Never have I viewed this wicked, cruel sin in such light before, and never before has that little word, *faith*, appeared so full of meaning, and clothed with such beauty, excellency and glory as now; and, at times, within the last two years, I am led to inquire, why such life, light, faith, love and glory filling the soul, if laboring under error? It cannot be. I have earnestly sought with all my heart to know the truth, and have a strong desire and determination to obey the same; and never, for one moment, have I seen cause to repent, or retrace my steps, or even to *look* back. No; onward, onward is continually sounding in mine ears, while daily the light of divine truth plainly shows that the word of God is being and will be fulfilled to the very letter; and that even before our eyes, and, in such a manner, that no sincere lover of Christ can fail to see, if they WATCH as He has commanded them to do. But how painfully true will be that Scripture which saith, "Nevertheless when the Son of man cometh, shall he find faith on the earth? How few of the great mass of professed Adventists, will be *ready* and *waiting* for Christ—the glorious, triumphant King—when He comes, even should that event transpire the ensuing spring. How few will welcome him back to earth again! Nevertheless, there will be a company that will wait for Him from Heaven.

O, my dear Brn. and Srs., one and all, try to be found in that company—hold on to God a little longer—His strong arm will surround you—He will not let the waters overflow you—He careth for them that are His, and will gather the *wheat* into the garner. Try to have all that mind that was in Christ—our living Head—bear with meekness and patience the scorn, contempt and ridicule that is heaped upon your head for *Christ's* sake. Love and pray for your enemies. This will require you to dig deep and lie low; nevertheless, it can he done. Your are not to wait for your enemy to break down, confess and ask your forgiveness, no! you must forgive from your very heart the selfsame day; for none will presume to live a day without prayer, and this is the example. We must live according to the pattern, or we are none of His. Truly the way is straight and few there be that find it. It requires all the Christian graces to be brought into perfect and complete exercise, to make a *Christian*. Daniel said that many should be purified, made white and tried; and if these are the days spoken of by that prophet, let us see to it that we endure the *trial* even to the *end*. We need to *pray much* that we may be kept by the power of God through faith, in order to abide the day of His coming which is close at the door. Amen and amen.

Your sister, waiting for redemption,
Bristol, Feb. 23, 1856.

For the Crisis.

Letter from Bro. Burnham.

BRO. MERRIAM:—Our Brethren all over the land are rousing up, and prospering in the work of the Lord. I hear blessed reports from far and near. O, it is like cold water to the thirsty soul! Praise the Lord. Let all be encouraged, we will soon be home. We will not faint or grow weary now, since we have come so far. Let Devils howl, let demons trifle, let men mock, let apostates reproach, let hell and earth combine their rage. We are on the right course, and God helping, we will finish it in triumph. Amen, and amen.

EDWIN BURNHAM.

For the Crisis,

Duty of Watchfulness.

By A. Ross.

BRO. MERRIAM:—Having enjoyed the privilege of spending a Sabbath with friends in my native town, which has not been the case before for some length of time, I seat myself to communicate a few thoughts to the scattered flock of God. I confess I never felt more unworthy of the undertaking than I do now. And were it not for the conviction I feel that it is my duty, my inability to instruct or edify, would keep me from making the effort.

It is known and felt by every one, that we have fallen upon strange times. Not only the Bible student, but the statesman sees in the events of the day as they pass in grand review, the sure precursors of a coming storm. And though, at present, there may be a more pacific state of things in appearance, which will give the world one more opportunity of raising the false cry of peace and safety, I believe it will only prove to be a lull before the general storm which will sweep earth with the besom of destruction. Now is the time to set a constant watch lest we stumble upon the dark mountains of unbelief, and the Master come and find us sleeping. Jesus says: "What I say unto you, I say unto all, WATCH." This commandment is general in its application. It does not merely apply to persons of some particular calling, but to all, in every condition. To the minister of Christ who labors in word and doctrine, and also to the lay member acting in a more private capacity. Says the Alpha and Omega—"if thou wilt not watch, I will come on thee as a thief." O, how significant the term, *watch*,—when viewed in a Biblical light it implies, 1. Inspection. 2. Prospection. 3. Expectation.

1. Inspection signifies an oversight, or close examination of our hearts in the light of God's revealed word. How necessary this self-examination. David prayed that God would teach him the number of his days, that he might apply his heart to wisdom. And again he says: "Stand in awe and sin not; commune with your own heart upon your bed and be still." Again: "I call to remembrance my song in the night. I communed with mine own heart, and my spirit made diligent search." Says the Apostle Paul, in writing to the Corinthians, "Examine yourselves whether ye be in the faith, prove yourselves. Know ye not that Christ is in you except ye be reprobates?" Again: "Let a man examine himself, and so let him eat."

An inspection of our thoughts,—our motives,—our intentions and purposes, makes it necessary that we have some standard to bring ourselves to. To whom shall we look as a model of holy living, save Him who lived our example and died our sacrifice? View Him as His character is set forth in the record His Father has given of Him. Majestic sweetness sits enthroned upon His brow,—while His lips—O, how full of grace and truth. No angry passion lurks in His bosom, no cruel envy there. When smitten upon one cheek, He turned the other also. When persecuted, "He threatened not, but committed himself to One who judgeth righteously." Is it in our hearts to imitate His example? Look and see. It is not enough for me to present a fair exterior, while the private character is corrupt. There are those whose public life is irreproachable—they make a fair show in the flesh—are eloquent in the pulpit, and draw around them a throng of admirers; but "unto their assembly, mine honor, be not thou united." When He who searches the hearts, and tries the reins of the children of men, shall come in judgment, where will such persons be found? Only one answer can be given. God save us from making an empty boast of inward joys and sins forgiven, while we are slaves to lust.

2. To Watch, implies Prospection, or the act of looking forward in anticipation of a good time coming. Now the Lord has promised us such a time, when the pilgrim will be blest with immortality. Hence the consistency of looking forward to the day of deliverance, and earnestly desiring its arrival—where, rivers of gladness water all the earth, and clothe all climes with beauty. The reproach of barrenness is gone—the fruitful field laughs with abundance, and the land once lean, or fertile, only in its own disgrace, exults to see the thistle curse repealed.

3. To Watch, signifies Expectation, or hope, trust, prospect of good. Men who engage in some worldly enterprise, endure the incidental hardship, because there is a prospect of reaping a benefit from their labor. It is on the same principle the Church is called to act. Our life in this state of mortality is that of hope and expectation. This world is not the home of the saint, in its present condition. It affords him no resting-place. He is but a way-faring man whose face is set toward the celestial city,—and while faith has explored its streets of gold, and looked with delight upon its pearly gates, and walls of jasper, and listened to the sweeping strains of melody chanted by seraphic legions, so enraptured is his soul with the bright prospect of coming glory, that earth's richest music falls lifeless around him; the hum of worldly business and the funeral knell greets his ear alike. Such persons are looked upon by the worldling as mad, or beside themselves, and the taunting remark is often made, "what would become of the world, if every body was like them?"

Similar remarks were made in primitive times, when the Church was so pure that she disdained the offer of any other arm of support save that of her Beloved. And shall we, upon whom the ends of the world are come, court worldly influence now, just as the Bridegroom is to appear for the redemption of His bride? God forbid. O let Zion's Watchmen all awake. Let the Church generally awake and shake off dull sloth; for now is our salvation nearer than when we first believed. Now we stand amid the closing scenes of the Gospel dispensation, in grand review—they are passing—the voice of the day of the Lord is heard, and soon the mighty man will cry bitterly; and while war is lifting his helmet to his brow,

"O God protect thy people now,"

is the prayer of A. Ross.

For the Crisis.

PAWLING, Feb. 4, 1856.

DEAR BRO. MERRIAM:—I have thought it might benefit some way-worn pilgrim to give a brief history of my pilgrimage thus far. I have been travelling the road about ten years, since I started on my journey, I had been serving the prince of the power of the air for a long time, and it was hard getting released from him. In fact, he lays claim to me yet, and tries by every means in his power to win me back, sometimes by persuasion, and at other times by compulsion; but yet, I am striving to serve the Lord.

When I first experienced religion, I joined the M. E. Church on probation, and was finally taken in in full fellowship, baptized after their manner—that is, by sprinkling; but that did not satisfy my conscience. All went on quite well for about six months, when I fell in with a book which opened my eyes to the fact that the Churches was proud and corrupt; but while it showed me that the Churches were wrong, it did not give me anything better. I read my Bible, and prayed the Lord to show me the truth; but I was too much like one of old that asked, what is truth? and went away without waiting for an answer. I finally dissolved my connection with the Church entirely. Still I persevered in my study of God's word and prayer. I joined the Church again, and tried to feel that I was wrong and they were right. Afterward, in the course of God's providence, I came to this place and united with the Church.

After coming to this place, I was told about the monstrous doctrines of the Adventists. I thought the doctrine that man had no immortal soul, absurd. I could get along with the nearness of the Advent; but the idea that I had no pre-eminence over the beast at death, was too humiliating. But although I shunned them as heretics for a while, yet necessity drove me into their company, and their conduct showed, to my astonishment, that they were Christians. Finally, I ventured to converse upon the subject, confident, however, that they were mistaken, and I hoped to show them their errors. I sought from the Bible, (not from Church creeds) for evidence, to support my doctrine; but all my strong reasons ed me nothing, and, to my mortification, I found truth to be with those poor, despised ones. I had prayed to be led into the truth, and now, to be on the side of truth, I must become an outcast like them. What should I do, dependent as I was, upon the community for their patronage? I was in a narrow straight—the prospect of gain on the one hand, and truth with the prospect of poverty and contempt on the other. I almost made up my mind to stick to the Church, right or wrong; but this gave me no peace, and finally, I made up my mind to go for truth, and leave the event with Him who numbers the very hairs of our heads. I thank the Lord that after living about two years in this way, and passing through many disappointments, I am not tired of the pilgrimage, but believe we are near the promised land—and I still desire to be lead into the truth. *

For the Crisis.

Letter from Bro. E. Burnham.

NEWBURYPORT, March, 17, 1856.

BRO. BROWN:—I embrace the present moment to write, as you requested, my *reasons* for believing the flood of Noah's time to have been universal.

1. The Bible reads so. "All the high hills under the whole heaven were covered." See Gen. 7: 19.

2. Traditional intelligence is collected from all nations under Heaven of there having been a universal deluge.

3. The deposit of sub-marine matter, as pebbles, sand, shells, &c., presented to the examiner on all the hills and mountains of importance on the earth, prove that the waters of the sea have once rolled over the earth universally.

4. It is abundantly evident that Geologists have the right of it in saying, "what was once the bed of the ocean, is now the upland of the earth, in many places, and what was once the upland of the earth, is now the bed of the ocean in many places." This is proved by irrefutable testimony. Hence we argue universal aqueous change by the flood.

5. Thick-skinned animals that bear the characteristics of having been inhabitants of the tropical regions of the earth, near the equator—such as elephants—have been discovered by multitudes embedded in solid ice at the extreme north—as far as human beings have penetrated. Hence, we argue, that the waters of the seas have rolled over the equator, *en masse*, at some former time, and bore the animals northward, where they became *ice-preserved*. When was it but at the flood?

6. The existence of "frigid conglomerate" proves the universality of the flood. In the glaciers of frozen regions, several deposits of many sorts of animals, plants, and shells, in huge quantities, of various climes, lands, and seas, have been found tumbled, *pell mell*, in together—and thus frozen. This must have been done by universal aqueous action. What action but the flood?

7. Coal deposits are another argument of the universality of the flood. Coal is of vegetable origin, and gives proof of having been deposited by water action, indisputably. It is, in a manner, a universal action of water. To me, there is no difficulty in believing that action to have been the flood, some *infidel Geologists* to the contrary notwithstanding!

8. The peculiar *lay* of the strata of earth in many parts, to a great extent, shows it to have been the result of swift moving waters in mighty quantities at a time. This is also an almost universal thing; hence, again, universal action of water is argued.

9. Salt deposits in various parts, the result of aqueous action, is an argument of no small power.

See Fairholme's Scripture Geology, for proof of all this.

EDWIN BURNHAM.

For the Crisis.

Letter from Sr. L. D. Cannon.

PLEASANT VALLEY, March 6, 1856.

Col. 3: 12—14, "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on Charity, which is the bond of perfectness."

We sometimes think and say, if any who have offended us will confess their fault, we will forgive; but we must remember, it is written, "Forgive and ye shall be forgiven." We may say again, James tells us to "confess our faults one to another." He also says, "Pray one for another." Christ says, "And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in Heaven, may forgive you your tresspasses. But if ye do not forgive, neither will your Father which is in Heaven forgive you your trespasses." This was spoken expressly to the followers of Christ. It is perfectly clear that there is no forgiveness with God towards us, if there is not forgiveness in our hearts towards our Brethren and Sisters, even if we count them our enemies.

Think of the answer given by our blessed Master, when inquired of by one of His disciples, "How oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven." Have we done this? If not, may the Lord help us to come up to the Gospel rule without murmuring. Let us cultivate a spirit of forgiveness one towards another, strive to come into the unity of the spirit, and heed the admonition of Paul, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor; and evil speaking, be put away from you with all malice; And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake, hath forgiven you." James says, "It ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." This is not the spirit which we need in these last days, when looking for the revelation of Jesus Christ from Heaven. Let us ask God for the "Wisdom that is from above which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Have we all that Charity spoken of, 1st Cor. 13 ch., "Charity that suffereth long, and is kind, charity that envieth not, charity that is not rash, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the Truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity," or love, "never faileth."

If there be not *love*, there is no union. Christ has many times commanded us to love one another, and He says, "Ye are my friends if ye do whatsoever I command you." Let us prove ourselves what we profess to be—the disciples of Christ, by keeping His commandments, especially the *last* or *new commandment*, which He gave to His disciples as He was about to leave them. "Love worketh no ill to his neighbor; therefore Love is the fulfilling of the law." We read in James, ch. 2, "For whosoever shall keep the whole law, and yet offend in one point, is guilty of all. Let love be without dissimulation." Let it be a heart work.

Paul speaks to the Thessalonian Church in language like this. "And the Lord make you to increase and abound in love one towards another, to the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." Peter would have us purify our souls in obeying the truth through the Spirit unto unfeigned love of the brethren; and then he says, "See that ye love one another with a pure heart fervently;" and speaking of brotherly love and kindness and charity, he says, "Let these

things be in you and abound." We have no promise of an entrance into the Kingdom, if we are destitute of these Christian graces. He also says, "Be of one mind, having compassion one of another, love as brethren, be piteous, be courteous. Not rendering evil for evil, nor railing for railing, but contrariwise blessing."

We are told that "The end of the commandment is "charity out of a pure heart, and a good conscience, and of faith unfeigned." John, the beloved disciple, gives us some very good lessons in his 1st Epistle 3d ch. Let us read and practice. Brethren and Sisters, let us all "Abide in Him;" that when He shall appear, we may have confidence, and not be ashamed before him at His coming.

LUCIA D. CANNON.

The World's Crisis.

BOSTON, MARCH 26, 1856.

The Millenium.

No. 6.

Isa. 25: 6, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

"And in this *mountain*," i. e. Kingdom of God. The "feast of fat things" here spoken of, presents, in a most striking manner, the rich blessings and heavenly enjoyments of those who shall inherit that Kingdom. The richest viands—the most refined beverage is taken to represent the pure blessedness—the unalloyed pleasures of the immortal world.

"And He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations." v. 7.

It will be recollected that Moses, after being admitted to the immediate glorious presence of the Deity, had become so far a partaker of the Divine nature, that the children of Israel could not endure the brightness of that *glory*, because of the unbelief and sinfulness of their hearts. But the saints having been changed into the image of Christ, from glory to glory, by the Spirit of the Lord, will be able to behold with open face the unvailed glory of God.

There has ever been since the fall, a cloud of darkness overhanging the world, and shrouding the earth in a pall of spiritual night; but when the regeneration of the heavens and earth takes place, the shades of moral darkness will flee away—the clouds will be dispelled—and all Nature will chant the praises of the great Renovator; the glory of God and the Lamb will beam from every object, and all the occupants of the celestial land will rejoice in the light of everlasting day. As the Prophet Zachariah expresses it, "The light shall not be clear nor dark," or not *clear in one place* and *dark in another*, as it is now, "but it shall be one (universal) day which shall be known to the Lord. "Not day, nor night," or, not a succession of day and night, as in the present world; "but it shall come to pass, that at *evening time* it shall be light," or, light in the evening as in the morning; in other words it shall be universal and everlasting day.

But when shall this scene of glory and triumph transpire? This question is fully answered in the succeeding verse.

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it." v. 8.

"He will swallow up death in victory"—says the Apostle, (1 Cor. 15: 54,) "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

"And the Lord God will wipe away tears from off all faces." In describing the glorified state of the Church in the renovated earth, the Revelator says, (Rev. 21: 4,) "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

"And the rebuke of His people shall He take away from off all the earth." The fact that death is swallowed up in victory, determines the chronology of this passage to be subsequent to the resurrection; and the fact that "the rebuke of God's people (or the curse) shall He take away from off all the EARTH," demonstrates the locality of the immortal Kingdom to be on the earth. I see no possible evasion of either of these points. If the residence of the saints after the resurrection is not here proved to be on the earth, it would seem impossible to prove any doctrine from the Bible; for surely no one will contend that the curse will be removed to prepare the earth for the abode of the wicked.

In v. 9, we have the shout of the ransomed when they behold the Deliverer coming to Zion, and unto them that turn from transgression in Jacob, saying, "Lo! this is our God; we have waited for Him, and He will save us." In vs. 10—12 we have the record of the destruction of the wicked, and in the succeeding ch. (26,) we have the song of redeeming love. "In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the LORD JEHOVAH is everlasting strength." Is. 26: 1–4.

Question.

BRO. MERRIAM: I would like to ask if there is more than one passage in the Bible which, if rightly interpreted, would teach *the resurrection of the wicked?*

The passage I refer to is in John 5: 28, 29. If the resurrection of the wicked is the teaching of the Bible, what shall I do (believing, as we do, that death is extinction of being) with Luke 20: 35, 36; also the entire 15th ch, of 1st Cor.?

A constant reader of the *Crisis*,

ALVAN T. BLISS.

REPLY.

If there be any doctrine taught in Scripture in clear and unequivocal language—a doctrine lying at the very basis of Christianity, as one of the most prominent features of the Divine economy, it is, in my apprehension, the doctrine of the resurrection of the dead through the atonement of Christ. Great and unspeakably glorious light has been thrown upon the nature of the atonement, within a few years past, through the Advent doctrines. It now appears clear as the noon-day sun, that Jesus "gave himself a RANSOM FOR ALL," 1 Tim. 2: 6—"a propitiation not for our sins only, but also for the sins of the WHOLE WORLD,' John 2: 2—that He "is the Savior of ALL MEN, especially of them that believe," 1 Tim.: 4; "And the bread that I will give is my flesh which I will give for *the life of the world.*" Jno. 6: 51.

Now suppose the Allied Powers of Europe should pay the full price for the redemption of all the prisoners taken at Kars by Russia, would not every prisoner have to be delivered up by Russia? Could they reserve as many as they chose of the number? No; certainly not. The contract includes the entire body of prisoners. Just so Jesus paid the price of redemption for every son and daughter of Adam; and as without their own agency they go down into the grave, so without their own agency they will come up again. And those who believe God and fall in with His plan, will come up clothed with the power of an endless life: while those who willfully reject this blessed economy of grace, and do not through this hope purify themselves, even as He (Christ) is pure, will come up to reap corruption, and die the second death; because they would not accept of eternal life through Christ.

Suppose we should hear Jesus affirm, as He did in John 5: 28, that "the hour is coming when ALL THAT ARE IN THE GRAVES shall hear His voice, and shall come forth," could we have disputed His sacred authority, and replied that only a small proportion of them that are in the graves would ever hear His voice and come forth? Or suppose we should attempt this, and assert that none but those who *had done good* would come forth, and that would be at, or unto a *resurrection of life*, and that He should then assure us those also who *had done evil* would come forth unto the *resurrection of* DAMNATION, would not the fact be forever settled in our minds, that not only the righteous, but also the *wicked* would have a resurrection?

The resurrection here spoken of could not have been a *moral* resurrection, unless it can be made to appear that all who are *spiritually dead* will have aspiritual resurrection; it, therefore, must necessarily include all who are *literally* "in the graves."

Again; how can we possibly contend that there will be no resurrection of the wicked, or unjust, when the Scripture distinctly and unequivocally announces the fact "that there will be a resurrection of the dead, both of the just and UNJUST?" Acts 24: 15.

The Apostle warned men in his day that after their hardness and impenitent heart they treasured up for themselves wrath against the day of wrath; and Peter assures us that the Lord knows how "to RESERVE the unjust unto the *day of judgment* to be punished;" and that the heavens and earth that then were, "are reserved unto fire against the day of judgment and perdition of ungodly men." And when the judgment takes place, and the dead are resurrected, Rev. 20th ch., we find they are judged "according to their works," and "whosoever was not found written in the Book of Life, was cast into the lake of fire."

But you inquire, what shall be done with Luke 20: 35, 36? It reads thus: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."

The word here rendered "to obtain," is sometimes used in the sense of striking or hitting an object, which would remind us of the Apostle's idea of aiming at the mark for the prize, i. e., the immortal inheritance. The word rendered "world," is *aioonos*, age. The sense of the passage is, those who shall be accounted *worthy to obtain or enjoy that immortal age*, which we can apply to none but the righteous.

"And the resurrection from the dead"—the sense of the original does not appear to be fully conveyed by this expression, for the article is repeated in the Greek, being placed both before and after the noun, thus: *tees anastaseoos tees ek nekroon*, literally, *the resurrection the from the dead*. The force of the expression is this: the resurrection, viz. that which is *from the dead*. It is not simply a rising up of the dead, but a rising up from among the dead, which, to my apprehension, implies the "*first* resurrection."

Paul presents the same idea in the remark he made (Phil. 3: 11,) "If by any means I might attain unto the resurrection of the dead." The word here rendered "resurrection," is not the common word used in the Greek for resurrection. The word which is used in all other passages for resurrection is *anastasis*, that which is here used is *exanastasis*—implying the same thing as the expression in Luke 20: 35—viz. a rising up from among the dead. Thus Jesus is spoken of (Rom. 1: 4) as "declared to be the Son of God with power by the resurrection *from the dead*;" i. e., it was demonstrated by the power of God exercised in behalf of the Savior in bringing Him up from among the dead, that He was the beloved and honored Son of God; for while others were still held by the power of death, Jesus was delivered and "raised up *from the dead* by the glory of the Father."

In respect to the 15th ch, of 1st Cor., I would say, that the Apostle is writing to Christians, and therefore describes particularly the glory of the first resurrection, at which those who have done good are to come forth unto the resurrection of life. But he makes the platform of the resurrection in general, broad as that of the sentence of death; so that all who stood upon the one, will stand upon the other. "For as in (the first) Adam *all* die, so in Christ (the second Adam) shall ALL be made alive," v. 22. "But every man in his own order," v. 23. The word rendered "order" is used in military language to signify a certain division of an army, as a cohort, squadron, or legion. The idea here conveyed is, that every man will be resurrected in his own proper company. Thus this passage clearly reveals the fact that all the human race will be resurrected, and that there will be different classes of men at their resurrection.

For the Crisis.

Letter from Bro. S. M. Tatro.

COLLINSVILLE, Feb. 3d, 1856.

BRO. MERRIAM: Having had a desire to write you for some time, I embrace this opportunity with pleasure. Am sorry to say that religion is at a very low ebb in this place, at present, although last summer the Adventists here supported three social meetings each week, and they were well attended. Now we have but one or two, and those but thinly attended. Really the reason is plainly enough to be seen. It is a want of that love spoken of in Rom. 13: 10, "that worketh no ill to his neighbor." We are too prone to forget that we should love our neighbors as ourselves. Our object should be to do all the good in our power, and as little harm as possible. Now to show our neighbors that we love them, is to deal honestly with them, and if we see them in danger, remind them of that danger. If we know a way of escape, point them to that; not treat them as spies when they come in to our meetings; for in doing thus, we exclude those whom we might otherwise benefit. Suppose they do not believe as we do, let them come to our meetings. We can present to them our blessed hope in the love and truth of it, and they may see the truth and embrace it, and be numbered among those that shall be saved, when Christ shall come to make up His jewels.

O, Brn. and Srs. let us try to exemplify the religion of our blessed Lord and Master in all we have to do with the world. As I perceive the nations are being gathered to the battle of the great day of God, I am led to cry out with all my soul, Lord, prepare me for thy coming and Kingdom. My prayer to God is, that He will unite His people in this place; for a house divided against itself cannot stand. When I think of the holy city that John saw coming down from God out of heaven, in its riches, and splendor, and sublimity; and that these glorious mansions are for the poor pilgrim, who has no continuing city, but is seeking one to come that will stand forever; my heart rejoices in the prospect. We shall meet the loved of earth whom death has sundered from us here. O, praise God—our deceased friends shall live again, and we, if faithful, shall with them be made immortal, and reign with Christ forever. O, that blissful home! where every object that meets the eye, and every sound that salutes the ear, will ravish the senses with unutterable delight!!

O, happy, thrice happy company! when once you have reached that blessed home, you will have gained endless bliss. You then can sing redeeming grace and dying love. O, I long to be there, where no sorrow or care can disturb that sweet heavenly rest. Then Brn. and Srs., seeing that so great joys await us, let us lay aside every weight—and the sin that doth so easily beset us, and run with patience the race set before us.

Your Bro. waiting for redemption,

SAMUEL M. TATRO.

For the Crisis.

Letter from Br. Wm. McCullock.

NORTH ADAMS, Jan. 29, 1856.

BR. MERRIAM:—The *Crisis* is still a welcome visitor in my family, and I hope to have it continued while time shall last: for by it we get light upon the Scriptures of truth which mark the Pilgrim's pathway to the promised land. Truly, the land is nearing. This is a matter of rejoicing to those who endure the trials of their faith which is more precious than gold.

There are a few even in North Adams that have not denied His name, while there are others that have forsaken their first love, and forgotten that they were purged from their sins; and since they have tasted the good word of God, and the power of the world to come, and now fallen away, I fear that it is impossible to renew them again unto repentance. O what a condition such are in—the judgment of a righteous God about to overtake them, while they have laid down their watch, and are so overcharged with the cares of this life, that that day will come upon them unawares. But O, the happy meeting of those that have not proved traitors to the cause of Christ. I often think of the time when we shall not be separated from the faithful little flock that "shall walk with him in white."

Dear Brethren, let us remember our beloved editor at the throne of grace, that we may stay up his hands, not only by our prayers, but by our prompt attention to the pecuniary aid requisite for the support of the paper. This is a medium through which we can converse while separated from each other. May it be the will of God to have it continue till the revelation of His Son from Heaven, is the prayer of your unworthy Brother, seeking that rest that shall remain for the people of God.

WM. MCCULLOCK.

The prayers of the Church is what of all things I desire; for perhaps no one needs more wisdom and grace than myself, and few feel their unworthiness and responsibility more than the humble servant of the Church who has the care of the *Crisis*.—ED.

For the Crisis.

Letter from Bro. S. Braley.

WARDSBORO, VT. Feb. 24th, 1856.

BRO. MERRIAM: Were I in the midst of a social meeting of Adventists, I should feel it a duty and privilege to stand as a witness, and give a reason of my hope. We as a people are a tried people; but our trials have been made the more severe for the want of knowledge, on our part. I have before me an old Chronological Index of Scripture History (by whom prepared I know not:) against the date 445 B. C. it reads thus: "Nehemiah is appointed deputy governor of Judea, and rebuilds Jerusalem." If the 2200 days commence at that point, the truthfulness of their Chronology will be tested soon. Have we any other evidence of the nearness of that great and tremendous day of the Lord, independent of Chronology? I think we have much. The signs are all in the past, the midnight cry is now being made.

Dear brethren and sisters, let us be of that number that shall be watching and waiting for the coming of the Lord. Viewing the subject as it really is, we have reason to take courage. We know it can be but a step to the consummation. We know the Lord hears and answers prayer; therefore let us pray without ceasing that we may be enabled through faith to lay hold of His exceedingly great and precious promises which are given to us, that through these we may become partakers of the divine nature; let us look at one of these above named promises, John 6: 37–40, "All that the Father giveth me will come to me, and him who cometh to me, I will in no wise cast out; for I came down from heaven, not to do mine own will, but the will of him who sent me. And this is the will of the Father who sent me, that of all which he hath given me, I should lose nothing, but should raise it in the last day."

Yours in hope,

S. BRALEY.

For the Crisis.

Letter from Bro. W. Shepherd

ELIZABETH CITY, N. J., March 14, '56.

BRO. MERRIAM: I learn through the *Crisis* that Bro. W. Sheldon proposes soon to take his journey west, in order to preach the everlasting gospel and herald forth the coming of the "King of kings," and that he wishes to take with him a good supply of tracts for gratuitous distribution. Now this seems like a laudable enterprise, and we would say God speed thee. The truth is, I have but little of this world's goods, but, notwithstanding, by the help of God, who giveth richly all things needful for us through Jesus Christ, I propose to become one of one hundred who shall make up the sum of one hundred dollars to supply Bro. Sheldon with tracts for his western tour. Some may say I cannot spare a dollar, but would like to contribute towards the object. Then give fifty cents' and if you cannot spare that, give twenty-five, and so let us have the sum made up at once. Now what is done, Brn., must be done quickly. There is no time for slumbering or sleeping here. God help the children to move in this matter. Make up the sum at once. Send in your portions to the *Crisis* office, and if there be any surplus, let that go toward sending the *Crisis* to God's poor. This is another matter that must be attended to, and that soon. The children are crying for bread, and they must be cared for. May God help us all to be up and doing, fill us with the Holy Ghost, with peace and joy in believing, that we may all abound in hope through the power of the Holy Ghost—that we may come *behind* in no gift, waiting for the coming of our Lord Jesus Christ. Amen.

Yours in hope, waiting for the glorious appearing of the Messiah,

WILLIAM SHEPHERD.

I will be another to make up the hundred.—ED.

For the Crisis.

Letter from Bro. J. B. Paine.

SUNCOOK, N. H., Feb. 18, 1856.

BRO. MERRIAM: I have often thought of the command of the Apostle Paul, Heb. 10: 25, to "exhort one another, and so much the more as ye see the day approaching." Although he speaks of assembling together, yet he often wrote to his brethren that he could not meet with, exhorting, warning and comforting them. I can say that I have been comforted by reading the warm-hearted exhortations of my dear Brn. and Srs., in the *Crisis*, from week to week. I thank the Lord for it. I often call to remembrance former days, and resolve anew that, the Lord helping me, I will not be of them that draw *back* unto *perdition*. When I meet with some who appeared engaged when definite *time* was preached, but now are engaged in the world with *double* eagerness, I feel like asking such to read the last part of the 10th ch. of Romans, and Luke 21: 24. The Lord help us to take heed how we read, and how we hear; "behold the Judge standeth before the *door*."

Brn. and Srs., let us try to stir up each other's pure minds by way of remembrance. I am perfectly satisfied that now is the time to watch and pray always, so that we may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man. All the past blessings in our experience will do us no good, unless we hold out to the *end*. Oh! how can any one give up looking for that *blessed hope*, and the glorious appearing of the great God, and our Savior Jesus Christ; I cannot express my gratitude to the Lord for the sweet experience I have had in taking my lamp (Bible,) and going forth to meet the Bridegroom; and the subject is blessed to-day.

That we may be of that class who are kept by the power of God through faith unto salvation, is the prayer of thy unworthy Bro. in Christ,

JOHN B. PAINE.

☞ We expect a supply of Bro. Decker's Pamphlets soon. Some portions of his argument on Chronology are presented in a new light. I have supposed that the 2300 days could not, with our present light, be extended beyond the Spring of '55: and therefore have not felt that interest in relation to the arrangement extending the prophetic points to 1856, that I otherwise should; for I supposed it would be impossible to fix the crucifixion at a later date than A. D. 37; since it has been understood by Chronologers that the reign of Tiberius Cæsar closed in A. D. 37 under whose administration Jesus was crucified. Bro. D. however quotes Josephus to show that after the death of Herod his son Philip was Tetrach of Trachonitis &c., for 37 years—that Philip died in the 20th year of Tiberius' reign, and that Tiberius reigned 22 years, 5 months and 2 days, which would make over 39 years from the death of Herod before the close of Tiberius' reign.

I have not had time to examine the subject much; but at all events, it seems comforting and refreshing to find any evidence from reliable authority, that the time is so near when Jesus will be revealed in all the excellency of His glory as Judge supreme and King over all the earth; when the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High.

For the Crisis.

Letter from A. M. S B.

BR. MERRIAM:—I desire to be ever ready for every good word and work, to do and suffer all God's holy will while in this probationary state. I am permitted to remain sympathising with all the true Israel of God in their afflictions, trials, persecutions, and temptations, and would gladly speak words of comfort to the weary, wayworn traveller to that better land—the heavenly Canaan—the recompense of the reward which Moses had respect unto—the inheritance promised unto Abraham and his seed for an everlasting possession. O what a glorious hope is ours! Paradise restored again in all its Eden beauty. And that great event so near, when a king shall reign in righteousness, and princes rule in judgment. And thou, lone pilgrim,

"Cheer thee, land is nearing."

Lift up thy heart rejoicing, redemption is nigh. The innumerable company which John saw, Rev. 7: 14, 'came up through great tribulation;" then faint not, nor be weary, endure to the end, Matt. 24: 13.

"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown.
No trav'ller ever reached that blest abode,
Who found not thorns and briers in the road.
Ah, be not sad, altho' thy lot be cast
Far from the flock, and in a boundless waste!
No shepherds' tents within thy view appear,
But the chief Shepherd even there is near."

He has said, "fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." Sweet words of comfort—and "Let not your heart be troubled." How many precious promises there are in God's holy book to Christ's little flock. Then let us examine and prove ourselves individually, whether we be in the tre faith. No time now to slumber when danger is so near.

"Up, O up, thou drowsy soldier,
Thou has but an hour to fight."

Then fight the good fight of faith, and lay hold on eternal life. It is time we were all in a waiting position, with garments washed and made white in the blood of the Lamb, lamps trimmed and burning, oil in our vessels ready to hail the Heavenly Bridegroom with joy, and receive from Him the welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." O, shall we be there to join that blessed throng?

"Haste and get ready—
List to the cry;
Loud it swells—it is the knell—
The close of Gospel day."

A. M. S. B.

For the Crisis.

Covetousness.

By H. Munger.

Br. Merriam:—Reading an article in your paper of March 5, from Bro. H. L. Hastings, recalled to my recollection some things that merit a severe rebuke among professed Adventists. Whether the right class of persons can be reached by my remarks, is doubtful; but if they read they will see that cognizance is taken of their course. I will mention a few facts that have come under my observation.

First, a Bro. was requested to come and labor on the Sabbath. He hired a carriage, went 25 miles, and filled the appointment. The people were wonderfully blessed, so much so, that they forgot to take up a collection, or to pay one cent of his expenses, for his conveyance, which was $4. He received a "God bless you," and "come again; for we have not had such a meeting for six months." This invitation came from a man who was wonderfully blessed at the time. He owned a very large farm—money at interest, and fruit in plenty; for he gave the Bro. two large ripe peaches—requesting him to be sure not to forget to come again soon. The Bro. remembered this visit, as he had to work four days to pay for his conveyance, two days were spent in going and coming, and he received two large peaches and a "God bless you."

Many of our brethren do not know what a privilege it is to travel and preach in some places, so I will give you one out of many profitable trips taken by Advent Preachers. A Bro. went 17 miles, met 30 or 40 brethren or cousins, and received a God bless you and 16 cents beside. A three cent piece was given by a man who was worth his thousands, and was looking for the Lord every day. He told me that he expected the Lord that week. The next day I found him shouting and very happy, and two teams ploughing for planting. This accounted for his 3 cent piece and loud shouting. It was in hopes to reap a large corn and tobacco harvest the next fall.

I could multiply cases like the above, but will stop here by saying, such persons are a curse to the cause of religion, and it would be a blessing if they would back out, and let the poor generous-hearted Christians know what to depend upon, that they might not stumble by leaning upon a broken staff to help support the cause of God. We will groan a little longer under these burdens, seeing the tares are among the wheat, knowing the harvest is near, and the reapers engaged, who will know the tares from the wheat, and will dispose of them, according to the word of God. God pity the covetous idolators.

Hiram Munger.

Chickopee Falls, March 8, 1856.

For the Crisis.

Meeting in Fairhaven.

According to appointment, we commenced our meetings Thursday morning, the 13th inst., and continued them four days, having in all, twenty meetings.

It was one of the most pleasant and profitable series of meetings I ever enjoyed. Several who have been wandering from the fold of Christ, were persuaded to return with weeping, and after confessing and forsaking their sins, received very rich blessings from the great Head of the Church.

We felt at each meeting that we were in a heavenly place in Christ Jesus. Hours seemed short when together, but we parted with the expectation of soon meeting in the everlasting Kingdom where no parting hands are given, or farewell words spoken.

The last evening we were together, their large and beautiful hall was filled with an attentive congregation, that seemed anxious to know the truth, and knowing, to believe and obey.

At the close of the evening meeting on Sunday, about one hundred set down to the Lord's table to partake of the emblems of the Savior's broken body, and spilt blood. It was a season of deep interest and profit to the lovers of Jesus.

We parted with strong resolutions to be good, patient and meek, that we may meet at the marriage supper of the Lamb.

"Praise the Lord for his wonderful works to the children of men." *"Let everything that hath breath, praise Him."*

Your Brother in Christ,

M. Grant.

The New Hymn Book.—The new Hymn Book, published by Elder Himes, is now 'out,' ready for all who desire it. The book embraces 769 pages, and is got up in most elegant style. A few of the hymns express sentiments which some of us do not believe, but the great majority of them express what we do believe. On the whole, it is a beautiful book.

The price of the Pulpit Edition, in cheap binding, is 80 cents each. Turkey and Gilt, $1,50.

Pocket Edition, cheap binding, 70 cents each. Gilt, $1,25.

Send orders for them to Elder J. V. Himes, Boston, Mass., or Elder Jonas Merriam, Editor of the World's Crisis.

Bro. Brewer's Hymn Book, also, our Brethren are aware, is a very neat pocket and conference Hymn Book, which none of them should be without, since it expresses what we believe to be the truth, and costs but a trifle. See notice of it. Send orders to Bro. Merriam at Boston, or Bro. S. S. Brewer at Lawrence, Mass.

Edwin Burnham.

European Religious Intelligence.—France. *Count Gasparin on Religious Liberty in Europe.* Little as the principle of religious liberty is welcomed as yet by the governments of Europe, yet the number of its advocates among the leading men of most of the Protestant churches of Europe is constantly increasing. An admirable article on this subject is found in the *Archives du Christianism*, (the organ of the free Protestant church of France) from the pen of Count Agenor de Gasparin, one of the most pious, learned, and influential members of European Protestantism. He glances first over the map of Europe and sketches briefly the present state of legislation in the different countries. Mohammedanism in Turkey has not yet repealed the law which inflicts capital punishment on every Mussulman who turns a Christian. Russia is no less intolerant. There also only the Greek Church has the right of making converts. The evangelical missions among the heathens as well as Jews are suppressed. The Protestants of Courland and Livland and the Catholics of Poland are by the most revolting means forced into the State-church. In the kingdom of Greece the treatment of Rev. Mr. King, the American missionary, shows what the Greek Church would do if she had the power. The Roman Catholic Church remains faithful to the traditional spirit of persecution wherever the secular arm does not force her to abandon it. The constitutions of Italy (except Sardinia) and Portugal do not allow any other public worship than the Catholic; only foreigners are allowed to assemble for divine service if under the condition of not admitting any native. Spain guarantees in her new constitution to every individual the right not to be persecuted for his religious opinions, but she still shrinks from proclaiming the right of public worship for all men. Austria has made some concessions to Protestantism, for example, the right of receiving converts from Romanism; but no one is allowed to open a religious book without permission from the government, which is by no means liberal in granting it; it detests Protestantism. Confiscation of Bibles and destruction of the Hungarian mission are sufficient proofs of this. Sardinia has nobly entered upon a better way; the government shows that it is determined to maintain liberty everywhere and for all; but every new measure of this kind calls forth the most violent opposition on the part of the Roman Church. The French Government has repeatedly declared that it does not recognize the right of public worship for everybody; instead of liberty it grants only tolerations. Belgium is, with Sardinia, the only country with a predominant catholic population, where Protestants are fully free. Protestantism in Europe shows a more favorable disposition towards religious liberty than the other denominations. England and several cantons of Switzerland give to every sect the right of worshipping God according to the dictates of their conscience. In Holland the same is the case, if not by law, yet in fact. Prussia and Denmark have been guilty of many acts of intolerance; and Sweden, like Portugal and Rome, goes even so far as to make the civil rights dependent on membership in the National Church. Gasparin then blames the Protestants of Europe that they, while sending an embassy to Tuscany for the Madia, have been silent as to the persecutions still taking place in their own midst. He blames England in particular for still excluding the Jews from Parliament and for resisting the re-organization of the Roman Bishoprics. He concludes by showing that without a Church, separated from the world, and therefore separated from the nation and the State, it is impossible to establish religious liberty.

Speech of the Emperor of the French.—The session of the Senate for the year 1856 was opened on Monday, by the Emperor in person.

His imperial Majesty delivered the following speech:

"Peers and Senators,—On the last occasion of my assembling you, serious anxieties prevailed. The allied armies were engaged in a siege, where the obstinacy of the defence raised a doubt of success. Europe, uncertain, seemed to be awaiting the end of the struggle before pronouncing itself.

"To maintain the war, I asked of you a loan, which you voted unanimously, though the amount have appeared excessive.

"The rise in the price of provisions threatened the laboring classes with general inconvenience, and a disturbance of our monetary system caused a fear that business and labor would slacken. Thanks to your aid and to the energy displayed both in France and in England, and above all to the assistance of Providence, these dangers, if they have not entirely disappeared, have been for the most averted.

"A grand feat of arms at last decided in favor of the allies a struggle unexampled in history for its inveteracy. From that moment the opinion of Europe was more openly expressed. Our alliances were everywhere extended and strengthened.

"The third loan was completed without difficulty. The country gave me a fresh proof of its confidence by subscribing for a sum five times larger than that I asked for. It has supported with admirable resignation the sufferings inseparable from the dearness of provisions—sufferings alleviated by private charity, by the zeal of the municipalities, and by the 10,000,000 distributed to the departments The arrival of foreign grain has now produced a considerable fall; the anxiety caused by the disappearance of gold has diminished, and never has labor been more abundant or wages higher.

"The hazards of war have revived the military spirit of the nation. Never have there been so many voluntary enlistments, nor so much ardor amongst the conscripts designated by lot.

"To this brief expose of the present situation must be added facts of great political significance.

"The Queen of Great Britain, desiring to give a proof of her confidence and of her esteem for our country, and to make our relations more intimate, has come over into France. The enthusiastic welcome she received has proved to her how profound were the sentiments her presence inspired, and was of a nature to strengthen the alliance of the two peoples.

"The King of Piedmont, who, without looking behind him, embraced our cause with that courageous spirit which he had before exhibited on the field of battle, has also come to France to consecrate a union already cemented by the bravery of his soldiers.

"These sovereigns have beheld a country, lately so agitated and disinherited of its rank in the councils of Europe, now prosperous, peaceable and respected—making war not with the momentary delirium of passion, but with the calmness of justice and the energy of duty. They have seen that France that was sending 200,000 across the seas, convoking to Paris at the same time all the arts of peace, as if she meant to say to Europe, 'the existing war is to me only an episode. My ideas and my powers are always partly directed towards the arts of peace. Let us neglect nothing for a good understanding, and drive me not to throw into the field of battle all the resources and all the energy of a great nation.'

"This appeal seems to have been understood, and the winter, by suspending hostilities, favored the intervention of diplomacy. Austria resolved on a decisive step, which introduced into the deliberations the entire influence of the sovereign of a vast empire. Sweden linked herself more closely to England and France by a treaty that guaranteed the integrity of her territory. Lastly, the advice or the entreaties of all the cabinets reaching St. Petersburg, the Emperor of Russia, the inheritor of a situation he had not created, seemed to be inspired with a sincere desire to put an end to the causes that led to this sanguinary conflict. He determined to accept the propositions transmitted by Austria. The honor of his arms satisfied, it was to his own honor to give way to the clearly expressed wish of Europe.

"The plenipotentiaries of the allied and belligerent powers are now assembled in Paris to decide on the conditions of peace. The spirit of moderation and equity that animates them all necessarily creates the hope of a favorable result. Nevertheless, let us await with dignity the end of the Conferences, and be equally ready, if necessary, to draw the sword anew, or to extend the hand to those whom we have fairly fought.

"Whatever may happen, let us occupy ourselves with the means calculated to augment the strength and the riches of France. Let us if possible, draw closer the alliance formed by a community of glory and sacrifices, and of which peace will far better exhibit the reciprocal advantages.

"Finally, in this solemn moment for the destinies of the world, let us put our trust in God, to the end that He may guide our efforts in the direction most conducive to the interests of humanity and civilization."

The Emperor was most enthusiastically received in his passage to and from the Salle des Marechaux.

Convent Garden Theatre Destroyed by Fire.—A bal masque had been given by M. Anderson, the Wizard of the North; and the company remaining, numbering about 200, were about to break up at five o'clock, when the orchestra struck up the National Anthem. At this instant a bright light was observed in the carpenter's shop which lay between the ornamental roof and the ceiling. Mr. Anderson himself was the first to give the alarm of "Fire!" and the terror and tumult which this announcement occasioned may readily be imagined. The few remaining masquers rushed precipitately to the various entrances—of which the police, with ready presence of mind, took immediate possession. Several women were trampled on and some were carried out fainting, but none were seriously injured. There was something hideous in this sudden change from mad revelry to ghastly fear. The musicians leaped from their seats and fled, in many cases without saving their cherished instruments. It was now hardly 5 o'clock, and yet in the few minutes which had elapsed, the doom of the theatre had been sealed. The flames had burst through the roof, sending high up into the air columns of fire, which threw into bright reflection every tower and spire within the circuit of the metropolis. This glare operated as a speedy messenger in bringing up the fire-engines, which now proceeded from every quarter of London at a tearing gallop to the scene of conflagration. There was no want of water, but neither engines nor water were of any avail in saving the property. The theatre blazed within its four hollow walls like a furnace, and at half-past 5 o'clock the roof fell in with a tremendous crash.

Burning of the Steam Tug Leviathan.—New York, March 21. The Leviathan, the staunchest, best, and swiftest steam-tug that ever floated in these waters, was totally destroyed by fire yesterday, about 12 miles off Sandy Hook, and within four miles of the Light boat. Capt. Hazard started for the engine room, when he met the engineers and firemen rushing out somewhat singed and slightly injured. The fire spread with fearful rapidity to the adjoining woodwork, and in less than ten minutes the vessel was a burning mass, from stem to stern. The crew had barely time to launch the life-boat when the promenade deck fell with a crash. The captain and a boy alone remained on deck, nor did they leave until the smoke-pipe fell.

From Washington.—March 19. The Republicans claim an important triumph in the passage of Mr. Dunn's resolution, authorizing the Speaker to appoint a committee of three members to proceed to Kanzas and investigate affairs generally in that territory, present and past. Some of the Republicans say that the adoption of the proposition is a success equal to their election of Speaker.

March 22. Mr. Greeley telegraphs from Washington, that he has information from a reliable source, that the Administration has ordered the arrest of all the members of the Free State Government of Kanzas, and that President Pierce believes they are all in prison ere this.

On Saturday night some burglars raised the window of the sleeping room of a butcher, named Freitag, in Lawrenceville, Pa., and put a cloth saturated with chloroform, attached to a long pole, to the nostrils of himself and wife. When the chloroform had taken effect, they entered the room, took $500 from a bureau, and then decamped.—*Boston Traveller.*

"The Angel Gabriel," and Negro Riots in Demarara.—Accounts from Demarara, received via. St. Thomas to March 8th, state that the negroes of British Guiana, stimulated by the harangues of the lunatic Orr, not unknown in this city as the Angel Gabriel, had risen against the Portuguese Coolies, who profess the Roman Catholic religion, and that several lives have been lost.

Having failed in inflaming the minds or arousing the passions of the ignorant portion of the black population, by violent harangues in which he imputed every species of crime and immorality to the Roman Catholics, he took advantage of an existing feud between the negro population and the Portuguese immigrants, most of whom are Catholics, and stimulated an excitement against the latter that ultimately broke out into active hostility, and resulted in the pillaging and demolition of the shops of the Portuguese traders in the city.

This occurred on the 18th ult., and was immediately followed by like disturbances in the country, throughout the colony, incited by emissaries from the town. The disturbances in the country seem to be still more serious, being attended, according to the Georgetown Gazette, by the loss of many lives. Detachments of the 2d W. I. Regiment were sent in steamers to Berbice, and up the river as far as the Great Diamond Plantation. The latter had returned with thirty prisoners. The former remained to support the civil power at Fort Canjo. Troops were also sent for to the Windward Islands; and a French war-steamer was placed by its commander at the disposal of the Governor.

Cholera still prevails at Porto Rico. At Porto Cabello, trade was quite active.

Disturbed State of Montvideo.—*Attempted Assassinations.* Our correspondent at Montevideo, writes under date of Dec. 31, that the present condition of that country, the finest of La Plata, is truly distressing. Every day there is an account of some disturbance. The followers of the bloody Oribe daily grow more bold, and already cry out in public, *viva Oribe.* A young man was stabbed in the street for not joining in the cry. Gen. Logos was also stabbed in the street by mistake, it is said, for an Italian with whom he was walking.

A band of 40 brigands had a collision with a detachment of the royal Greek army on the plain of Marathon. Twelve of the brigands were killed, and six made prisoners. The troops had 12 killed and wounded. The brigands are infesting the country in such numbers that a peasant lately caught one of them in a snare which he had set for a wolf. A band of 400 brigands infests Thessaly.

Hurricane.—The Opeloussa La. *Patriot* of Saturday, says:—On Saturday, a hurricane passed a little to the South of Washington doing considerable damage. Large trees were torn up by the roots, fences blown down, and their materials scattered in every direction.

FOREIGN NEWS.

One week Later from Europe.

Arrival of Steamship Persia.

London, Saturday morning. The *Moniteur* of yesterday contains an imperial decree, calling out for active service 140,000 young soldiers for the class 1855.

Berlin, Sunday. Two couriers passed through this city, en route for Paris, bearing fresh instructions for the Russian Plenipotentiaries.

Hamburg, 6th.—Admiral Watson has sailed from Kiel. He has ordered the fleet to assemble off Moar Island to announce the renewal of the Blockade of the Russian ports.

Marseilles.—Orders are received here for conveying 10,000 infantry and a battery of artillery to the Crimea, to replace troops returned home.

Crimea.—Delegates from the two belligerent armies met on the 29th of February to concert measures for carrying out the armistice.

Baltic.—The Russians are sending troops in considerable numbers to Finland, concentrating a large force round St. Petersburg, and strengthening the batteries near Cronstadt.

Turkey.—*Constantinople*, Feb. 21. The Sultan's hatti-scheriff relative to the reforms in favor of the Christians has been read and promulgated in the presence of the ecclesiastical, civil and military dignitaries.

The text of the decree states that Europeans will have a right to possess landed property—that, as regards civil rights, there will be a complete equality between Mussulmans and Christians. Any denomination of a nature to express the superiority of one race over another is expressly forbidden, both in public document as in private conventions. The patriarchs are to be named for life. The clergy will receive a fixed stipend, and the Church property will be managed by an assembly composed of persons of that religion. There will be mixed tribunals. Education will be free, but under the surveillance of mixed commissions. Other reforms are announced, as, for instance, the right granted to provincial and communal councils to take the initiative in grants for public works; as also the establishment of banks, in order to regularise the monetary system of the empire. A million copies of the decree of the Sultan have been distributed.

The general accounts represent things as very threatening in Turkey.

There can be no doubt that the Allies will have to occupy Turkey in force, to prevent a civil war between the enfranchised Christians and the Mahometans.

One hundred millions of piastres in new paper money have been issued by the government. There was much disunion in the divan on the subject.

Russian prisoners recently captured in the Crimea describe the condition of the Russian army to be anything but satisfactory; owing to the want of transport, and difficulty of obtaining supplies from Baktchi-Serai, the men are hungry and out of heart.

A body of 1,500 or 2,000 troops belonging to the Queen of Madagascar, have been achieving what her Majesty calls a victory over France—that is, they attacked the French employees and native laborers working at a coal mine in the Bay of Vavatoube, in the north part of Madagascar, belonging to France, killed 7 Frenchmen, made above 100 prisoners, destroyed property worth 850,000f., and carried off 7 pieces of cannon, a quantity of muskets, and some gunpowder. According to the Mauritius paper which records the occurrence, this gross outrage and insult on the French flag is expected to be revenged by the Imperial government.

We have a report that a plague has broken out at Chin-kiang-foo, and carried off upwards of 100,000 persons. It is called the black-tongue plague, from its peculiar symptoms.

From the Camps.—The British strength of all ranks in the Crimea is little short of 80,000 men, not one of whom is under 18 years of age, and but a small per centage can show much less than a year's military training at home and in the Crimea—the cavalry on the Bosphorus amounts to nearly 5,000; there are 10,00 men at Malta, in very fair condition, in reserve; large draughts of field artillery leave England within the next few hours; the infantry regiments at home ready for service muster more than 12,000 men.

The nominal strength of the Russian army in the Crimea, at the end of January last, is represented, on information said to be derived from a highly trustworthy source, at 67,000 infantry, 19,000 cavalry and artillery, and 300 guns; but the effective strength is probably much less. The same authority estimates Mouravieff's army at 100,000 men.

The French Engineers blew up on the 12th Feb., two portions of the aqueduct which formerly supplied the docks at Sebastopol.

The Peace Conferences.—The third sitting of the plenipotentiaries was held on Saturday, March 1, when they agreed that the Austrian protocol as accepted by Russia, should form the basis of their negociations, and signed that protocol pure and simple, giving it all the power and force of preliminaries, and upon that proceeded to the discussion of the terms of peace. The Russians conceded all the demands of the western powers, almost without resistance.

A despatch, dated Berlin, the 4th inst., states that the Emperor Alexander had received at St. Petersburg, a notification from Count Orloff of the signature of the preliminaries of peace, and that his Majesty had, on the 3d inst., (Monday,) transmitted by telegraph to Count Orloff, a despatch declaring his approval of the signature. The Russian ambassador at Berlin, had been informed of these circumstances.

The fourth sitting of the conferences was held on Tuesday, the 4th inst.

The *Times* Paris correspondent writes, on Wednesday evening, the 5th inst:—"No secret has been better kept than the proceedings of conference up to the present moment, as far as details are concerned. All that can be safely affirmed is, that matters are going on 'well enough;' but it would be an error to suppose that there is not yet a good deal of work to be got through. I believe that France and England have not been since the commencement more firmly united than at the present moment.

"Of Austria's firmness I doubt whether as much can be said. At all events I again hear whisperings of Count Buol not relishing all that was expected of him. It is stated positively that no prolongation of the armistice beyond the 31st of March will be listened to, and that everything must be arranged in ten or twelve days from this date."

Paris, March 5.—The fifth sitting of the plenipotentiaries in conference took place today, but the proceedings are enveloped in complete secresy.

India and China.—The Chinese rebellion is said to be making head against the Government, and the successes of the insurgents in the province of Kiangsi threatened to interrupt the transit from the tea and silk producing country. Admiral Stirling has organized a system of convoy between the five ports, which is expected to be of incalculable benefit both to native and foreign trade, and highly efficient in suppressing piracy. Two fires broke out in Macao on the 4th and 5th of January, and destroyed about 1,000 houses in the Chinese town, and property worth above a million dollars.

Miscellaneous.—The shocks of earthquake in Asia Minor had lasted ten days, and several towns had been destroyed

Notwithstanding the probabilities of peace, immense quantities of war materials are accumulating at Portsmouth—90,000 shells for the use of the mortars are ordered to be got ready, and all the powder depots are overflowing.

It is believed that in case of peace a French army of occupation, consisting of 40,000 or 50,000 men, will remain in the East for a certain time.

APPOINTMENTS.

The Lord willing, Br. Boutell appoints to preach in Providence, R. I., the first and second Sundays in April.

Br. M. Grant appoints to preach at Union Hall, Globe Village, Liverston, on Thursday Friday and Saturday evenings, March 27, 28 and 29.

At Clinton Hall, Fall River, Mass., on Sunday, March 30.

Providence permitting, Br. J. Couch will preach at Free Chapel, Boston, on Sunday, March 30.

With the help and permission of our Lord and Master, I will meet the Church of Christ in

Springfield, Sunday, March 30.
Warehouse Point, Tuesday eve, April 1.
Hartford, Ct., April 3.
New Britain, Sunday, April 6.
Cheshire, April 9.
Bristol, Sunday, April 13.

A. M. Higgins

Providence permitting, I will preach at Portland, Me., Sunday, March 30.
Worcester, Mass. Sunday, April 6.

J. Hemenway.

If the Lord will, I will preach at
Warehouse Point, March 28.
Springfield, Mass., Sunday March 30.
Worcester, Mass. Waldo Hall, March 31 and April 1.
Westboro', April 2 and 3.
Lawrence, Mass. Sunday, April 6.
New Bedford, Mass. Sunday, April 13.

If the brethren further East wish my labors among them, they may address me by letter. Direct West Meriden, Ct.

C. Goodrich.

The Lord willing, I will meet with the Church at
Lawrence, Mass., Sunday, April 13.
Portsmouth, N. H., Sundays April 20 and 27.

S. S. Brewer.

Providence permitting, we will preach at Waldo Hall, Worcester, as follows:
S. S. Brewer, March 30.

If the Lord permit I will meet with the brethren in Newark, New Jersey, Thursday evening, March 27th, and continue with them over the following Sabbath. H. Pratt.

Notice of the New England Mission Tent.—Those wishing for Tent-Meetings in Illinois, Iowa, or Wisconsin, this Spring, will please write to myself or Br. W. Pratt, at this place. P. B Morgan.

Moline, Ill. Feb. 28, 1856.

Notices.

BOOKS FOR SALE AT THIS OFFICE.

We call attention to the following valuable works:—

Voice of the Church, by D. T. Taylor. Price $1 single, $9 per dozen. Postage 17 cents.

A Treatise on the 24th and 25th chapters of Matthew, by I. C. Wellcome. Price 33 cts. postage 6 cts.

Bible *vs.* Tradition, $1.

Dobney on Future Punishment, 75 cts.

Works of John Cumming of London:
Benedictions of the Blessed Life, 75 cts.
The Church before the Flood, 75 cts.
Lectures on the Apocalypse, 1 series, 75 cts.
" " 2 series, 75 cts.
Signs of the Times, 75 cts.
The End, 75 cts.
Lectures on Romanism, $1.
The Tent and the Altar, 75 cts.

Church Debts, 50 cts.

Pauline Theology,	15 cts.	single,	$10	per 100
The Old Paths,	18 "	"	12 "	"
State of the Dead, by Milton,	5 "	"	3 "	"
Intermediate State, by Grew,	5 "	"	3 "	"
Future Punishment, by Grew,	2 "	"	1 "	"
Scripture Tract,	3 "	"	1,50	"
The Church not in Darkness,	5 "	"	3 "	"
The Three Worlds,	5 "	"	3 "	"
The Last Days,	5 "	"	3 "	"
Voice of Warning,	5 "	"	3 "	"
New Heavens and Earth,	5 "	"	3 "	"
Outline of the Coast of Man,	3 "	"	1,50	"

The Destiny of the Wicked, 3 cts.

Book of Seven Seals, 3 cts.

Seven Seals, 3 cts.

The Laodicean Church or the Judgment Age, 3 cts.

The following from the pen of Eld. Z. Campbell:

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

Materialism Scriptural—or, The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

☞ Bro. Brewer's Hymn Book, called "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

"Wellcome's Treatise on Matt. 24th and 25th chapters.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."

"D. T. Taylor."

Dec. 11th, 1855.

For sale by J. M. Fairchild & Co., New York city, 109 Nassau St.; P. B. Morgan, Moline, Ill.; and by H. L. Hastings, Peace Dale, R. I. Price 33cts. Postage, 6 cts.

BUSINESS ITEMS.

Br. George Waugh's Post Office address is Stoughton, Mass.

Br. S. G. Mathewson's P O address is Bakersville, Conn.

Br. F. H. Berick's Post Office address is Union Mills, Indiana.

Br. Aaron B. Andrews, P. O. address is Vermillionville, Laselle Co. Illinois.

Br. Miles Grant's P. O. address is Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

Br. George L. Teeples P. O. address is Vermillionville, Laselle Co., Illinois.

Joel S Richards' P. O. address is Centre Lincolnville, Maine.

Cash Receipts.

A Coans, P W Jones, L Rawson, A B Read, H M Kelley, C F Kittridge, M L Mills, W Wood, J Niles, E Hamblin, S Rogers, S Mills, T S Pepper, D W Perry, J G Hamblin, S Hovey, Mrs Sweat, S Fagan, M B Cowles, P Scott, L U Lombard, Moses Warner, C Church, F M Allen, J Vickery, S B Pratt, J M Remington, W M Lathe, David Mosher, $1 each.

C H Johnson $2, J Ewell $2, G H Hill $2, H W Pray, $12.

N Hall, S G Mathewson, C C Chase, L Bailey, G Swift, Mrs Knights, J Rogers, A Burnham, Sr Andrews, M Whitaker, J H Otis, 50 cents each.

Old debt of Crisis—J G Pettis $1, whole amount, $64 54.

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis, Asthma, Whooping Cough and Consumptive habits. It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Dr. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to publish his advertisement to the public.

For the Crisis.

Faith, Hope and Charity.

By Vesta N. Cudworth.

When God's dread curse fell heavily
Upon this fair abode of man,
Which once had rung with melody,
Faultless, complete, a perfect plan;
When wild disorder reigned around
Where previous harmony prevailed,
And muttering thunder's awful sound
Causing the guilty heart to quail—
Three Angel-sisters, lingered here—
Faith, Hope and Charity most fair—
To soothe the grief, and dry the tear
Of mortals, doomed to pain and care;
All, all that would receive and share
Those Angel visitants, were blest;
They breathed a holy atmosphere,
The substance of a promised rest.

Faith, made the trembling step more firm,
And nerved the arm in conflict dire—
A shield from which fierce darts would turn,
'Tho' wing'd with hate, and tip'd with fire.
Peace and assurance planted deep
Within the fearful fainting heart,
Securely gliding o'er the deep,
Within this blessed safety-barque.

When hearts grow wild with misery,
With'ring beneath its simoon breath,
And sighing dirges drearily
Chanted the harbingers of death;
Hope enters with her magic wand,
And casts her sunshine o er the scene;
The dying ones no more despond,
While lighted by her joyous beam.

She points unto a river bright,
With crystal waters mirroring
Hills, crown'd in glory's fadeless light—
Life's tree on either side the stream.
She points to scenes where death and sin,
Can sever loving hearts no more,
Inviting all to seek and win
Inheritance, on that blest shore.

Blest Charity made suffering sweet,
The bitt'rest drug, the roughest way;
And seemed to bind a silken net
Around the feet that fain would stray;
Filled with a joy too calm, too deep
To be disturbed by transient charms,
And sighing mortals ceased to weep,
While folded in her loving arms.

Hope saw the lonely watcher bent
O'er the couch of death and pain;
And erst her powerful influence lent
To break the suff'rers dreadful chain;
She pointed to the genial spring,
When seed, long planted in the ground,
Would from the dust arise and sing,
At the last trumpet's awful sound.

Charlemont, March 7, 1856.

For the Crisis.

The Prayer-Meeting.

How well do I remember the time, when I was made to believe that without Christ there was no salvation for me. And how sweet the memory of that scene when I found my sins forgiven! How heavenly the expression of my Savior's reconciled countenance! How cheering His voice! How comforting the Holy Spirit witnessing with mine that God owned me for His child! Shall I forget the place of prayer, where the saints of God meet to pray for each other, and the more so as we see the day approaching—a place where the soul takes delight in the presence of Jesus, who is our hope, our salvation, our all?

Oh, my Brn. and Srs., let us not wander as aliens from God, nor cry in the desert for bread, but remain at our Father's house where there is bread enongh and to spare. Let not our foes rejoice over our sorrows and trials, by our neglecting the place of prayer. Let not the star of our hope grow dim. O, do not say in your heart, "where is my beloved gone?" continue to meet with those whose kindred spirits have mingled together with yours before, and importune the blessed Savior whose form is Divine, whose vestments shed odors around; whose voice is sweeter than the dulcimer, and who has promised, where two or three meet together in His name, He will be in the midst of them.

Do you desire the Savior's blessing, Bro. or Sr.? Then help maintain the prayer-meeting. Do you remember the time when you gave your heart to God? Did you not promise that you would love Him, and consecrate all to His glory? Did you enter the vineyard with the expectation of working for a crown, without any cross, and receiving it before the race is ended? Did you in fifty-four, when you made glad the hearts of your Brn. or Srs. in singing, praying, and exhorting them to continue in the good old way, to hold on to the truth that Christ was coming; when you met evening after evening, through the cold snows of winter, and the heat and rain of summer, did you suppose for one moment that in eighteen hundred and fifty-six your place would be vacant in the prayer-meeting? Methinks I hear you say no; I did not expect to grieve my best friend—my Savior—but I have left undone those things that I ought to have done. Oh, my Bro. or Sr., return, come to the place of prayer; for who will chide you for loving the house of prayer?

"Unleavened Bread."

By E, Burnham.

Are our brethren aware that the use of "leavened bread," at the communion, is certainly unscriptural? I see they are waking up to the subject, in various parts. I am glad. The last *Expositor*, published in Rochester, has an excellent article on the subject. My own mind has been settled on the subject, as many of our brethren well know, for a number of years; and in many places I have urged upon our people the propriety of using "unleavened bread."

Let us look at the Scriptural argument on the subject. First, our Lord used "unleavened bread" when he instituted the supper. Do you wish for proof? I give it. The supper was instituted on the occasion of the passover. That is positive. Well, the Lord commanded that no "leavened bread" should be used within seven days, on that occasion, and that during that time no "leaven" should be found in the house of his people; so that no other kind of bread could possibly have been used by our Lord at that time but "unleavened bread." You can read multitudes of proofs at your leisure. Secondly, Jesus said, "as often as ye do this—eat *this* bread, and drink *this* cup—ye do show forth the Lord's death till he come." When He said, "this bread," must He not have meant *this kind* of bread, on *this kind* of occasion? What else possibly could He have meant? Is not the sense of the passage thus: as often as ye, my disciples, do eat this "unleavened bread," in memory of my broken body, and drink this literal juice of the grape, in memory of my flowing blood, you make it manifest that you believe I died a literal death on the cross, for your salvation, till I come the second time? Thirdly, Jesus said, "this is my body"—or as many, nearly all the critics, translate "this *represents* my body." Indeed, the connection of the passage shows this to be the sense. Well, now, Paul tells the Corinthians that "unleavened bread" represents "*sincerity* and *truth*." Then, of course, "leavened bread" represents *hypocrisy* and *falsehood!* Now the body of Jesus was holy and pure, and therefore "unleavened bread," *only*, represents His body. What does Paul mean by "*that one* bread which we break?" Is it not that *one kind* of bread? I think so. If our brethren wish to know how to make the unleavened bread, I reply. Take water, or sweet milk, and flour—nothing else whatever—put them together—mix the paste stiff as you can work it—bake in a moderately deep pan sometime—pare off the outside all over, and it is ready for use. Come, brethren, let us be up to the *Word* in all things.

For the Crisis.

Letter from Br. E. W. Tefft.

Florida, Feb. 11, 1856.

Bro. Merriam: I wish to say a few words to the scattered flock, upon the following Scripture: Rev. 7: 1–3, "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

"After these things"—after what things? of course, those seen in the previous part of the vision. But does John see the angels holding the winds after the heavens have departed as a scroll? Certainly not. Why? Because Paul tells how the children are sealed, Eph. 1: 13, "*After ye believed ye were sealed with the Holy Spirit of promise.*" Ch. 4: 30, "Grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption." But they must first have heard the Gospel of salvation before they could have believed it; for the Apostle says: Rom. 10: 14, 15, "how shall they hear without a preacher, and how shall they preach except they be be sent." Now let us learn who the preacher is. Rev. 14: 6, 7, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

The angels hold the winds—the preacher flies with his message—the sealer hastens to make them secure, that believe.

The Holy Spirit is the only title we have to the inheritance. Says Paul, Rom. 8: 9, "Now if any man have not the Spirit of Christ, he is none of his. 11th v., If the spirit of him that raised up Jesus from the dead dwell in you, he that raised Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Gal. 3: 29, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Now how many of us have retained the Spirit, witnessing with ours that we are His? I can say with confidence and meekness, that I have this witness, that I am His, and when I see that those angels are about letting loose their hold of the winds, I am lifting up my head and rejoicing in prospect of speedy deliverance.

But to the question; who are those angels? and what are those winds they are holding? First, what do the winds symbolize? Daniel saw the four winds strive upon the great sea, "and four great beasts came up from the sea, diverse one from another," ch. 7: 19. "Then I would know the truth of the fourth beast," v. 23, "Thus he said (unto me,) the fourth beast shall be the fourth kingdom upon earth." Jer. 49: 36, "And upon Elam will I bring the four winds from the four quarters of heaven: and I will scatter them toward all those winds, and there shall be no nation whither the outcasts of Elam shall not come." V. 37, "And I will send the sword after them till I have consumed them." Dan. 11: 40, "And the king of the north shall come against him like a whirlwind, with chariots, and horsemen, and many ships; and he shall enter into the countries, and shall overflow and pass over." Jer. 25: 31, "The Lord hath a controversy with the nations; he will plead with all flesh, he will give them that are wicked to the *sword*, saith the Lord." V. 32, "Thus saith the Lord of hosts, behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth."

From the above Scripture, we see that winds symbolize wars, or the sword. Now who are those that, under God, control wars? The governments of earth declare war, and make peace. To make the angels literal, would destroy the rule of interpretation, for the winds were symbolical. Now, it appears to me, that John saw four angels standing on the four corners of the earth, holding the four winds, symbolizing four great nations that restrain the elements of war, while the servants are being sealed. Who are those nations? Russia, Prussia, Austria, France and England are called the five great powers of Europe; can they control the world in respect to war, or peace? Providence permitting, they can. Why have they not then restrained the present war? Because God has said, "if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, thus saith the Lord of hosts: ye shall certainly drink," Jer. 25: 28. But have they ever held the winds so that the Gospel could be preached? I believe they did in 1815, when they entered into an alliance after the conquest of Napoleon. In order to avoid another convulsion of the world like the one they had just passed through, they entered into this treaty—being yet present at Paris—they declared that, conformably to the word of the Holy Scripture, they would remain united by the bonds of true and indissoluble fraternity, and render one another assistance in every case, and that they would direct their subjects and their armies, whose fathers they regarded themselves, in the same brotherly spirit. Russia, Austria, and Prussia, were the originators of this treaty, and they invited other European powers to join them. All acceded with the exception of England, the regent of which declared, that although he shared personally the principles of the holy alliance, he could not, according to the constitution of his kingdom, enter into any treaty with foreign powers without the signature of responsible ministers. (Rotteck's history of the world, vol. 4, p. 224.) It had been provided by the treaty of alliance in 1814 and '15 between Russia, Austria, Prussia, and England, that special congresses, or as they were called, reunions, should be held from time to time by the sovereigns of those States, or their ministers, to take into consideration the state of Europe, and the measures necessary for its repose and prosperity. (Markham's hist. of France, p. 568. From the above we can see a union formed for the repose of Europe. Those monarchs were sickened by the past events, and formed a treaty that has kept the European nations in check until the last two or three years. Russia was the first to form the treaty and the first to break its union. These nations have held the winds for almost 40 years. But within the two last years, Russia has let loose her hold, England also; Prussia and Austria only remain holding the winds. O, what an interesting moment we live in—never has the world or the Church occupied a moment like this, interesting to the world from the fact that the angel will soon have preached his last sermon—the angel with his seal will have taken his flight, and the doom of the wicked will have been sealed forever. But to the Church it is all interesting. Satan has done all in his power to destroy them; Jesus is about to clothe them with immortality and cause them to shine as the sun in the Kingdom of their Father, Matt. 13, arrayed in white, Rev. 7: 13, 14, all tears wiped away—no more pain, Rev. 20, 4, inheriting the new Jersualem and God himself shall be with them, and be their God. *Here* we are despised and forsaken of those that should be friends; but *there* we shall be enriched, made heirs of God and joint heirs with Christ to an inheritance incorruptible, undefiled, and that fadeth not away. What a blessed hope! Brn. let us arise at once and gird on the whole armor; we are well able to go up and possess the land through Jesus strengthening us. One more struggle, and the victory may be won.

Yours in the blessed hope,

E. W. Teft.

Prosperity.

"*O Lord I beseech thee, send now prosperity.*" —*Psa.* 118: 25.

This is a prayer for the Church; and if ever this prayer was appropriate, it is now.

Prosperity may be defined to be success in our undertakings. "Whatever he doeth shall prosper." Thus the messenger of Abraham prospered in finding a wife for Isaac. "God made Joseph to prosper." Nehemiah also prospered in his journey and labor. Solomon prospered; and even the "ungodly prosper in this world." But religious prosperity is that contemplated in the text, and is expressed also in such texts as Ps. 122: 6, 7, "They shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces." "And the pleasure of the Lord shall prosper in his hands." Isa. 59: 10.

The prosperity of the Church would be success in accomplishing her specific work. This is not to make herself respectable in the world, and to draw around her crowds of admirers, but it is to succeed in gathering out of the world a people for the Lord, saving some from the wrath to come making ready a people prepared for the Lord, inducing men "to turn from idols to serve the living God, and to wait for His Son from Heaven." That man or people that succeeds in doing this, may be said to enjoy prosperity.

But in order for a people or denomination to do this, they must have a certain kind of inward prosperity. The only object of Church or denominational organization is to render individual effort more efficacious; consequently, more prosperous. "One shall chase a thousand, and two put ten thousand to flight." Proper association of individual effort is conducive to the prosperity of the cause of Christ; inasmuch as it augments the usefulness of each one in a tenfold ratio. I fear this object is not always had in view, in Church organization or association.

It may be well for us, as a people, to ask ourselves the question, are we prospering? and if not, why do we not prosper in our efforts. As individual Christians, we are God's husbandry; co-workers with Him in the salvation of men. We are the salt of the earth, the light of the world; the instruments by which God blesses the souls and bodies of men. These are active agencies. They count not their lives dear unto themselves, but deny themselves every worldly consideration for the spiritual good of others. These are some of the characteristics of prosperous Christians. Now there is a law of our nature, that persons possessing a similarity of sentiment and sympathy, should associate together for mutual benefit and greater prosperity. This similarity of sentiment drew together a large number of persons from all denominations and from the world, and united them in one body to spread the truth, and thus save men by its influence.

Probably not less than fifty thousand persons in the United States and British Provinces, were thus voluntarily united in various ways to promote the one great object of arousing the world to the immediate preparation for the coming of the judgment; and unprecedented prosperity attended their efforts. But what are we now? O, it is painful to compare the retrospect with the present, or to look at the prospect.

After spending thousands upon thousands of treasure, and a vast amount of physicial and mental energy for ten or fifteen years past, here we are, the wreck of what we were. Now can we say of ourselves in our associate capacity, (whatever that capacity may be,) that we prosper in anything we do? Is there a single Church, band, company or congregation, that is in a really prosperous condition? There may be such instances, but with feelings of the deepest humiliation, I confess, I know no one! And what is still more afflicting, few seem to grieve at it, but few pray in the language of the Psalmist, "O Lord send now prosperity."

But why is it, that we are thus? Are we not in the way of duty? Are we rushing against the rocks of divine providence? Is the angel of the Lord standing in the way with drawn sword, causing us to jam ourselves against every wall, or to plunge ourselves into difficulties at every step, and like the man in the mire, to sink lower and lower at every effort to extricate ourselves?

We are told to rejoice in prosperity, but in adversity to consider. And is it not time for us to lay these things to heart, and consider on our ways? If this work be of God we shall not be justified in leaving it or neglecting it, for any earthly consideration. If it is not of God, we shall only get Babel instead of Babylon for our efforts, wear out valuable life in useless effort; spend our money for that which is not bread, and our labor for that which satisfieth not.

Some of our brethren have settled this question for themselves. They have left us and gone various ways. By so doing, they say they have not been in the path of duty; and by implication say, that we are not. Now, if they are right, we are wrong, and the sooner we follow their example, the better for us and the world; but if we are right, they are wrong, and ought to return to us, and be witnesses for God, and, if need be, martyrs for the truth as it is in Jesus. But let us look at the wreck to see if indeed it be a ruin. Let us see if our present crippled condition be the necessary result of our position, caused by our running against the innumerable rocks of divine Providence, or only an accident, caused by carelessness, mismanagement, recklessness and imprudence. In this way we may learn our duty in the present emergency, and, by God's grace when we learn our duty, we will stand to our post, like a faithful warrior, regardless of all personal considerations.

Looking at our cause, we find many persons of strong minds, of deep thought, and devout hearts, that are sincerely attached to the doctrine of the immediate, personal coming of Christ. They have been made to feel the truthfulnes and importance of the doctrine, as much as Luther and his followers felt the doctrines of the reformation; salvation by faith in Christ alone.

Many of them have been driven from the various sects for their sentiments; (some, it may be, were imprudent, and pressed their doctrines out of season and beyond measure.) Many voluntarily left their communions for conscience' sake, and many have been gathered from the highways of the world. These have all made great sacrifices for this truth; and they have felt blessed in so doing. They have been blessed spiritually, and, I believe, that every sacrifice of money, that has been honestly made, has been given back by the Lord with interest.

There are now perhaps ten thousand persons in the United States and the Canadas, who are really and truly believers in this doctrine, and feel its importance. Now these ten thousand persons in their individual capacity, working in harmony with divine Providence, can do mighty things in pulling down Satan's strongholds, and in building up the cause of Christ. But if they work against Providence, they will succeed no better than did Balaam of old; the very asses of society will bray against them with success. That our doctrine is of God is proved by its being in harmony with the whole Bible, and sustained by the voice of the Church, in its purest and most prosperous times. We are all satisfied of the truthfulness of our doctrine. All honest hearts admit the pre-eminent claim of the truth. They cannot neglect it, and when the contrary is preached for truth, they cannot support it, nor let it pass unrebuked. Therefore it is, that they cannot support the existing organizations. They have been forced to provide an house for this truth, as it is in Jesus. Some have schooled themselves to the support of existing Church organizations; but few of them, I think, enjoy it, or make themselves useful in them. A separate existence as a people, has been forced upon us by circumstances, if not by the direct call of God. Indeed the most of the believers in these sentiments have felt themselves called upon by the voice of God to avow them; and they cannot neglect them more than they can neglect any of the great practical duties of the Gospel. There seems to have been a duty to themselves, the truth and the world, to provide in this way a home for, and the means of sustaining the promulgation of this doctrine.

Now how has this duty been done? O, tell it not in Gath, lest the uncircumcised rejoice. This part of the ork has been performed with less skill, or interest than any of the duties growing out of our position, and, till this is better, more skilfully, understandingly, zealously, and religiously done, we have no right or reason to expect or hope for prosperity. Instead of going to work religiously to build up a Church as a means of rendering our individual effort more efficient, we have not yet come to the conclusion that it is right, duty, or expedient. Some have been so much afraid of a Church, that they called those voluntary associations for the worship of God, and the promulgation of truth, bands, companies, &c.; thus choosing terms that are used to designate mere secular bodies, instead of the plain Testament ecclesia, or Church. And for fear that these bands would get organized, instead of the plain New Testament office of deacon, they have chosen committees. Instead of a minister, evangelist or pastor, a "Lecturer" is obtained. Now who does not see that those bodies, whatever be their name, that choose, or elect one or more persons to act for them are organized. So that they have the thing in fact, while they oppose it. This is certainly organizing against organization, and preaching against preaching; straining out a gnat, and swallowing camel after camel, or some other body equally hump-backed and deformed. It is now, however, pretty generally admitted, that some form of organization is necessary. And I ask, if some form is necessary for a New Testament institution, why not take a New Testament name, and have New Testament officers, in a New Testament manner. To do otherwise, is to say that Christ and the Apostles did not know what was best for us. "Had we been there, we would have shown them better. We would have had none of your deacons, stewards, helps, governments, pastors, teachers, evangelists, &c. We would have had no elders ordained in every city, nor any such human machinery, for that is all Babylon and is of the devil."

Now, brethren, I ask in all candor, are ye not carnal? And can we expect prosperity under such circumstances? Yea, even worse than this is seen in some large bands, (whether they be Italian bands or Advent bands,) where they cannot have the Lord's Supper regularly, because they have no one to prepare for it. I suggest to such ones, that they choose a committee to attend to this business, till they can find some officer more in accordance with the New Testament usage.

Now, brethren of all classes, for to such I would speak, let us settle this matter before we go further.

1. Is Church organization in any form right?

2. Is it expedient for us, in our present circumstances?

If we answer these in the affirmative, as I apprehend we shall, then let us inquire:

3. What form will best accomplish the objects of any organization?

Having settled these questions, we are prepared to examine other parts of our work. I think, upon reflection, that we shall come to the conclusion, that our condition is not the consequence of running against the rocks of divine Providence, in our denominational existence, (for I cannot yet call it an organization,) but partly the result of the head winds, strong currents, and dashing waves of opposition, always incident to reform of every kind; and partly the result of ignorance of our duty negligence in providing for difficulties; the recklessness of some, and the want of definite objects to be accomplished, in which all could understandingly unite. Before we can do anything effectual, we must first decide what it is we wish to do? Before we ask men to come and help us, we must first let them see that we have something to do, and that it is worth being done—and that we know how to do it, the men and means only being wanted. We must first put our house in order and ourselves in working condition, before we can expect men will take a position by our side, share our toils and fortunes. We may look in vain for prosperity till we put ourselves in a position to prosper.

Now, my brethren of all classes, that have the love of the Advent doctrine at heart, does it not appear that, notwithstanding all our disappointments, divisions and disasters; notwithstanding our previous disorganization, theological logomachy, and inharmonious policy, we can put ourselves in a position to prosper? Can we not, as at first, agree to differ on theological questions? Can we not forgive and forget all offences; and ask forgiveness of the offended? Can we not, for the good of the whole body, and the great good they are capable of doing, lay aside our personal preferences, and unite in some plan of efficient associated action? Can we not come together like a band of noble brothers, forgetting the past, letting bygones be bygones forever, and unite all the energies of our being, to spread the truth, to battle error, to arouse the church, to persuade sinners; warning all to flee the wrath to come.

Could we do this, and send up our united petition to the God of heaven for prosperity, I do believe that even hell would utter a groan of disappointment, Satan be defeated, our enemies stand aghast, the mouths of gainsayers be stopped, and the angels of God sing anew the song of "Peace on earth, good will to men." O, how many saddened hearts, of God's dear ones, would be made to rejoice; and though there might be some grumbling "elder brothers," yet the whole household of the Advent family, would cast off their garment of mourning, lift up their saddened faces, long suffused with chagrin, and with sunshine all beaming in their countenances, send forth a long hallelujah to God, for peace and reconciliation. O how many, many, many souls might be snatched as brands from the burning, and be brought to praise God and the Lamb, by our instrumentality, and be added as stars to the crown of our rejoicing in the day of Christ!

O shall not this be realized? Will not the entire house unite with me, in laboring for this, and send up our united prayer to God, saying, "Now, Lord, send prosperity?" Amen. Bro. Nehemiah.

While the hallowed soul rejoices to contemplate the perfections of the Deity, and feels that to reflect his glory is its highest bliss and privilege, its sense will be proportionably poignant of its own infirmity, and of the imperfection of its most devoted services. Hence on the mediatorial work of the Redeemer, will rest its only hope for pardon and acceptance.—*Bulwer.*

Love is the fulfilling of the law.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE. | PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | NUMBER 167, HANOVER STREET, BOSTON, MASS.

JONAS MERRIAM, EDITOR. | BOSTON, MASSACHUSETTS, WEDNESDAY, APRIL 2, 1856. | VOLUME 3, NUMBER 33.

THE WORLD'S CRISIS,

Published by Believers in the Immediate Coming of

JESUS CHRIST.

J. D. C. WHEELER, Printer, - - 167 *Hanover St.*

Terms of Subscription to be Paid IN ADVANCE.

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For the Crisis.

The Second Advent of our Lord and Savior Jesus Christ.

By P. Tandy.

Dear Bro. Merriam:—Much has been said, and very much is being said for and against the Advent doctrine, by the friends, and by the enemies of Christ. But we can come to the truth upon this very important subject, in no other way so well, as to come directly to the plain, literal testimony of God's word. May our Heavenly Father direct us by His Spirit, into the the true knowledge and acknowledgement of the Truth. We are to earnestly inquire, "What is Truth?" "How readest thou." And then, when God has taught us His truth, let us be exceedingly careful that we add not *to*, nor take *from* God's revealed testimony. I am willing for one, to 'Let God be true.'

Now, dear Brethren and Sisters, may we be so wise and happy, as to have our religious faith predicated upon God's truth, and may we live accordingly. By the help of the Lord I now proceed to prove from the Scriptures of divine truth, the Second Advent of our Lord and Saviour Jesus Christ. "To the Law and to the Testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8: 20,) "Enoch, the seventh from Adam, prophesied of these, saying, behold, the Lord cometh with ten thousand of his saints. To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Job says, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God; Whom I shall see for myself, and not another; though my reins be consumed within me." Balaam, the son of Beor, whose eyes are open, hath said; "He hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open; I shall see Him, but not now; I shall behold Him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel," &c. David, Israel's King, declares, saying, "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish. Thou, (Lord,) shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory; when the Lord shall build up Zion, he shall appear in his glory."

Let the Psalmist David testify again. "O worship the Lord in the beauty of holiness; (or, in His glorious sanctuary;) fear before Him, all the earth. Say among the heathen, that the Lord reigneth: the world also shall be established that it shall not be moved. He shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the fields be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for He cometh, for He cometh to judge the earth; He shall judge the world in righteousness, and the people with His truth." Again: "Let the sea roar, and the fulness thereof; the world, and they that dwell therein; Let the floods clap their hands; let the hills be joyful together; Before the Lord; for He cometh to judge the earth; with righteousness shall He judge the world, and the people with equity."

The Prophet Isa. testifies that, "He, (the Lord,) will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, we will be glad and rejoice in His salvation." Again: "Behold the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not; behold, your God will come with vengeance, even God with a recompense; He will come and save you." (The pure in heart.) The same prophet testifies again, saying—"Behold the Lord God will come with strong hands, and His arm shall rule for Him; behold, His reward is with Him, and His work before him. The Lord will go forth as a mighty man, He shall stir up jealousy like a man of war; He shall cry, yea, roar; He shall prevail against His enemies."

Again: "Behold, the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, Behold, thy salvation cometh, behold, his reward is with him, and his work before him. And they shall call them, the holy people, the redeemed of the Lord, a city not forsaken. O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire."

The Prophet Jeremiah says, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely, and this is His name whereby He shall be called, *The Lord our Righteousness.*"

The Prophet Ezekiel declares, saying, "I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it him." Now hear what the Prophet Daniel saith on this subject. "I saw in the night vision, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be not destroyed." And he says also, that, "At that time shall Michael stand up, the great prince, which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered every one that shall be found written in the book."

Now hear the great Apostle to the Gentiles. He brings in his testimony. "For as in Adam all die, even so in Christ shall all be made alive; but every man in his own order; Christ the first fruits; afterwards they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father; when He shall have put down all rule, and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed, is death." Paul declares also to his Philippian Brethren, saying, "Our conversation is in heaven; from whence we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things to himself." The Apostle Paul interrogates His Thessalonian Brethren, thus; "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy." And he says to them in another place, "The Lord make you to increase and abound in love one toward another; and toward all men, even as we do toward you; To the end, he may establish your hearts unblameable in holiness before God, *** *at the coming of our Lord Jesus Christ, with all the saints.*"

And again, he declares to the same Church, saying, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort (or exhort) one another with these words." "And to you, (addressing himself to his Thessalonian Brethren again,) who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in his saints, and to be admired in all them that believe, (because our testimony among you was believed) in that day." We hear Paul declaring yet again, saying, "We beseech you, Brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind," &c.; and then He says, "Let no man deceive you by any means; for that day shall not come, except there come falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that He, as God, sitteth in the temple of God, shewing himself that He is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that He might be revealed in his time. (Now mark,) For the mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of His coming."

The great Apostle in speaking to Titus, remarks thus, "The grace of God that bringeth salvation, hath appeared unto all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ; who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort; and rebuke with all authority—let no man despise thee."

Let us now listen to what Brother Paul says to the Hebrew Church upon this subject; he says, "As it was appointed unto man once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for Him, shall He appear the second time, without sin, (or a sin offering) unto salvation." And again, he says, "Yet a little while, and He that shall come, will come, and will not tarry."

In Acts, we hear the Apostle Peter commanding the men of Israel in the name of the Lord, thus "Repent, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; whom the heavens must receive, until the times of Restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began!" Again, the Apostle Peter exhorts the followers of Christ, to "Gird up the loins of their minds, be sober, and hope to the end, for the grace that is to be brought unto them, at the revelation of Jesus Christ." He says again, that "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." And yet again, we hear him declaring, that "He, (with His brethren,) had not followed cunningly devised fables, when they made known the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty." Hence he declares, that they were "Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat! Nevertheless, we, according to His promise, look for new Heavens, and a new Earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless."

The Apostle James says, with regard to Christ's murderers, "Ye have condemned and killed the Just; and he doth not resist you. Be patient, therefore, Brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until He receive the early and latter rain. Be patient, stablish your hearts; for the coming of the Lord draweth nigh."

Proof texts to the above declarations. Jude 14: 15. Job 19: 25–27. Num. 24: 16–17. Ps. 1: 5–6. Ps. 102: 13–16. Ps. 96: 9–13. Ps. 98: 7–9. Isa. 25: 8–9. Isa. 26: 21. Isa. 34: 3–4. Isa. 40: 10. Isa, 42: 13. Isa. 62: 11–12. Isa. 66: 15. Jer. 23: 5–6. Eze. 21: 27. Dan. 7: 13–14. Dan. 12: 1. 1 Cor. 15: 22–26. Phil. 3: 20–21. 1 Thes. 2: 19–20. 1 Thes. 3: 12–13. 1 Thes. 4: 16–18. 2 Thes. 1: 7–10. 2 Thes. 2: 1–8. Titus 2: 11–15. Heb. 9: 27–28. Heb. 10: 37. Acts 3: 19–21. 1 Peter 1: 13. 1 Peter 5: 4. 2 Peter 1: 16. 2 Peter 3: 12–14. James 5: 7–9.

To be Continued.

For the Crisis.

The Gifts.

By J. B. Wetherell.

Bro. Merriam: I deem it a duty, with the help of the Lord, to write a few lines upon the design and import of the gifts. The Apostle tells us he would not have his brethren ignorant of them.

Says Paul in his Epistle to the Ephesians, ch. 4: 8, "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men." We ask, how did he give gifts unto men? Let the 11th v. answer.

"And he gave some, Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

What did Christ give those officers for?

V. 12, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

We ask how long will this continue?

V. 13, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a PERFECT man, unto the measure of the stature of the fulness of Christ."

Now let us be very careful here to mark the language.

We see that, to sum up the above passage, it is, to come to a PERFECT man in the knowledge of the Son of God.

We ask, who was the Apostle Paul addressing himself to in 1 Cor. 12: 1? We see that it was to his Corinthian brethren. He tells those brethren, he would not have them ignorant of spiritual gifts. "Ye know that ye were (past tense) Gentiles, carried away unto these dumb idols, even as ye were led." Compare the above passage with Eph. 4: 14, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love may grow up into him in all things which is the head even Christ."

I think it is plain that the gifts were calculated to cement the Church together; and all could be received into the Church on a profession of their faith, whether Jew or Gentile; God was not a respecter of persons: for we are told that "in every nation under Heaven, he that feareth God and worketh righteousness is accepted with him."

The Apostle tells us that "to one is given the word of wisdom, to another knowledge, to another faith, to another the gift of healing, to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will; for by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

Paul counsels the brethren to covet the best gifts; and yet says he, I will show you a more excellent way. "Though I speak with the tongues of men and of angels, and have not charity, (love) I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, (love) I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." "Charity never faileth; But whether there be prophecies they shall fail. Whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

This is an important passage to be understood. When were these gifts to cease? When the object was accomplished for which the gifts were designed, then it seems they might have ended. Beside the reasons already mentioned of the design of the gifts, they were to be instruments in spreading the Gospel all over the then known world. Rom. 10: 17, 18, "So then faith cometh by hearing, and hearing by the word of God. But I say, have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world."

Let us compare this passage with Col. 1: 5, 6, "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you as it is in all the world, and bringing forth fruit, as it doth also in you, since the day ye heard of of it, and knew the grace of God in truth."

By the above, we see that the Gospel had found its way into all the then known world. In the fourth and fifth verses of this chapter, Paul, having in the preceding verses pronounced the benediction of God upon the faithful brethren, here recognizes the Church as having faith, love, and hope, just what was to be in the Church when the gospel had been diffused abroad by the gifts. "When that which is perfect is come." We cannot fail to come directly to the conclusion, with regard to the meaning *perfect*, by Paul's explanation what the gifts were for. They were for the PERFECTING of the saints, till the Church arrives to the perfect man in the fulness of Christ. Says Paul, 2nd Epistle to Tim. 3: 16, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be PERFECT, thoroughly furnished unto all good works."

Now, I think, when the Church arrives to this point of PERFECTION, they are invested with Faith, Hope and Love, at which time those extraordinary gifts, termed Prophecies, Tongues and Knowledge may fail, cease and vanish away. The declaration is positive that some time they shall fail, and so certain as we have shown the correct meaning of the expression "that that is PERFECT," so sure we understand the location of the GIFTS, and it removes many difficulties from the mind. If this be correct, before we get through it will commend itself to the candid mind. We are now prepared to investigate the subject more minutely in regard to Faith, Hope and Love.

1st, What is faith? Ans. Belief. By examining the term faith, we shall see it is not a gift, as some have supposed. It implies a circumcision of the heart. It makes us the covenant people of God, the seed of Abraham, and joint heirs with Christ to a certain inheritance; and that inheritence is real land such as we can plant our feet upon. It is not spiritual, nor beyond the bounds of time and space; but is this earth in its renovated state. God willed it to Abraham and his seed after him for an everlasting possession, and took oath to it by Himself, seeing he could swear by no greater. Here is the FAITH once delivered to the saints so much spoken of at the present time. We will notice a few passages with regard to the necessity of a faith in the Gospel and then pass. Mark 1: 15, "And saying the time is fulfilled and the kingdom of God is at hand, repent ye, and believe the gospel." Acts 13: 39, "And by Him all that believe are justified from all things from which ye could not be justified by the law of Moses." Acts 15: 9, "And put no difference between us and them purifying their hearts by faith." Acts 26: 18, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God that they may receive forgiveness of sins and INHERITANCE among them which are sanctified by faith that is in me."

Time would fail me in attempting to enumerate the passages showing that a strong faith was indispensably necessary in order to salvation; but I think those already alluded to, are sufficient. We will now in the second place notice the term *Hope*, which is composed of expectation and desire. It is very important for one to have a correct faith in order to have a good hope; because if one believes he shall receive a thing promised, he has reason to expect it; and if the thing be a desirable one he will desire it, consequently he will hope for it until he receives it. Then hope ceases, for what a man already hath, why doth he yet hope for it? Hence, if the Lord has promised *substance*, as He did to Abraham, His children will continue to hope until they get land in reality; and they that have an understanding faith will not be satisfied with a spirit land; for that is just no land at all.

Thirdly, we will notice what Love is. 1st, love is a principle which will prove a safe rule to be governed by instead of the impulse of the moment, and God has nowhere told us to do or believe anything in which was not involved this principle. Hence we hear our Savior saying, that all the law was briefly comprehended in this one saying; or as John terms it, new commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, thou shalt love thy neighbor as thyself; on these two hang all the law and the Prophets." This is the bond of perfection. He that enjoys the most of this, is the most like God. He that is destitute of it, is not begotten of God, neither knoweth God, neither has he life. 1st John 2: 5, "But whoso keepeth his word, in him verily is the love of God PERFECTED. Hereby know we that we are in Him." Again; 10th v., "He that

loveth his brother abideth in the light and there is no occasion of stumbling in him." Again; "I have written unto you, young men, because ye are strong, and the Word of God ABIDETH in you, and ye have overcome the wicked one." 15th v., "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof. But he that doeth the will of God, ABIDETH FOREVER." 24th v. "Let that therefore ABIDE in you which ye have heard from the beginning; if that which ye have heard from the beginning shall REMAIN in you, ye shall also CONTINUE in the Son and the Father. And this is the PROMISE that he hath PROMISED us even ETERNAL LIFE. These things have I written unto you concerning them that seduce you; but the anointing which ye have received of him ABIDETH in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and is no lie; and even as it hath taught you, ye shall ABIDE in him. And now, little children, ABIDE in him, that when he shall appear, we may have confidence and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born (begotten) of him." As at the commencement we quoted Scripture to show that when certain gifts would fail, Faith, Hope and Love would *abide*, which is the same as to *continue*, we think these quotations from John were spoken of the same time, and have allusion to the same facts; for he uses the same phrases and conveys the same ideas, only with more minuteness.

When will God's people come in possession of the promised inheritance? *Ans.* At the coming of Christ and not *before*. Therefore, I want Him to *come*; yes, I expect Him, I desire Him *to* come, I believe He is coming, *and* this is the reason of my hope which I feel always ready to give with meekness to any one that shall ask me. To establish such a faith as this, it was necessary to have some extraordinary and miraculous power of God during the Apostles' days, in order to open their eyes, and to enlighten the minds of men, in a manner that nothing else could. The PERFECT man of which the Apostle speaks, is one that is perfect in knowledge of the Scriptures, as to its teachings; and at that time, when a knowledge of them was obtained, then those miraculous gifts were to have an end. This was accomplished by the Apostles (twelve in number) and in their days. It is certain that faith will not extend into the Kingdom of God; for says Peter ch. 1: 9, "Receiving the end of your faith, even the salvation of your souls." Peter had just been speaking of the promised *inheritance* which is to be given. After we have received this inheritance, why, as Paul says, should we yet hope for it? I think we may be assured that Faith and Hope end at the coming of Christ. As for Love, it is so boundless, that I cannot fathom it, or comprehend it. It passeth all understanding. It has, I believe, neither bottom nor shore. It cannot be weighed, nor measured. Bless the good Lord, it is a soul-stirring thought!

I believe the Savior taught this principle of love in the emblem of feet-washing, and in that peculiar climate it was a custom, and very necessary too; but we do not live in such a climate, and it is not required by the Lord here. "Faith, Hope and Love, these three, and the greatest of these is Love." It is not strange, that the Apostle should say, the greatest of these was love, as love is unfathomable. Furthermore, at that very time the Savior introduced the emblem of feet-washing, there was an inquiry among the disciples who should be the greatest? O, what an appropriate opportunity to introduce that principle of love; and hence Christ said to them, after He had washed the disciple's feet, "ye know not what I have done, but ye shall know hereafter." We ask, if it was the act of feet-washing alone, He wished to make prominent? Did they not know what He had done to them? Most certainly; they understood that He had washed their feet.

The salutation by a holy kiss was an expression of Christian love, not feigned, but coming from the heart, and was a manifest token of pure regard for the welfare of each other. But O, the contrast? when the gold becomes dim, and the most fine gold changed.

Pause a moment, while we read what Jude says, v. 4, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

But to return to the custom last mentioned; it has been changed to the salutation of the hand, which expresses just as much, and has much less the appearance of evil. What I have witnessed with my own eyes is convincing to me.

Before closing I would say, that I have endeavored not to be personal in my remarks, my only object is the glory of God, and good of souls. I highly respect the good feelings of my Brn. who do not view things in the light that I do. I regard their honesty, or I should not attempt to hold up what I. believe to be light. O, dear Brn. one and all, may the Lord bless you and me, preserve us blameless unto His coming which I believe strongly will take place the present spring. Let us love like Brn., exercise patience and Christian forbearance one to another, like children of our Heavenly Father; for of such is the kingdom of God. O come, great Deliverer, and give the promised INHERITANCE.

Worcester, March 25, 1856.

The World's Crisis.

BOSTON, APRIL 2, 1856.

Explanation.

We have been requested to explain the misunderstanding that took place in regard to a report which has been circulated to this effect: that *Eld.* Cummings received his first impressions respecting the darkening of the sun as marking the terminus of the *1260* years of tribulation, from Brn *in* Canada.

At the time he visited Canada, and held a series of meetings, in 1851, Eld. Thurber, after hearing him preach one evening, remarked to Bro. McDuffee's family, that he wished he could have preached himself that evening, so that he could have given him the light on the periods. To this it was replied, that it was of no consequence, for *they had given him the light*. Eld. Thurber then supposed that they had communicated the same ideas which he himself entertained in relation to the arrangement of those periods in connection with the darkening of the sun: but upon inquiry it does not appear that they (Bro. McDuffee's family) had embraced those points in the argument at that time. Thus the whole affair, so far as I am able to learn, originated in a *misunderstanding*, and here I leave it, hoping we shall all be more careful not to circulate reports involving one's character without a *certain* knowledge of the facts in the case.

The Millenium.

No. 7.

Isa. 65: 17–25, considered.

V. 17, "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind."

The government of God is designed to promote the happiness of His subjects. It tends to the highest welfare of society; and the ultimate and everlasting well-being of all who cheerfully and cordially submit to His requisitions. Hence the nature of the divine economy is progressive—it develops a clearer and brighter light from age to age. It is said of human governments that revolutions never go backward; much more is this principle applicable to the government of God. There may be in the progress and unfoldings of the divine economy apparent delays, failures, defeats and reactions; but all such apparent failures and defeats are partial and temporary; nay, the accumulated waters, at length, rush over the dam with a momentum increased and resistless—sweeping with greater velocity and grandeur like a river of the waters of life. Thus the economy of heaven is like the opening light rising, spreading and increasing in auroral beauty and glory till the whole heavens above are radiant with the glories of the morn, and the earth beneath illuminated and graced and beautified with its colorific beams.

When the darkness of heathen night spread over the antedeluvian earth, and the world was *filled with violence* the destruction that ensued prepared the way for the opening of the Patriarchal dispensation, in which a promise of an inheritance was given to the people of God, by possessing which they would become isolated from the nations and identified as the special, favorite people of God.

In the progress of this divine scheme a system of worship, peculiar to the Hebrew nation, was instituted, and ushered in amid the thunders of Sinai and the lightnings that shot forth from the bosom of that cloud that enshrouded the Divinity. This economy of the Jewish commonwealth affording, as it did, a grand, central point of worship at Jerusalem—a place of deposit for the sacred Oracles—in connection with the various rites and ceremonies of the Jewish ritual, arose in majesty and beauty like the temple of Solomon all resplendent with marble and gold. The edifice of the Jewish ritual was a spectacle of wonder to angels and men. But the time came when the edifice of Jewish worship must be demolished to pave the way for the more glorious temple of God under the Gospel dispensation. The Jews had apostatized from God, and that form of worship must yield to another more blessed and glorious; and the Jewish polity must be destroyed to prepare the way for the polity of the Christian commonwealth. But although favored with the light of Gospel day; enjoying a dispensation of infinite mercy and grace—a dispensation compared with which the former had no glory by reason of the *glory* that excelleth, yet the Church has receded from the light, *sunk* into worldly-mindedness and *lost* the life and power and glory of *an* evangelical faith, and an in*dwelling* Christ. The great mass of man*kind* have rejected the commands of God, and the doom of a rebellious world is imminent—her "judgment lingereth not, and her damnation slumbereth not." The impending judgment will soon be realized by a guilty world and a slumbering Church. The world will be "burned and few men left;" but these few—the little remnant—will "return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." And that destruction, appalling, indeed, to the wicked, and tremendous in its effects, will but pave the way for opening scenes of grandeur and of beauty, of loveliness and glory, such as the world has never before witnessed, even on the morn when creation arose in the freshness of its Eden state. A loftier anthem of praise will render vocal the realms of a regenerated world than ever enraptured the ear of mortal man.

It is delightful to trace the unfolding scenes of the divine economy, and the gradual development of the gracious plan. In the 2d Psalm we are informed, that Jesus was to succeed to David's throne, and that all the malicious rage of His enemies did but further the purposes of God, and lay the foundation for an everlasting Kingdom of which He will be the legitimate and sovereign Head; and that this glorious truth will be demonstrated by the resurrection of Jesus from the dead. From the 110th Psalm we learn, that under the Messianic economy He will be a Priest forever, not after the order of Aaron: but after the order of Melchisadec, having the power of an endless life. From Isa. 2d., we learn, that under the Gospel dispensation there will be a general influence of nominal Christianity, but that the Church will be exalted in pride and worldly aggrandizement till they look for a trimuphant and glorious state of things in the present evil world, and cry peace and safety, prosperity and glory, just before sudden destruction shall come, and all their idols shall be utterly abolished. From Isa. 11th we learn, that Jesus will be the supreme Judge of all the earth—that the wicked will be destroyed by the breath of His lips—that the Kingdom which will then be established will be peaceful and harmonious, and that then the whole earth will be filled with the glory of God. From Isa. 25th we learn, that at the organization of that Kingdom, all tears will be wiped away, death destroyed, and the curse removed from off all the earth. And from Isa. 65th, which is the passage under consideration in this article, we learn, that when that kingdom is set up, the earth will not be in its present form, but in its regenerated state, a fit abode for sinless and immortal beings.

But how do we know that the scene described in this passage will transpire in the world to come, when the Church is in its glorified and immortal state? We so understand from the fact that Peter, who evidently quotes the language of the Prophet in this chapter, places the scene beyond the purification of the earth by fire.

"But the day of the Lord will come as a thief in the night; in the which the heavens and the earth shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," 2 Pet. 3: 10–13.

If, subsequently to the conflagration of the earth, we are to expect the fulfilment of this promise in Isa. of a new heavens and a new earth, then it follows by consequence, that it will be after the judgment of the Great Day, and the immortalization of the saints at the coming of Christ.

To be continued.

For the Crisis.

Signs of the End of the World.

By B. P. Hildreth.

No. 1.

The voice of God is heard in various ways speaking to man, poor, fallen man; sometimes speaking face to face, as he talked with Moses, Ex. 33: 11; sometimes by dreams, as He did to Solomon, 1 Kings 3: 5–15; sometimes by angels, as he did to Abraham, Joshua, Paul, John and others; and sometimes by "holy men who spake as they were moved by the Holy Ghost." And one of the latter class has informed us that "The Lord will do nothing, but He revealeth his secret to His servants the prophets," Amos 3: 7, which is proof, that He has revealed by His prophets all that is necessary for us to know. But as some of their predictions are obscure, "He has foretold and mercifully appointed certain *signs* to precede certain predicted events, as sure precursors of their speedy fulfilment. Sometimes those signs were given as forerunners of blessing, as in the case of Gideon's fleece, Judges 6: 37–40, and the retrocession of the shadow, ten degrees, in the case of Hezekiah's sickness. In many other instances, the Lord has graciously appointed signs for His people to be governed by such as the Sabbath; affirming, "It is a *sign* between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed, Ex. 31: 17.

The first mention of signs in the Bible, we find in Gen. 1: 14, "And God said, let there be lights in the firmament of heaven, to divide the day from the night; and let them be for *signs*, and for seasons, and for days and years." Before He had completed the work of Creation, we here see that He appointed the great luminaries of heaven, to be merciful harbingers of future good to His chosen people; and with these, at the beginning, the great Jehovah stood and pointed to the *End*—and by the given, but uncommon motions and appearances of these planets, we may know both our latitude and longitude, and steer accordingly. Now let poor, feeble man beware of despising or neglecting these merciful admonitions of a Holy God; but heed this warning, for it is both our privilege and duty to search for truth as "for hidden treasures;" and though we would not be wise above that which is written, we would unceasingly labor to come up to what is written. Paul says, "Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope," Rom. 15: 4. So that the Old Testament may not be disregarded; and on the principle of "the things which are revealed," belonging to us, we claim the whole field of Scripture, through the merits of that victim whose blood alone put the seal to the new Covenant. It is seldom in the arrangement of Providence, that a kingdom or city falls by judgments of God, without some marked premonitions of its overthrow. "Coming events cast their shadows before." The liberation of God's people from bondage, was a striking type of the deliverance of the saints, at the end of the world; and as He multiplied His *signs* in Egypt, of what would surely and eventually did overtake them; so He has multiplied His *signs* of the final destruction of the wicked, at "the restitution of all things."

The first signs to Egypt were given in mercy, and could be imitated by the magicians. The Lord said to Moses, "If they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter *sign*, Ex. 4: 8. Moses and Aaron stood before Pharaoh twelve times to plead for the liberation of their people; the first time with only a verbal message from God, "Let my people go, that they may hold a feast unto me in the wilderness," Ex. 5: 1. The king, however, would not hearken, but only increased their burden, and riveted their chains; which made them cry, for hard bondage. The second time, the leprous hand and the serpent-rod were miraculously presented, still in mercy, to the haughty king; and neither did these wonders have any effect on their burdened hearts till His signs were multiplied in the ten following sore judgments upon the land of Egypt, viz., blood, frogs, lice, flies murrain, boil, locusts, hail, darkness and death of their first-born; which latter plague brought them to their senses; as God had said, "they will believe the voice of the latter sign."

These great signs and wonders that were wrought in Egypt are often referred to by Moses in the course of their journeyings through the wilderness. "And the Lord shewed signs and wonders, great and sore upon Egypt, upon Pharaoh, and all his household before your eyes," Deut. 6: 22. "Thou shalt well remember the great temptations which thine eyes saw, and the signs and wonders and the mighty hand, and the outstretched arm, whereby the Lord thy God brought thee out, ch. 7: 18. Thus were the signs greatly multiplied even in terrors on the house of Pharaoh, and all Egypt; that they might know what the Lord required of them, which, without obedience, would speedily end in their certain destruction; and which, in a very few days actually overtook them in the Red Sea. Thus we see these infidel Egyptians, though favored with the predictions of Moses and Aaron, rejecting "the counsel of God against themselves;" and all the signs and mighty wonders and terrors, which were seen in Egypt; and which sometimes brought them to relent; yet as soon as the plague was removed, "he sinned yet more and hardened his heart, he and his servants," Ex. 9: 34, which sealed their destruction. Thus he hardened his neck, and in the Red Sea he was "destroyed without remedy."

The prophets themselves were signs to the people to whom they were sent. "Behold I, and the children whom the Lord hath given me, are for signs and wonders, in Israel, from the Lord of Hosts, which dwelleth in Mount Zion, Isa. 8: 18. Isaiah walked barefoot three years for a sign to Egypt and Ethiopia, to show them that they would walk naked and barefoot, prisoners and captives to the king of Assyria, ch. 20: 4, 5. Ezekiel was a sign to Israel in his besieging Jerusalem, ch. 9: 1–3, and in his eating and drinking with quaking and trembling. Jonah was a sign unto the Ninevites, and prophesied of the death, burial and resurrection of Christ, by suffering, rather than words. The curses of God were prophetically denounced against disobedient children, for a sign and a wonder; "and on their seed forever," Deut. 28: 46, which is not removed to this day. God gave Eli a sign, that "all the increase" of his house should die "in the flower of their age;" "Because his sons made themselves vile, and he restrained them not;" And that sign was, "Hophni and Phineas shall die, both of them in one day," 1 Sam. 2d and 3d chs; which was remarkably fulfiled, in a short time. Christ Himself is given for a sign to the house of Judah, in his miraculous conception and birth of a virgin, Isa. 7: 14. He was a sign to be "spoken against." "For as Jonah was a sign to the Ninevites, so shall the Son of man be, to this generation." The hardness, unbelief, and murderous rage of the Jews, against the messengers of God, who faithfully reproved them; and above all, their rejection of the Messiah and His followers, (after all the demonstrations which they saw to prove His divinity.) sealed their doom. "He came to His own, and His own received Him not." It was their great curse, that they knew not "the time of their visitation." How deeply was He affected, and how tenderly did He lament, over the calamities which He saw coming on His nation, when "He beheld the city, and wept over it, saying, If thou hadst known even thou, at least, in this thy day the things which belong to thy peace, but now they are hid from thine eyes," Luke 19: 41. But when He saw their hypocrisy and corruption, the solemn denunciation was uttered against them: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold I send unto you prophets and wise men and scribes; and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute them from city to city. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, the son of Barachias, whom ye slew between the temple and the altar; verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate; for I say unto you ye shall not see me henceforth, till ye shall say, "Blessed is He that cometh in the name of the Lord," Matt. 23: 33–39.

To be Continued.

For the Crisis.

Letter from Br. S. H. Waldron.

Portland, Feb. 24, 1856.

Bro. Merriam:—I deem it a duty incumbent on me to try (God being my helper) to improve what little time and opportunity I may have to the glory of God and good of precious souls bound with me to the Judgment seat of Christ. I find the Scripture to be a revelation of Jesus Christ (the great preacher of righteousness) of things past, present and future. The last writings of the beloved John in the Isle of Patmos bears this inscription; yet many call it a secret revelation. To my mind that is a contradiction in terms. "Secret things belong to God; but things revealed belong to us and our children." One of these secret things we find in 2d Cor. 12th ch., where a certain man was caught up into paradise and heard unspeakable words which it was not lawful for man to utter. Another in Rev. 10th ch., where John was forbidden to write the things or voices which the seven thunders uttered. These seem like parallel Scriptures to me, and more profitable to remain as they are until the mystery of God shall be finished, as He hath declared to His servants, the prophets. Then we shall know all about it. Now we see through a glass darkly; we know in part, and prophesy in part.

Definite time long has been and still is with me an important subject of inquiry; and who dares blame us for "searching what (time,) or what manner of time, the spirit of Christ which was in them (the prophets) did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow (at His second coming.) Unto whom it was revealed, that not unto themselves, but unto *us* they did minister the things, which things the angels desire to look into," 1st Pet. 1: 11, 12. The preacher says, "To every thing there is a season, and a time to every purpose under the heaven," Eccl. 3: 1. Now then has God purposed the second coming of Christ, the end of the world, and the resurrection of the saints, at one and the same time? "And He shall send Jesus Christ which before was preached unto you; whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began," Acts 3: 20, 21 "I charge thee therefore, before God and the Lord Jesus Christ who shall judge the quick and the dead at His appearing and His Kingdom," 2 Tim. 4: 1. "And at that time shall Michael stand up, and thy people shall be delivered every one that shall be found written in the book," Dan. 12: 1.

This is when Paul will be rewarded with His crown of righteousness with all those that love His appearing. This is when good old Job also will see God in the flesh; "and unto them that look for Him shall He appear the second time without sin unto salvation."

Now if there be a second, there must of necessity be a first coming, which I shall not undertake to prove; for Herod acknowledged Him as Christ—the devils believed and trembled, and they once asked Him if He had come to torment them before the *time*. His second coming is well substantiated in a few words from His own mouth: "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, (not at death,) that where I am ye may be also," John; 14: 23. According to His own word we are in duty bound to look for Him again. Now is the time, if ever, that we are in danger of turning unto fables, and giving heed to seducing spirits and doctrines of devils as many are doing. What are the spiritual mediums but seducing spirits? Query. Why not call them down, if they go up when they die, as they pretend? O, let us be careful, dear Brn. and Srs., to shun the very appearance of evil, lest we likewise fall from our steadfastness; for without the spirit of Christ it is not in man to direct his steps. The world is full of evil spirits and false doctrines, at this time, and our constant

prayer should be, Lord, give me thy Spirit which leads into all truth.

Some say there is no resurrection of the body, but such do not believe the Scriptures; "for if the dead rise not, then is Christ not risen."

Others say that the resurrection took place at His crucifixion, when the graves were opened and many bodies of the saints which slept arose. I think this is not the time Jesus spoke of, when *all* that are in the graves shall hear His voice and shall come forth.

Others say the resurrection is now going on. The spiritualists have attempted to bring up Bro. Miller, but I think if they could succeed he could tell them more truth than they would be willing to believe. Nothing, however, short of the power of God—the voice of the Archangel, and the trump of God, will ever raise him from his sweet repose in Jesus.

I take the position, that we can all learn something more definite from God's prophetic numbers. Let me quote some passages on the point as they occur to my mind. The preacher says, "A wise man's heart discerneth both time and judgment," Eccl. 8: 5. "Many shall run to and fro, and knowledge shall be increased," Dan. 12: 4. "The wise shall understand," Dan. 12: 10. "Know therefore and understand," (69 weeks of the vision at least,) Dan. 9: 25. "God giveth wisdom unto the wise, and knowledge to them that know understanding; and he revealeth deep and secret things," Dan. 2: 21, 22. "Yea the stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming, but my people know not the judgment of the Lord," Jer. 8: 7. "My people are destroyed for lack of knowledge. Because thou hast rejected knowledge I will also reject thee," Hos. 4: 6. Daniel "found out by books that 70 years would be accomplished in the desolations of Jerusalem," Dan. 9: 2. "Jerusalem was destroyed because she knew not the time of her visitation," Luke 19: 44. "If therefore thou shalt not watch I will come upon thee as a thief, and thou shalt not know what time I will come upon thee," Rev. 3: 3. "The time (or 483 yrs.) is fulfilled," Mark 1 15. "Because he (God) hath appointed a day in which he will judge the world," &c., Acts 17: 31. "Unto two thousand three hundred days, then shall the sanctuary be cleansed," (the earth and God's people,) Dan. 8: 14. After Gabriel made Daniel understand the thing or vision, he says, "the *time* appointed was long," Dan. 10: 1. A secret remains a secret until it is made known, revealed or appointed. "ye hypocrites, ye can discern the face of the sky and of the earth, but how is it that ye do not discern this time?" Luke 12: 56. Now may God in mercy help us to search the Scriptures, and never cease to pray for the illumination of that Spirit by which they were dictated, carefully comparing Scripture with Scripture, or parallel passages of the Old and New Testaments. Let the most unlearned Christian study them in this manner, without any other commentary or exposition than what the different parts of the Bible furnish for each other, and it will appear incredible to every one who has not tried it, what progress may be made in that knowledge which maketh wise unto salvation.

Hold on to the truth, dear Brn. and Srs., and sell it not for a mess of pottage. Our warfare is almost accomplished, let us therefore have hearing ears and understanding hearts, that we may discern this time to favor Zion, having on the entire uniform of soldiers of the cross. That when the battle is o'er, we may be found wanting in no one thing, is the prayer of your unworthy Brother waiting for God's purpose to be accomplished at the end of the days,

SILAS H. WALDRON.

For the Crisis.

Letter from Bro. E. Burnham.

MY BRETHREN IN CHRIST: I have something of importance to say to you. Will you hear me this once? While I was walking my room to-day, engaged in solemn prayer to God, the following things were suddenly impressed upon my mind with uncommon vividness. The *Crisis* is the only independent Religious Periodical I know of in the land—it is just what the flock of God, who are now waiting for the coming of Christ, need—it therefore must not go in arrears as to finance. The subscription list is continually increasing, and will more and more increase. But the Brn. have been to some extra expense in getting type and fixtures to start on the new plan at Boston; this, at length, the paper will pay for; but at the present time it embarrasses it a little. Not quite half of the old debt is yet paid—it must be paid. Just as soon as these extras are paid up, the paper will keep above board, if the subscribers continue to pay up promptly. Now I have a plan—an easy plan—to adopt, by which this matter can be fixed. It is this. Let the friends in all parts of the land raise a collection, on the occasion of their coming together to worship, on the Sabbath, and send the same to Bro. Merriam. It will take but a few cents each to do this, and we are all right again! Come, Brn. for Jesus' sake, for us, poor preachers' sake, and for the sake of the bleating sheep and lambs of the great Shepherd. Let me not appeal in vain! Do not pass this thing over; do it now—to-day—next Sabbath! What is money good for, if not to glorify God with? And how can we better glorify Him than in sending out His truth in the bosom and on the wings of this little flying messenger? Come, come, WORK NOW, I beseech you.

EDWIN BURNHAM.

☞ This proposition of Bro. Burnham's seems to have come *just in time.*—ED.

For the Crisis.

Letter from Sr. M. Achorn.

WASHINGTON, Feb. 1, 1856.

BRO. MERRIAM:—It is with some reluctance that I take up my pen; but duty to you and love to the name of my ever to be adored Lord, prompts me to write. I feel that the religion of Christ is worth possessing. Praise the name of the Lord that He ever taught me to trust in Him for salvation. Praise His blessed name for that hope that is big with immortality. The time is not far distant when the family of the redeemed will be gathered to part no more. Here we have to be separated from those we love. Death-divided friends will there meet to part no more. We have been disappointed in not meeting our blessed Lord ere this; but the promise is, that at the end the vision shall speak and not lie. I never felt more like waiting, than at the present. I see nothing in the world worthy our affections. Thank the Lord, there are yet a few who are determined to hold on their way. The promise is to those that hold out to the end.

If ever I felt that Christ and His cross were my delight, it is at the present time. Glory to the name of the Lord for His love that He is pleased to bestow on His children. Let us, my Brn. and Srs., seek to be very humble. Let us daily strive to overcome the world by the blood of the Lamb and the word of our testimony, that Jesus may own us before His Father and the Holy angels.

From your Sister in Christ,

MARY J. ACHORN.

BRO. MERRIAM: I take the liberty to send to the *Crisis* the following selected articles:—

A WISE SAYING.—"They are the best Christians who are more careful to reform themselves, than to censure others."

HEARING THE GOSPEL.—"Beware of the critical hearing of sermons preached by good men. It is an awful thing to be balancing the merits of the preacher, rather than the demerits of yourself. Consider every opportunity of hearing the truths, as a messenger sent you from Heaven, for all the sermons that you hear, you are soon to give account for."

BENEFITS OF ADVERSITY.—A smooth sea never made a skillful mariner. Neither does uninterupted prosperity and success qualify for usefulness or happiness. The storm of adversity, like the storm of the ocean, arouses the faculties, excites the invention. prudence, skill and fortitude of the voyager. The martyrs of ancient times, in tracing their minds to outward calamity, acquired a loftiness of purpose—a moral heroism, worth a life of softness and security.

HELP EACH OTHER.—We all need assistance from others; from the cradle to the Kingdom we are dependent creatures; he who stands up and boldly declares I am sufficient of myself, I ask not the help and sympathy of others—is a being we care not to be acquainted with; we are certain he stands more in need of assistance of his neighbor, than one thousand who make less pretensions to their own strength. As we all need help from others, so can we all—the poorest and humblest—assist our fellow creatures. A word, or a tear, is more effectual, at times, than the best amount of money. Ask him who has had a sad heart, or he who is confined to a bed of languishment. Feel, then, your dependence upon others, and be ever ready, by deed or word, to render that assistance which you may need at some future time."

THE BIBLE.—We have never seen a more truthful remark upon the Book of all books, than the following:

"'The Bible,' says one, 'is dangerous;' but dangerous for whom? It is dangerous for infidelity which it confounds—dangerous for sin which it curses—dangerous for Satan whom it dethrones—dangerous to false religion which it unmasks—dangerous to every Church which dares to conceal it from the people, whose criminal impostures or fatal illusions it brings to light."

Obituaries.

Died in Weare, N. H., March 9, of consumption, Sister Sarah B. Lord, wife of Brother Bradford Lord, aged 44.

Sister Lord embraced the Advent faith in '43, and, amid all the changes incident to this life, she continued steadfast in the faith till death, and quietly fell asleep in Jesus with the hope of coming forth at the first resurrection, robed in immortality to die no more.

By this stroke of death, the family circle is broken, and a companion, with two children and other friends, mourn the loss of their deceased friend. May this affliction be sanctified to those mourning friends, and they look to Jesus, who is "the resurrection and the life," for support and comfort in their time of need.

The funeral discourse was preached by Elder Smith, from 2 Tim. 4: 7, 8.

Also, March 19th, Sister Lovina E., wife of Brother James Morrel, and daughter of George and Nancy Stoning, aged 22.

In the fall of '54, the deceased attended the Camp meeting in Exeter, N. H., where she experienced religion and was baptized. She confidently looked for the second coming of Christ, yet time lingered, and she fell a victim to that destroyer, consumption. Death triumphed over her, but his triumph will be short, for we expect ere long, the Lord will come, and with the trump of God raise the sleeping saints to life eternal. The religion of Jesus was the joy and consolation of Sister Morrel during her long illness of sixteen months, affording happiness even in her dying moments.

Though her companion will feel sad and lonely, may the assurance of meeting her again in a "better land" lighten his sorrow, and lead him to be faithful in the cause of God, that he may share with her the glories of a blest immortality beyond the grave. The subject of the discourse, delivered on the funeral occasion, by Elder B. Locke, was 1 Cor. 15: 21.

Will the Advent *Herald* please copy.

H. M. L.

SANDWICH ISLANDS.—THE VOLCANO AT HILO.—The Honolulu *Friend* shows the terrific progress of the lava flood, which threatens with destruction the beautiful town and bay of Hilo; but what seems most singular to an energetic people like ourselves, is the apathy of the inhabitants, who are looking on bewildered, but taking no means to divert the fiery element from its course. The sides and surface of the stream of lava, exposed to the air, soon cool to a crust, below which the advancing mass keeps forcing a passage. It is represented as being easily controlled and turned into new channels. Sometimes the hard sides are tapped, and streams let out, which flow almost at right angles with the general current.

The *Friend* says:

"Every day darkens the prospects of Hilo. The stream comes in great force some two miles a week. Three or four miles will bring it through the woods. It follows water channels, dries up aqueous matter, and forms fiery cascades of terrible sublimity. It heads straight down upon us, and nothing but the hand of Omnipotence can save our town and bay. Our expulsion seems every day more and more a solemn reality. Molten fires are gleaming, trees are falling, the jungle is consuming, rivers are boiling and ascending in steam clouds."

A PROPHECY.—In 1831, the eccentric Lorenzo Dow made a prophecy that in 1856 the greatest flood since the time of Noah would prevail all over the world. From the vast quantity of snow now on the ground and ice in the rivers, it would only require a couple of days' continuous warm rain from the South West to produce pretty much of a flood in some of the United States. Lorenzo had probably never heard of the flood of Deucalion and Ogyges.—*Boston Courier.*

On Friday last, the 21st inst., about 9 o'clock, A. M., a very perceptible shock of an earthquake was felt in the counties of Nelson, Amherst, and the south part of Albemarle, in Virginia.

FOREIGN ITEM.—The blood-steeped field of Inkermann, is one large violet bed, where early in the year the flowrets spring up in extraordinary profusion.

POPULATION OF ROME.—A census has just been taken, by which it appeared that the number of its inhabitants was 177,461, of whom 5,081 were priests, or about one in thirty-five of its entire population!

From the monthly summary of wrecks, published by the English Shipping Gazette, it appears that during the month of February the number of wrecks was 174. In the month of January there were 265; making a total during the present year of 439.

FOREIGN NEWS.

One week Later from Europe.

Arrival of Steamship Canada.

HALIFAX, March 28.—The royal mail steamship Canada, from Liverpool about 1 P. M., Saturday, 15th inst., arrived here at 7.30 this evening.

Mr. Buchanan dined with the Lord Mayor of London, and made a conciliatory speech, which has had a good effect.

No excitement exists respecting American affairs.

THE PEACE CONFERENCES.—The eighth sitting of the Paris Conference was held on Wednesday, the 12th, but the results are not known. All accounts from Paris agree on the almost certainty of peace, and the accounts from Germany and Prussia speak in the same tone.

It was generally rumored that a treaty of peace would be signed at Paris on Friday, or Saturday the 15th. All the differences have not, however, been adjusted. Several important disputes respecting Danubian Principalities and Asiatic frontiers are left as undecided as when the Congress first met.

It is said the ratifications of territory and adjustment of other unarranged differences, are to be referred to a commission on the spot. The topographical details at hand are very incomplete, and the projected frontier of Chotym to Lake Jusick is neither marked by stream nor mountain chain. France, it is said, will appoint as her Commissioner, General L'Etang. Austria, England and Russia are on the point of naming theirs. Sardinia will not be represented in the Commission.

Despatches from Berlin and Vienna state that, for reasons of European interest, Prussia has been invited to send representatives to the Conference; that she accepts the invitation, and that Baron Manteuffel, as Plenipotentiary, would leave Berlin on the 14th for Paris, will act as second Plenipotentiary.

The admission of Prussia is said to be specially based upon the ground that the discussion respecting the treaty of 1841, by which the Dardanelles were closed to ships-of-war, is to begin forthwith

A despatch from Berlin of the 12th inst., says Count Orloff has made known at St. Petersburg, that a definite understanding has been come to on the fifth point, and that, thanks to the instructions brought by M. de Schoeualoff, peace is assured. Some special deliberations which are to take place between Russia and Prussia have been reserved.

PARIS, Friday. The Congress held its ninth sitting to-day. The *Moniteur* publishes the following:—"The Peace Congress having invited Prussia as the signer of the treaty of the 13th of July, 1841, to send plenipotentiaries to Paris, the King of Prussia has appointed Baron Monteuffel and Count de Hatzfieldt"

On the 28th, the British blew up the White Buildings in Sebastopol.

THE BALTIC.—Despatches from Hamburg of March 11, state that the British flying squadron is pushing toward the Gulf of Finland.

ITALY.—The Inspector General of Prisons in the Duchy of Parma, was assassinated in the streets.

ASIA.—Ismael Pasha was preparing to take command of the Turkish army at Erzeroum.

Omer Pasha was at Trebizond, on his way to Constantinople.

Selim Pasha is to be court-martialed for the fall of Kars.

RUSSIA.—Preparations are being made at Moscow for the coronation of the Emperor, which will take place after the conclusion of peace.

Book Notice.

The Voice of the Church on the Coming and Kingdom of the Redeemer, or History of The Reign of Christ on Earth By D. T. Taylor, revised and Edited with a preface, by H. L. Hastings—second edition, 1855.

We have been at no little trouble to obtain a copy of this valuable work. We find it all it purports to be, "A history of the doctrine of the personal and pre-millenial reign of Christ on Earth." It states the doctrine with great clearness, a doctrine, which in our day is so greatly misunderstood, and misrepresented. We give the author's definition:

ANTI-MILLENARIANS, or *Anti-M.*, all those who hold that the Apocalyptic millenium is in the future, or those who locate it in the past, though not denying the future personal reign of Christ on earth.

POST-MILLENIALISTS, or *Post-M.*, all those who hold that the Apocalyptic millenium is in the future, and who postpone the personal advent of the Redeemer, and literal resurrection of the holy dead till its close, thus denying the personal millenial reign.

The object of this book is to prove that this doctrine of a pre-millenial advent and personal reign of Christ on earth, was the doctrine of the Apostles, and earliest apostolic Fathers, and the cherished doctrine of the Church of Christ in all ages—the doctrine that comforted the hearts of the early Christians in pagan prisons, strengthened them for the torture, and filled the hearts of every martyr wtih triumphant joy.

Chapter first is devoted to a definition of terms—the great question, when is the millenium to occur? the principles of interpretation.

Chapter second, to the testimony of Universal Tradition. Hebrew writers on the first Resurrection.

Chapter third, the faith of the early Church, from Barnabas to Origen, A. D 71, to A. D. 250. The writers quoted to show the faith of the primitive church, are Barnabas, A. D. 71, Clement, A. D 96; Herimas and Ignatius, A. D. 100; Polycarp, A. D. 108; Papias, A. D. 116, Justin Martyr, A. D. 150; Irenatous, A. D. 178—who taught that the promise of Canan to Abraham, for an everlasting possession, of which circumcision was the pledge, has never been fulfilled, and will not be until the Second Advent—he quotes the old Scriptures at great length to sustain his teachings. The author gives the theme in the very order laid down by Irenatous—Isa. xxvi, 19; Ez. xxxvii; 12–14 and 38, 25, 26; Jer. xxiii: 7–8; Isa. xxx; 25, 26, and 38 14; Luke xii; 37–40; Rev. xx: 6; Isa. vi: 12; Dan. vii; 27; Jer, xxxi: 10–15; Isa. xxxi: 9, and xxxii: 1, lxxix: 11–14; and xiv: 18–28. Let the reader consult each of these pages.

In addition to the above, we have the churches of Lyons and Vienna, A. D. 199. Hyppolytus, A. D. 220. Miliio, A. D. 177. Tertullian, A. D. 200. Montanists, A. D. 150. Clement, A. D. 192. Cyprian, A. D. 120. Nepus and Coracian, A. D. 250.

One thing is fully sustained by this work, that the doctrine of a pre-millenial and personal reign of Christ on earth, was as clearly the doctrine of the Apostolic and early churches, as that they practised immersion for baptism. The former, then, is as characteristically the ancient doctrine of Baptists, as the latter—and should be so to-day. Another fact will be evident to any one who will consult this book, that it was owing to the teachings and influence of the Catholic Fathers—Church of Rome—that this doctrine has been brought into so great disrepute. So that the Orthodoxy of the Church in the first ages became to so great an extent, the heterdoxy of the present. That very doctrine that the martyrs clasped to their bosoms in the flames, is now sneered at as an evident token of fanaticism. It has come to be regarded as proof of incipient insanity.

The author traces the history of the doctrine, century by century, down to the present time. Evincing a familiarity with history and authorship that is very rarely met with.

He adduces Confession of Faith presented by the Baptists of England to Charles II. in 1660, signed by forty-one Elders, and brethren, and approved by more than 20,000 others—which they said they were ready to seal with their blood. We will give this Confession next week.

It fills us with a sense of shame and sorrow to hear Baptists of this day reject and even revile the faith of our fathers—to see the influence of the man of sin over the faith of even Baptists!!

We might add that this doctrine was firmly held by Luther, and all the fathers of the Reformation, and that they, as did the early christians, looked for an immediate appearing of Christ. The author satisfactorily accounts for this for the past time—the chronology they followed.

In chapter ten, we find a list of authors in this century advocating these views, and it is very large, embracing the most distinguished modern authors, commentators and philologists, and a majority of the missionaries in foreign lands. And this list is rapidly increasing, which is an evident sign of the end, for it is predicted that about that time many shall run to and fro, i. e., give their attention to the understanding of these things, (Michaelis) and knowledge (of the words of prophecy) shall be increased. Dan. xii: 4.

We refer those who would see a more extended review of this book and this subject to the pages of the Southern Baptist Review, for January and February.

Believing that we would be doing a great favor to many Bible Students who would like to examine this subject, we have ordered one hundred copies of the book, to be sent by mail, to any one who will send us one dollar in paper and twenty cents in postage stamps. It is a work of four hundred and six 8mo. pages.

APPOINTMENTS.

The Lord willing, Bro. J. Couch will preach at Portsmouth, N. H., on Sunday, April 6, at Portland, Me., Sunday, April 13.

Elder M. Grant appoints to preach in New Bedford, the *first* Sunday in April, and at Fairhaven, Mass. the *second.*

The Lord willing, I will meet the brethren at Union Hall, Tiverton, R. I., on Thursday, at 1 o'clock, P. M., April 10, and baptize at the close of the meeting. M. GRANT.

The Lord willing, I will preach at Portland Me., on Sunday April 20.

A. ROSS.

Providence permitting, I will preach at North Adams, Sunday, April 13th, and evenings of the following week if the Lord will. I should be glad to meet the brethren from Hawley, Savoy, Cheshire, and other places, as I propose to spend a few weeks in that region, and labor as the Lord may direct.

J HEMENWAY.

The Lord willing, Br. Boutell appoints to preach in Providence, R. I., the first and second Sundays in April.

With the help and permission of our Lord and Master, I will meet the Church of Christ in

New Britain, Sunday, April 6.
Cheshire, April 9.
Bristol, Sunday, April 13.

A. M. HIGGINS

Providence permitting, I will preach at Worcester, Mass. Sunday, April 6.

J. HEMENWAY.

If the Lord will, I will preach at
Lawrence, Mass. Sunday, April 6.
New Bedford, Mass. Sunday, April 13.

If the brethren further East wish my labors among them, they may address me by letter. Direct West Meriden, Ct.

C. GOODRICH.

The Lord willing, I will meet with the Church at
Lawrence, Mass., Sunday, April 13.
Portsmouth, N. H., Sundays April 20 and 27. S. S. BREWER.

NOTICE OF THE NEW ENGLAND MISSION TENT.—Those wishing for Tent-Meetings in Illinois, Iowa, or Wisconsin, this Spring, will please write to myself or Br. W. Pratt, at this place. P. B MORGAN.

Moline, Ill. Feb. 28, 1856.

CONFERENCE.—If time continue, a Conference will be held in East Brattleboro', Vt., to commence the *second* day of May and continue over the Sabbath. The meeting will be at the Hall of the Melrose Seminary, which has been rented for a permanent place to hold meetings. We are desirous of commencing our meetings by holding a Conferance, so that the way may be opened for Preachers that have the truth.

We invite all our Brethren and Sisters who love the coming of the Lord, and other truths connected with that event.

I am requested to ask Brn. E. Burnham, S. Mathewson and H. Pratt to attend the meeting, and as many more of God's ministers as the Lord may send.

We wish the above named Brn. to inform us through the *Crisis* whether they will come.

D. W. MILLER.

Notices.

BOOKS FOR SALE AT THIS OFFICE.

We call attention to the following valuable works:—

Voice of the Church, by D. T. Taylor. Price $1 single, $9 per dozen. Postage 17 cents.

A Treatise on the 24th and 25th chapters of Matthew, by I. C. Wellcome. Price 33 cts. postage 6 cts.

Bible *vs.* Tradition, 75.

Dobney on Future Punishment, 75 cts.

Works of John Cumming of London:
Benedictions of the Blessed Life, 75 cts.
The Church before the Flood, 75 cts.
Lectures on the Apocalypse, 1 series, 75 cts.
" " 2 series, 75 cts.

Signs of the Times, 75 cts.
The End, 75 cts.
Lectures on Romanism, $1.
The Tent and the Altar, 75 cts.

Church Debts, 50 cts.

Pauline Theology,	15 cts.	single,	$10	per 100
The Old Paths,	18 "	"	12 "	"
State of the Dead, by Milton,	5 "	"	3 "	"
Intermediate State, by Grew,	5 "	"	3 "	"
Future Punishment, by Grew,	2 "	"	1 "	"
Scripture Tract,	3 "	"	1,50	"
The Church not in Darkness,	5 "	"	3 "	"
The Three Worlds,	5 "	"	3 "	"
The Last Days,	5 "	"	3 "	"
Voice of Warning,	5 "	"	3 "	"
New Heavens and Earth,	5 "	"	3 "	"
Outline of the Coast of Man,	3 "	"	1,50	"

The Destiny of the Wicked, 3 cts.

Book of Seven Seals, 3 cts.

Seven Seals, 3 cts.

The Laodicean Church or the Judgment Age, 3 cts.

The following from the pen of Eld. Z. Campbell:

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

THE SCRIPTURE DOCTRINE OF
FUTURE PUNISHMENT.
BY H. H. DOBNEY,
Baptist Minister, of England.
Fourth Edition.
WITH AN APPENDIX ON
THE STATE OF THE DEAD,
BY JOHN MILTON,
Author of "Paradise Lost."

1 VOL. 12 MO., 310 PAGES. PRICE 75 CENTS.

This is one of the most important works ever issued upon this solemn subject. Clear, forcible, and sometimes eloquent in his language, the author surveys the whole field, and presents his arguments and examines objections with the facility of "a workman that needeth not to be ashamed." The style is calm and Christian, a rare excellence in a controversial work. The Universalist, the skeptic, and the infidel, will find here that while the truths they hold are admitted in all their force, yet the reasonableness of revelation and the retribution therein revealed cannot be denied. And the believer in the doctrine of the Eternal agony of the multitudes of the Lost, will find that objections to that opinion exist in the word of God, no less serious than those which arise from the calm consideration of the subject in the light of human reason.

Let all obtain and read this work with care, and we shall await with confidence the verdict of the candid and unprejudiced.

The volume is an elegant 12mo., and contains besides the views of the poet Milton, who, with Luther, Tindale, Bishop Law and Archbishop Whately, defends the doctrine of *unconsciousness in death.*

It will be sent by mail, post-paid, on receipt of the price, 75 cents.

For sale at the *Crisis* office, Boston; P. Richardson, 177 8th Avenue, New York; George T. Adams, 167 Hanover St., Boston, Mass.

Materialism Scriptural—or, The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

☞ Bro. Brewer's Hymn Book, called "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

"WELLCOME'S TREATISE ON MATT., 24TH AND 25TH CHAPTERS.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."

"D. T. TAYLOR."

Dec. 11th, 1855.

For sale by J.M. Fairchild & Co., New York city, 109 Nassau St.; P. B. Morgan, Moline, Ill.; and by H. L. Hastings, Peace Dale, R. I. Price 33cts. Postage, 6 cts.

BUSINESS ITEMS.

Br. George Waugh's Post Office address is Stoughton, Mass.

Br. S. G. Mathewson's P O address is Bakersville, Conn.

Br. F. H. Berick's Post Office address is Union Mills, Indiana.

Br Aaron B. Andrews, P. O. address is Vermillionville, Laselle Co. Illinois.

Br. Miles Grant's P. O. address is Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

Br. George L. Teoples P. O. address is Vermillionville, Laselle Co., Illinois.

Joel S. Richards' P. O. address is Lincolnville, Maine.

Br. J. S. Richards P. O. address is Lincolnville, Waldo Co., Maine.

Sr. S C Shirley, your remittance could not have been received, as your name was not on our books. We will send you the paper.

Cash Receipts.

J S Richards, A W Taylor, S Cooper, H V Rogues, W H Lloyd, J Morrison, N Furber, D Rice, L R Barber, S S Stetson, M M Schuflar, S Shaw, K S Moore, E M Hickox, L Hart, L Hill, S Gay, J Clay, E Potter, J G Putnam, J R Delano, E Knob, P Marshall, D W Miller, J Squire, $1 each.

W Simms $6, W Gifford $2, W Draper $1,50, C Danford 75 cts.

G E Baldwin, C Page, J M Marston, M Waterhouse, J Blaisdell, M J Allen, 50 cts. each.

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis, Asthma, Whooping Cough and Consumptive habits. It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Dr. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to present his advertisement to the public.

For the Crisis.

O Come to Jesus.

By S. S. Brewer.

Tune—*Araby's Daughter.*

The sun of probation is now fast declining,
The shades of the evening are gathering around,
The last beams of grace now in mercy is shining,
O, haste then, dear sinner, the trump soon will sound.
O come to the waters of Life's cleansing fountain,
In accents of mercy the spirit cries, "come;"
O come, though your sins were as high as a mountain,
The Savior stands pleading, "O come, sinner, come."

O come, sinner, come ere the Spirit shall leave you,
The Savior shall rise up and shut to the door;
Come, let go the world that allures and deceives you,
O come, ere the day of probation is o'er.
O come—soon your cries will prove unavailing,
The Spirit will cease then, to strive with thee more;
Too late when men's hearts are with terror them failing,
And Jesus shall plead for poor sinners no more.

O come, while the Savior now stands for thee pleading,
O come, while the bride to thee cries, "sinner, come;"
O haste, while the Spirit is yet interceding,
In mercy, I pray thee, O do, sinner, come.
O list, sinner, list to this last solemn warning,
Soon the last invitation will die on thine ear.
You'll soon be enshrouded in night without morning,
In the presence of God you must shortly appear.

Lawrence, Mass.

The Pilgim's path.

We have had a tedious journey,
And tiresome 'tis true;
But see how many dangers
The Lord has brought us through.

Chorus.

We'll wait, we'll wait for the victory,
We'll wait, we'll wait for the year of jubilee.

Long since we might have fainted,
On this enchanted ground;
But now and then a cluster
Of *precious grapes* we've found.
We'll wait, &c.

Soon is our Jesus coming
To take His children home,
And then we'll shout Hosannah,
Around our Father's throne.
We'll wait, &c.

For the Crisis.

Reply to Bro. J. Thomas.

By Dr. A. Decker.

Dear Brother:—I do not make the years end prior to the darkening of in 1780, as you seem to understand me; and yet I do believe that the ing of the sun, was designed by avior to, and does mark the termination of those prophetic days, as I shall soon explain. It is certain, that if the 1260 years had entirely expired before the sun was darkened, the 1335 years must have ended before the 19th day of May 1855; and this opinion I once held for some time, as many of the brethren know. But I have since, upon a more mature investigation of the subject, changed my mind, for the following reasons:

First, I find that in several instances in the Bible, where an event is spoken of as taking place *after* a definite period; that it took place on the last day or year of such period. The first instance of this kind that I shall notice, is found in John 20: 26, "And after eight days, again his disciples were within, and Thomas was with them; then came Jesus, &c.," now the meetings of the Apostles, in both instances, were on Sunday,—the first day of the week; and therefore their second meeting, when Thomas was with them, was *in* the eight day, instead of *after* it, as we generally use this phrase.

Benson, in his commentary on this passage, says:—"After eight days, i. e. eight days after His resurrection, viz., the next Sunday after, His disciples were within." Jesus rose on Sunday, and this was the next Sunday after, and probably in the morning. This is a case just in point, and shows how, and in what sense such phrases are to be understood, since it could not be possible that John could have been ignorant of the fact, that the second meeting of the Apostles was *on* the eighth day instead of the next day *after* it had entirely expired. It is evident from this example, that they used this phrase, "after eight days," &c., as we do, eight days after.

Again: Jeremiah prophesied, that when or after 70 years were accomplished, (see ch. 25: 12, and 29: 10), the king of Babylon should be punished, &c., and yet Josephus states in Ant. B. 11, ch. 1, sec. 1., that the first year of Cyrus—which was after Babylon was overthrown—was in the 70th year of the captivity; and this is in accordance with all other Chronologies that I know of. This is very significant, since it shows how Josephus, a Hebrew scholar, understood such phrases.

Therefore, the punishment of the king of Babylon, and the decree of Cyrus, which liberated the Jews from their captivity, must have been some time during the last year of the seventy before it had expired. In Num. 13: 25, it reads thus—"And they returned from searching the land after forty days." Now by the first verse of the 14th ch., it is evident they returned in the fortieth day sometime before evening. The phrase, *after forty days*, here, is unequivocally used in the same sense that *after eight days* is, in John 20: 26, and is synonymous with *forty days after*. That this is correct, is further proved from the fact, that the forty days in which they searched the land, correspond to, and were to be fulfilled upon the same principle as the forty years that they were to "wander in the wilderness"—see vs. 33-35. "And they crossed over Jordan unto the land of Canaan, in the fortieth year," (see Deut. ch. 1). And if the forty years are to be dated from the time that God *told* them they should wander in the wilderness forty years, then they crossed over Jordan unto the land of Canaan, some six months before the forty years ended. But if the forty years began at their exit from Egypt, then it *fell* short of the 40 years, five days; for they came out of Egypt on the 15th of the first month; and they crossed over Jordan on the 10th.

Again, 2 Chron. 18: 2, "And after certain years, he (Jehoshaphat) went down to Ahab to Samaria." In the margin it reads, "at the end of years." In 1 Kings 22: 2, the same account is given thus; "And it came to pass in the third year," &c. Now, whether the marginal reading or the text as it stands, of 2 Chron. 18: 2, is the mere correct translation, it is proved by 1 Kings 22: 2, that it was neither *after* nor *at the end of*, the third year, in the sense of "*the self-same day*." A parallel passage and marginal reading, is found in Dan. 11: 13; and we may learn from these passages, that the phrases after and at the end of, are quite synonymous. And therefore, the most that we can understand from them, is, that they limit the event to the last day or year of the period to which it belongs. Dan. 9: 26, "And after three-score and two weeks," &c. This might have been translated, evidently, with the same propriety, at the end, &c., for there can be no doubt, I think, that Christ was crucified immediately at the end of this period, and possibly before it had entirely expired. Indeed, the same original phrase which is translated *after*, &c., may, and is with equal propriety, translated *at the end of*, and is unequivocally to be understood in the same sense, in every instance where it is connected with prophetic periods. Every one knows, that is at all acquainted with the original languages, that the same word or preposition, gives the translator this latitude. We might follow this out to almost any length, to prove that where an event is spoken of as taking place *after* or *at the end of* a definite period, it almost invariably takes place in the last day or year of such period. But I think, dear Brother, that this will be sufficient to satisfy you on this point. The word translated "immediately," in the Greek is *Eutheos*, which, according to Liddell and Scotts' Greek and English Lexicon, means immediately, straightway, at once, suddenly, and which shows that the darkening of the Sun, could neither fall short, or be protracted beyond the last day or year of the 1260. And thus I think it must be evident to all, that the most that we can understand from the darkening of the Sun is, that it points out the last year of that period, by being darkened at any time within the limits of the last year, and therefore the 1260 years tribulation reaches to 1781. That the tribulation was to be just 1260 years long, I have unequivocally proved in my articles on Revelation chs. 12, 13 and 17. And it is only on this ground, that the language of our Savior, in regard to the darkening of the Sun can be accounted for, to my mind.

Second, the union of the civil and ecclesiastical power, which established the *letter of Leo* and *the council of Chalcedon*, *as the law of the empire*, at which time the 1260 years must have begun, could not, I think, be dated earlier than 521. The basis on which this union was effected, was the four articles dictated by the Pope of Rome. The first article, it is true, was complied with in 519; but the second, third and fourth were not ratified till 521. The mere signing of the articles by the bishop of Constantinople, did not meet the conditions of the second article, which required "that the like declaration (i. e. like the Emperor's in the first article), should be made and signed by ALL THE BISHOPS IN THE EAST," in the presence of all the people, &c. Now, as the second article was not ratified until 521, neither could the third and fourth have been, and therefore, no union, or ecclesiastical law of the empire could have been established prior to that date; and we should be no less inconsistent, to my mind, to say that peace was established in Europe over a year ago upon the "basis of the four points," when only one or two of them were agreed upon, than we should be to say that the union of the Church and State was effected in 519. It must be evident to all, that there can be no peace established in Europe, until ALL the points or articles are ratified by all the parties concerned. One link broken, and the whole chain is equally severed; therefore, until all the articles dictated by Hormisdas, were signed and complied with by the parties concerned or named in those articles, there could be no union, or law established.

And furthermore, if free toleration had been established, and the protestant denomination had been raised from their trodden-down condition, to equal citizenship before 1781, then the edict of Francis Joseph 2d, in that year, was entirely superfluous. But it must be evident to all, that this edict to establish free toleration, would not have been issued, unless there had been a clear necessity for so doing. And therefore, all that was embraced in or accomplished by this edict, had not been accomplished before. We therefore believe that the 1260 years must run to 1781, and that the darkening of the Sun in 1780, is in harmony with this position, upon the principle which I think I have before fully established.

Third, I think there can be nothing more evident, than that the 1335 days reach to the "end of these wonders," viz., the standing up of "Michael," and the resurrection The great question of interest to Daniel was, how long? and we cannot doubt but that the angel gave him a correct answer to his inquiry. And, lest he might doubt that the 1335 days reached to the resurrection, he is commanded to go his way, "till the end be, for thou shall rest and stand in thy lot at the end of the days." This, no doubt, was quite sufficient to satisfy Daniel, and ought to all others. I think that the 1335 days reach to the end of the wonders; for this was the last period mentioned by the angel, and consequently the one to which he must have referred. Whatever may be the nature of the blessing promised at the end of these days, it is quite certain that it cannot be realized until after the resurrection of Daniel; for he had a special promise that he should "stand" in his "lot" of this promed blessing. Mark the words, "blesseth is he that waiteth," &c. "Thou shalt rest and stand in thy lot at the end of the days." Most unequivocally Daniel had a promise to share in this blessing. This agrees with 1 Thess. 4: 15, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (go before) them that are asleep."

Again, this blessing is clearly shown in Luke 21: 28, "And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." Says Paul in Rom. 8: 23, "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, WAITING for the adoption, to wit, the REDEMPTION of our body."

The above, I think, is sufficient to prove that the blessing that the Church is to wait for, *at the end of* the 1335 days, is the blessing of *redemption*, in which Daniel has the promise of participating. Now as Daniel has not yet stood in his "*lot*," and as "*these wonders*" have not taken place, it must be evident that the 1335 days have not expired, and therefore the 1260 years must include all of 1780. Now this is the way, dear Brother, that I harmonize the darkening of the Sun with the ending of the 1335 days this year in connection with the 2300, and I leave it with you, and all the rest of the dear children, to judge whether I am right. So I understand, and consequently I am looking for the coming of the blessed Lord this year with unwavering faith.

"Amen. So come, Lord Jesus." May the good Lord guide us into all truth.

Yours in the love of Jesus, waiting for the blessing.

The Love of Jesus.

By J. E. Ainsworth.

This is a theme that interests every lover of God. "God so loved the world, that He gave His ONLY begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." O, what a Savior we have! so lovely—so benevolent—so good—what compassion! so willing to die for us. While we were yet sinners, Christ died for us. O that I had the ability to write out what is in my heart. But, thanks be to God, the time is at hand when the whole story will be told, when on Zion's heights the pilgrims shall stand, and shout their Alleluias to the Lamb. O, who can fathom the unbounded love of Jesus?

A pilgrim praying, thy kingdom come.

N. B. By the kind providence of God, the little company of believers have secured their former place of worship in Brimfield, where they will meet every Sabbath. We hope God's watchmen will not forget the place.

Brimfield, March. 23d, 1856.

For the Crisis.

Letter from Sr. E. White.

Carroll, N. H., Feb. 4, 1856.

Bro. Merriam: I could not well do without the *Crisis*, deprived as I am of the privilege of meeting with those of like precious faith. It is a source of great comfort to me, to hear from my Brn. and Srs. through the medium of the paper. From it I derive strength and encouragement, in some of my lonely hours; (for many such I see,) and I often think if I could only see one who loved to talk about the near coming of the Lord, it would be a source of great comfort to me; but that privilege I do not often enjoy. I often feel almost discouraged, and as though I should sink; but the Lord has kept me thus far from denying the faith, and joining in the follies of these last days, for which I feel truly thankful. Shall we give up the ship now, after so long and tedious a voyage? By no means; if it sink, we will go down with it. I hope we are not seeking the applause of the world, but treasures that will endure when all things earthly shall fail us. If we can but win Christ, let us count all things as loss and dross, for the excellency there is in Christ Jesus our Lord.

Although a stranger to me, yet I feel as though you had been made nigh by the blood of Christ, and I should be glad to see you and hail you happy on your way, with many others that I never expect to see in the present life, but I hope we shall all meet in the promised land. May God bless you with a double portion of His grace, and aid you in sending light and instruction to His waiting children; and may our Father in Heaven make each one of us understand our duty in regard to putting the means into your hands to continue the *Crisis* as long as we shall need it, which, I trust, will not be long. I do wish some of the watchmen would come this way, and give us meat in due season; but I know not that it would do any good; the world lies in wickedness, and soon must meet its doom.

Hoping to meet the little flock where the silent language of the pen will not be known,

Your Sister in Christ,

Eliza White.

For the Crisis.

Letter from Sr. R. Collins.

Fitzwilliam, N. H., March 1856.

Bro. Merriam:—The *Crisis* is truly a welcome visitor, and it is with a thankful heart that I read those precious communications from our dear Brethren and Sisters. Although I feel that my ability for communicating my sentiments by writing are very small, yet it is a privilege for which I am grateful, that we can through the medium of the pen convey our thoughts to our distant Brethren and Sisters.

I am almost entirely alone in this place respecting our belief. And it is very seldom that I hear Advent preaching. I often think if it were not for the Holy Bible and the *Crisis*, I should sink into gloom and despair. Praise God for the light that I have lately beheld in studying the Sacred Scriptures. I thank God that the truth has been made plain to me. The resurrection is full of glory and interest. To that time I look forward with a precious hope of soon beholding many near and dear friends that now are sleeping in the silent grave. And I believe the moment is fast hastening, when this corruptible shall put on incorruption, and this mortal immortality, 1 Cor. 15: 53. Immortality is an object to be sought for. As we read in Romans 2: 7, "To them, who, by patient continuance in well doing, seek for glory and honor and immortality, eternal life." O how bright and glorious clear and beautiful, the Gospel truth, which shines forth as radiant as the unclouded sun! But how it pains my heart when I look around and see so many rushing on to destruction amid the blaze of Gospel light. But so it is.

Ps. 92: 7, "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever." Ps. 7: 9, "O let the wickedness of the wicked come to an end. But establish the just; for the righteous God trieth the hearts and reins."

Yours, hoping for immortality at the coming of Christ,

Roxanna Collins.

For the Crisis.

Letter from Sr. C. Tuttle.

Freedom, Portage Co., Ohio, Feb. 1, 1846.

Br. Merriam:—I esteem it a great privilege that the children of God enjoy, in being permitted to speak to each other through the medium of the *Crisis*. Although very unworthy, I feel like standing as a witness for Jesus wherever I am.

About two years since I embraced the Advent doctrine. Curiosity prompted me to hear and read for myself; and I rejoice that I did. Yes, I feel like rejoicing to-day, that I ever heard an Advent sermon. Since that time the Bible has been a new book to me; I can discover a harmony that I never could before, praise the Lord. I hope no longer to be blinded by the traditions of men; but to stand in the liberty of the Gospel. Let others ridicule our faith, and point the finger of scorn at us. I regard it not. If God be for us, who can be against us? We are still here in a world of sin and sorrow, exposed to all the trials and temptations of life; but I am by no means discouraged, or shaken in my faith; for we have abundant evidence to prove that the coming of Jesus is near, even at the door. It is very plain that the world will not be ready for the coming of the Son of man: for they will not believe his word. We dwell among those who are not afraid to speak evil of those things which they understand not; and the way of truth also is evil in their estimation; but the Lord will deliver His people from temptation and trial. Truly, this is a life of trial, but may the Lord grant us grace sufficient to leave all and follow Him through evil as well as good report. May we lay up our treasure in a better world than this, knowing that the glories of that Kingdom will repay us for all we suffer here. O for more of the pure love of God in the soul. It is the prayer of my heart that His children may love one another as He has commanded us; that we may dwell in love; for God is love. We must watch over ourselves, and keep ourselves in the love of God; and in patient waiting for Christ; for in such an hour as ye think not, the Son of man cometh.

Caroline Tuttle.

For the Crisis.

Letter from Sr. S. E. Teeple.

Roxbury, Ct., March 25, 1856.

Dear Brn. and Srs.: By the love of Christ I am constrained to write. I am still looking for Jesus, and am bound for the city of the living God. I have not cast away my confidence; for it hath great recompence of reward; neither do I intend to; for now the just shall live by faith, and all that endure the trial, will be ready to meet the King at His appearing and Kingdom. If ever there was a time when we needed patience it is now. Says one and another, why don't you give it up? but my soul responds again and again, I cannot; He whom I love will come, and that right soon.

O hail happy day,
That speaks our trials ended;
The Lord has come to take us home,
O hail happy day.

I feel I can truly say as did the Psalmist, "Many are the afflictions of the righteous, but the Lord delivereth out of them all." And like Paul, I choose rather to suffer with the people of God than to enjoy the pleasures of sin. Yes, my Brn. and Srs., I classed myself with Adventists from choice; and bless God, I can say, to-day, I do not regret it; neither do I look back into Egypt—the land from whence I came—but upward and upward, with an eye steadily on the prize, do I move, expecting soon to reach the promised land. When I think of the past, I am encouraged in relation to the future. The peace of mind and joy in the Holy Ghost which I have enjoyed most of the time for 11 years, I trust never will be forgotten by me. The King will surely come; but O, when? is the language of the true child of God.

I often think of you, Br. Merriam, and that it is my privilege to lend a helping hand, to write now and then. We all know it is a trying time, and many are to be purified, made white and tried; and who among the many will stand the trial? Oh for grace; thank the good Lord He has promised it, and in Him is still my trust.

There are but few in this place who are trying to live; but I do think there will yet be some ready to meet Christ at His coming; and you, Brn. and Srs., who have many privileges, remember us in Roxbury, and when the watchmen come into this section, we hope they will remember us. We have usually no one to break to us the bread of Life; but there is one thing to comfort the believer, the Lord knoweth and loveth them that are His, and will never leave nor forsake them unless they forsake Him. Blessed promise, how it cheers my heart when forsaken by friends, and those who were once with us in the faith of the Gospel.

Let the world despise and leave me,
They have left my Savior too;
Human looks and hearts deceive me—
Thou art faithful—Thou art true.

I am glad there is one to whom we can go at all times, and under all circumstances, and if we ask for bread we shall not receive a stone; O praise the Lord forever; He is the same, He changeth not. I exhort you to steadfastness and sobriety; and may the God of peace be with you and preserve you blameless unto His coming and Kingdom. I remain,

Your Sister in love, in trial, in affliction, in persecution. Amen and amen.

Susan E. Teeple.

For the Crisis.

Albany, N. Y., March 27, 1856.

Bro. Merriam: Please give Bro. Rowarth's letter a place in the *Crisis*, for I feel that such letters ought not to be lost. I have received several such, and they are truly cheering to the weary pilgrim.

Dr. A. Decker.

New York, March, 24th, 1856.

Dear Bro. Decker: By the unanimous vote of our friends here yesterday, I was requested to write to you to send on as soon as possible 50 copies of your Pamphlet on The 2300 Days. Our friends here are anxious to read the whole argument. They are strong on the time, and are looking for the days to end this spring; and for my part, I cannot see how it is possible for them to be extended beyond the present year. The evidence, to my mind, is as clear as a sunbeam. I hope and pray it may be so.

We have very blessed meetings here, and our Brn. are coming into the unity of the truth, and are looking for speedy redemption. Truly they are a band of loving Brn., and are always ready to receive light on the time question; for that is the theme they delight in. Where should we have been if the time had not been preached? Why, in the sectarian churches; it was this that brought us out, and made us a distinct people, despised by the world and the fashionable churches; but we are willing to become fools for Christ's sake. We have counted the cost, and are willing to sacrifice all for Christ. We had a most blessed time yesterday—a heavenly influence pervaded our whole meeting. Truly, the Lord was in our midst, and I think every one felt that it was good to be there. It truly was a foretaste of the joys that await us, and the friends felt reluctant to part. It will be but a short time before the whole redeemed family will meet around our Father's board, and Jesus, our elder Brother, will come forth and serve us.

Dear Bro., be faithful a little longer; and the prize will be yours. Give our love to all the friends of Jesus.

Yours, looking for immortality at the appearing of Jesus,

Elder Wm. Roworth.

"Let us take the cross in our hands, and Christ's name upon our lips, and the seal of the Spirit on our forehead, and walk before all men in the straight road that leads to everlasting life, and we shall soon be disembarrassed of all worldly company.—*Caroline Fry.*

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER STREET BOSTON, MASS.

JONAS MERRIAM, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, APRIL 9, 1856. VOLUME 3, NUMBER 34.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF JESUS CHRIST.

J. D. C. WHEELER, Printer, - - 167 *Hanover St.*

Terms of Subscription to be Paid IN ADVANCE.

For a single copy 6 months, - - - -	$1,00
For a single copy 3 months, - - - - -	50
Five copies to one address for 6 months, -	4,50
Ten copies to one address for 6 months, -	8,00
Twenty copies to one address for 6 months,	15,00
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Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. JONAS MERRIAM, Editor of the World's Crisis, Boston, Mass.

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☞ Over all matters not intended for publication, write *Private.*

☞ Over all communications for the paper, write *For the Crisis.*

☞ Over all business matters, write *Business.*

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelope.

For the Crisis.

Signs of the End of the World.

BY B. P. HILDRETH.

No. 2.

The predictions uttered against Jerusalem we have given in the previous number; the signs which are given in Matt. 24th, Mark 13th, and Luke 21st, are sufficient to strike terror to the stoutest heart. Well did the Savior say, "Ye hypocrites, ye can discern the face of the sky and of the earth; but can ye not discern the signs of the times?" And when the disciples were conversing about the magnificence of the temple, He said, "There shall not be left here one stone upon another, that shall not be thrown down. And as He sat upon the Mount of Olives, His disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" "Ye shall hear of wars, and rumors of wars, see that ye be not troubled, for all these things must come to pass; but the end is not yet." "But take heed to yourselves, for they shall deliver you up to councils," Luke adds, "and into prisons, and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a testimony against them." "And the gospel must first be published among all nations." "And when ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountain, and let them which are in the midst of it depart out; and let not them that are in the countries, enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe to them that are with child, and to them that give suck in those days; for there shall be great distress upon the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

"Settle it therefore in your hearts not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience, possess ye your souls," Luke 21st ch.

All these things did actually occur before, and at the siege of Jerusalem. They did "hear of wars and commotions," in all the revolted provinces of the Roman empire, especially in Judea; and wherever there were any considerable number of Jews together, there war raged, like "a war of extermination." Peter and John were brought before a council and imprisoned; Paul was brought before Gallio, Felix, Festus, king Agrippa, and Nero; he was imprisoned at Jerusalem, and brought before a council; Paul and Silas were beaten; Stephen was stoned; James, the brother of John, was slain with a sword; Paul was beheaded; Peter was crucified; James, the brother of Jude, was stoned to death by order of Ananias, the high priest. "The Gospel was preached to every creature under heaven," Col. 1: 23, even in the days of the Apostles. The followers of Christ saw "Jerusalem compassed with armies," and fled; and many of the Jews fell "by the edge of the sword;" others were "led away captive," and sold for slaves, to all nations; and Jerusalem has been "trodden down of the Gentiles," from that day down to the present.

Josephus gives us the facts of suffering women. He says, "The houses were full of women and children who perished by famine;" and were otherwise slaughtered; so that the woes against mothers were sufficiently accomplished in the siege of Jerusalem. In those "days of vengeance," many prophecies written by Moses, Deut. 28th, and other Prophets, and the Savior Himself, were, or began to be, terribly fulfilled; and as Jerusalem's desolation, (like that of Egypt,) was to be a most remarkable type of the destruction of the world, there are many things relating to the latter event recorded, which cannot be ascertained by any historian to have been ful filled in the former; and the predictions of both are so blended together, that it is difficult to sort them, and decide fully which belongs to this, and which to that.

Josephus gives us many signs and prodigies, which preceded the final taking of the city. He records the fact, that "a star hung over the city," in the form of a sword; "and the comet continued a whole year." Also, "That the people being assembled to celebrate the feast of unleavened bread, at the ninth hour of the night, there shone so great a light about the altar and the temple, that it seemed to be bright day; and this light continued for half an hour; and at the same feast, a cow, led by the priest to sacrifice, brought forth a lamb, in the middle of the temple." He likewise relates, that "the eastern gate of the temple, which was of solid brass, and very heavy, which was scarcely shut by twenty men, and was fastened by strong bars and bolts, was seen to open of its own accord." Also, that "before the setting of the sun, there were seen all over the country, chariots and armies fighting in the clouds, and besieging cities." Also, that "as the priests were going into the inner temple by night, as usual, to attend their service, they heard first a motion, and noise; and then a voice, as of a multitude, saying, 'Let us depart hence.'" What he relates greatest of all was, that "an ordinary country fellow, (four years before the war began, when the city was in peace and plenty,) came to the feast of tabernacles, and ran crying up and down the street, day and night, 'a voice from the east, a voice from the west, a voice from the four winds; a voice against Jerusalem, and the temple, * * a voice against all the people.' The magistrates endeavored by stripes and torture, to restrain him; but he still cried with a mournful voice, 'woe, woe to Jerusalem.' This was continued for seven years and four months together; and especially at the great festivals; and he neither grew hoarse, nor was tired; but went about the walls and cried with a loud voice, 'woe, woe to the city, and the people, and the temple;' and at last he added, 'woe also to myself;' and it happened that a stone from some sling, or engine, immediately struck him dead."

These were truly "fearful sights, and great signs from heaven;" and not only are they related by Josephus, a Jew, but Tacitus, a Roman historian, tells the same story; although in another style of language; and these *signs* are enough to astonish the world. Their crimes, as well as well as calamities, were greater than those of other nations, inasmuch as they had the light of God's word; "and they crucified the Lord of glory;" which has rightly been esteemed the capital sin of the nation. Says Josephus, "Our city, of all those subject to the Romans, was advanced to the highest felicity; and was thrust down to the lowest misery; for if the misfortunes of all, from the beginning of the world, were compared with those of the Jews; they would appear much inferior. No other city ever suffered such things; as no other generation, from the beginning of the world, was ever more fruitful of wickedness." Of the former siege it was said, "For under the whole heaven hath not been done, as hath been done upon Jerusalem." Thus perished more than a million of souls; who despised the prophecies, rejected their King, and all the *signs* which He had given them; till the untold vengeance of an angry God was poured upon them to the uttermost.

We have presented some of the signs which were given, to precede the dreadful fate of Jerusalem; and which were literally fulfilled on that wicked generation; and hope to be directed by the Holy Spirit in giving some of the signs of the *latter days,* and *last days;* which immediately precede and signalize the end of the world. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth," 1 Tim. 1: 1–3. This, I conceive to be the great apostasy of the Church; and that it was brought about by false teachers; "There shall be false teachers among you, who privily shall bring in damnable heresies;" and by the deception and hypocrisy of these liars, that "man of sin," was placed and supported in the temple of God. "Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you," 2 Pet. 2: 1–3.

It is known that the Romanists forbid their clergy to marry, and that their fasts are multiplied under pretence of sanctity, till they have long since been an unmeaning ceremony. Their subtilty is deep and malignant; and art is resorted to, that their covetous designs may be gratified, to sponge money out of their neighbors "with feigned words," pretending extraordinary piety. "Spots are they and blemishes, sporting themselves with their own deceiving, while they feast with you." Chuckling in their avaricious success, flattering their victim to his ruin; "they despise government," and "speak evil of dignities;" and, says Peter, "shall utterly perish in their own corruption."

Such was the character of these "filthy dreamers" when they began to be developed. Says John, "My little children, it is the *last* time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby *we know* that it is the *last time.*" In giving the signs of this antichristian apostasy, called "the abomination that maketh desolate," I do not apprehend that the Savior presented them generally as preceding it, but as attending it. His first sign is, "Many shall come in my name saying, I am Christ; and shall deceive many." Expositors suppose this to have preceded the fall of Jerusalem; but though according to Josephus there were some who taught and prophesied falsely, I do not think their success came up to the propehcy "and shall deceive *many.*" There were likewise some in the second, third and fourth centuries; but neither did their success fill the prophecy. But when "the vicar of Christ" sat in the so-called "*chair* of St, Peter," then there appeared "a fulness" of the prophecy. Many sat in that chair, claiming to be "vicegerents of God," and to have power implicit over thrones and empires; and to be dispensers of crowns and kingdoms; and truly indeed did they "deceive many."

"Nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences, and earthquakes in divers places." A part of these were doubtless fulfilled in the siege of Jerusalem; famines, but none in Judea preceded the siege, but the one foretold by Agalus, which occurred in Claudius's reign. No other earthquake is recorded (by any historian) to have happened in Judea, that I can learn, till after Jerusalem was destroyed; neither do we read of any pestilence, though there might have been, as a great number starved; and pestilence is an attendant on famine. But as Rome was a universal empire, there could be no kingdom to rise against another, except the revolted provinces of Rome; but after Rome was dismembered and during the dark ages the prophecy was fully completed in all its parts. "All these are the beginning of sorrows" Those were attendant evils, but not superlative.

"Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake, and then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that endureth to the end, the same shall be saved. This will be fulfilled by maintaining the faith, either to the end of the world, or of life.

"And this gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." The Gospel was preached by the Apostles to all the world," Col. 1: 23; but the particular phrase, "Gospel of the Kingdom," appears to be more literally fulfilled by preaching *the immediate* setting up of the Kingdom, which is now, doubtless, being fulfilled. Many of the above passages may have been primarily fulfilled when Jerusalem was overthrown; but some of them I think could not have been, according to the full import of the prophecy.

But when the antichristian apostacy was fully developed, then they were "delivered up to be afflicted," tortured and slain in every horrid manner, that envy could invent, or malignity execute. They were hated and betrayed; and many of them deceived, and some offended; and because iniquity abounded in the Church, fear of suffering caused many to neglect duty; and thus they became indifferent to the great and precious truths of the Gospel; and the vehemency of their love, by these means, greatly abated. Some deserted the faith, others opposed it; and others still, corrupted it. "They forsook the covenant"

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, Whoso readeth let him understand." This passage has generally been applied to the Roman armies, besieging Jerusalem. But let us enquire, what "the abomination of desolation" is. We know that images were an abomination to the Jews: but they were more tenacious of the letter than of the spirit of those Scriptures which disallowed them. But why the Roman armies, any more than any other armies? It may be answered, because their eagle standards, (idols,) floated on the battlements of the temple. But Josephus says nothing of their being on the temple; for that was fired, as soon as possible, after the Romans entered the city; but he speaks of their being on the wall, over the eastern gate. Were not the *crimes* of those infidel Jews, "the *overspreading* of abominations?" and was it not the same Holy One, who confirmed "the covenant with many for one week, who would make it (viz.) the city desolate, "*even until the consummation?*" Dan. 9: 27. And if so, why should it be called "the Roman armies?" It may be answered, because they did desolate "*the holy place.*" I am at a loss to know how the capital city of a perjured, persecuting, murderous, blasphemous race of men, can be called, "the holy place;" for after it had been so horribly profaned, it could not but have been an object of utter loathing and destestation, in the eyes of Him who had so often purged it. I am therefore constrained to conclude that "the holy place," was the Church; into which false professors were admitted, and false teachers suffered to promulgate heresies, doctrines contrary to the pure Gospel; who crept into the Church to captivate the unwary, and turn the grace of God into lasciviousness;" which they accomplished during the first five centuries after this prophecy was delivered. The Roman army did desolate Jerusalem; their crimes brought on Titus as the desolator; but he was the servant of God, in the case of Jerusalem's destruction, in the same sense that Nebuchadnezzar was in the former siege.

"For then shall be great tribulation, such as was not since the beginning of the world, to *this* time; no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake, those days shall be shortened." Were the calamities of the elect greater in the siege of Jerusalem, than at any time before, or after that event? And were the days shortened then, on their account? I cannot think so; for *not one Christian,* perished there. The war lasted about seven years; and I never learned from any historian wherein they were shortened; neither is there any revelation that they were. But the calamities of the Church, under antichrist, are profusely described by almost every historian, (and need not be repeated here,) to have been greater than ever fell to the lot of any association of men since the world was created; and of long continuance; and doubtless were "shortened." But *false Christs* have sat in the temple of God, till their term is almost expired; and we see that almost all the 24th ch. of Matt. that is, from the fourth to the 27th verse, inclusive, is a prophetic record of events which have been in process of fulfilment in the Church ever since the days of the Apostles; into which is woven a description of the calamities of the Jewish nation. But false Christs will continue until the end, and only perish at that time. And as the dead carcass of the Jewish Church became a prey to the Roman eagles, so will the dead carcass of the mother of harlots, and all her progeny, be cast out as an unclean thing; and "there will the *eagles,* (destroyers) be gathered together." The tribulation being so much greater under the papacy, than that of the inhabitants of Jerusalem; and of lasting continuance; and so extensive over *all nations;* and also it being *the people of God* that endure it, which was not the case in the siege of Jerusalem; these things seem to decide the question that this greatest of all tribulation came on the Church; for we read, Dan. 12: 1, when Michael shall stand up, "there shall be a time of trouble such as was not since there was a nation;" and all must see that *this* falls on the wicked, in "the battle of the great day of God Almighty." And there cannot be two times of trouble on the wicked, both in the superlative. I am therefore forced to believe that one of them falls on the Church of God. As the abominations of the Jews brought on the desolation of their Church, and continue till their consummation; so the abominations of the Papists will desolate the Church, till Babylon shall sink like a mill-stone in the mighty deep.

To be continued.

For the Crisis.

Letter from C. H. F.

NEW BOSTON, March 8th, 1856.

To the dear brethren and sisters scattered up and down this wilderness world, like pilgrims in a strange land: May great peace rest upon you while passing through this world of trial, knowing that if we endure to the end, there is a crown of life in reserve for all that love the appearing of Jesus; yea, a crown of unfading glory; ready to be given at His coming and Kingdom.

Then let us endure all our trials, knowing that God does not willingly afflict, only by fatherly chastisement, that we may be made fit subjects for his everlasting kingdom, and live forever in a world where trials and tears will never be known.—What! are we (if children of God,) candidates for a state of existence where no grief can come, where no sorrow will ever call forth a sigh from our peaceful bosom, where no tear will ever dim the radiant eye? Truly, we can have but faint conceptions of the joys that are in reserve for those who love God.

In view of these things, what *good,* what *obedient,* what *dutiful* children ought we to be, who are looking for the consummation of this blessed hope! How ought we to love God, and Jesus whom He hath sent into the world to redeem it from the curse, and us from our sins! How ought we to love one another, and strife to comfort, exhort, encourage each other; and by all means strive to lead men in the way that leads to those realms of glory. May God help us so to do.

We are truly living in perilous times; we need to be on our watch constantly.—Our thoughts, our actions, our lives are before the world; all these demand our most vigilant attention and care. And last, but not least, our words—how many idle, how many foolish, how many vain words fall from the lips of those even that profess to be looking for the coming of Jesus!!! Do we believe, do we realise, that for every IDLE word we must give an account thereof in the day of judgment?—Ah! God is not to be mocked. These things will, if not repented of, and forsaken, come up in the great day when every secret thing shall be revealed, and every hidden thing be made manifest.—May God help us, that in these things we may judge ourselves, that we may be able to stand in the day of final account.

Oh, I long to meet with those I have associated with here, and all the children of God from every clime. Yes, I long to mingle in that innumerable company that shall have come up out of great tribulation; whose robes have been washed and made white in the blood of the Lamb, and join with an immortal tongue in singing the songs of the redeemed.

From one who, though most unworthy, yet through the merits of Jesus hopes for eternal life.

C. H. F.

For the Crisis.

Letter from Sr. A. R. Bassett.

WILLIAMSBURG, March, 2, 1856.

BRO. MERRIAM:—I wish you to send me the *Crisis;* I feel lonely and desolate without it. We are here in this place all alone, and do not have the privilege of going to any Advent meeting. The people of this town are so devoted to pride and fashion, that they would, perhaps, feel themselves degraded to have God's poor appear at their house of worship. I feel like crying out in earnest,

"O how I long to see the day,
When the redeemed shall come
To Zion, clad in white array,
Their blissful, happy home."

How astonishing is the difference between the religion of this world, and the religion of Jesus Christ! Truly, "they have heaped up treasures for the *last days*" Their idols of silver and of gold will soon be thrown to the moles and to the bats.

Where are the watchmen? Are they sent to other nations and to other people who know not the news of the kingdom? If so, *God speed the right.* This town has been a place which God's people have visited, and in which they have sounded the alarm, loud and long; but alas! how soon iniquity gains ground and overcomes the good, unless the heart is often poured out in fervent prayer to God.

Father Hastings, (long since fallen asleep) has been faithful here; his son, also, and others have labored for the conversion of sinners in this place. Where and when shall I see them all again? Not until Jesus comes to gather us all to himself in His eternal home.

There is a place in Haydenville which is open to any one who feels it a duty to come. It is about two miles from this place. The room will [illegible] two hundred perhaps, and [illegible] funds raised to defray the expenses. We are all anxious to have some one come

this way and speak the word of truth and soberness. We have not heard any Advent preaching since Brs. Pratt and Grant lectured in Northampton, some year and a half ago. If some one will come and preach to us, will they publish the same in the *Crisis*, some two or three weeks previous to the time, or write to us here?

A. R. Bassett.

The World's Crisis.

BOSTON, APRIL 9, 1856.

☞ The article on Millenarianism on our fourth page, should have been credited to President Lord, of Dartmouth College, Hanover, N. H.

Communications.

Communications—fervent, warm-hearted, thrilling, soul-stirring letters and communications—written, every word in the fear of God, with an eye single to His glory, illuminated with truth, and glowing with love—pass them along for the *Crisis*.

Thank God, there has been so little tendency to controversial writing, and coming into collision, one with another; but there is great danger, now that peace seems about to be proclaimed, of contention relative to minor points, which it is difficult to settle perfectly, and which would not involve our spiritual welfare particularly, if we could come to a more thorough understanding of them. All Scripture truth is, indeed, profitable, but each department should be in its proper sphere, and undue prominence should be given to none. The great object of truth is, to sanctify the Church, and make her meet to receive an inheritance in the Kingdom of God. I have been gratified that the correspondents of the *Crisis* do give more attention to the practical application of the great and blessed doctrines of the Word, and to exhorting one another to a more perfect preparation for the great event for which we look, and long, and fervently pray.

For the Crisis.

Is it Right.

By A. J.

There are somethings right, and there are some things wrong. Now, if those professing to be God's children, before deciding any case, would ask the question, is it right? methinks there would be less evil speaking among the Brethren.

When Brethren meet and converse, and differ on points of minor importance, they sometimes imbibe hard feeling towards each other. Some denounce others for not endorsing all they teach. Time, is a theme that absorbs the mind of one; the state of the dead another; the gift of healing another; and so on to the end of the chapter. Now, is it right to censure and denounce a Brother, because he does not belief time? Is it right to call our Brethren foolish virgins, if they do not endorse all the past movements as being of God? There are some, I regret to say it, that have marked certain ones, and when referring to their conversation, exclaim: that is the way the foolish virgins talk; is it right to judge one another when Jesus plainly says, "*Judge not?*" There is too much of an effort to pluck up what is supposed to be tares. Brethren, is this right, when Jesus says, "let both grow together till the harvest?"

I have seen some that appear to have little else to do but to attend to others, and find fault with their preaching, their exhortations, their private conversation, and pecuniary affairs. Do such think of the caution given by the Apostle: "Let him that thinketh he standeth, take heed lest he fall." Oh, I would to God that we all might learn to love as Jesus taught; if we would, those that preach the Gospel would be more efficient laborers, and those that hear, be better prepared to honor God; if those who are looking, or professing to look for Jesus, loved each other more fervently, there would be fewer false reports circulated, and not so many sad hearts among preaching Brethren. Oh, how much has been done to destroy the reputation, and even the life of those called to preach the Gospel! How many have joined in the cry of "down with him."—Down with him responds the zealot who is governed by the impulse of the moment. Why, responds a more equally balanced mind, what hath he done? O, Brother such an one says "he has done wrong, and will certainly go over the dam."—But, says the more candid, "have you been acquainted with the accused?" Oh, yes, well acquainted." "Well, did you ever see any thing which you disapproved of?" "Not before." "Did you think the course he is pursuing right, in the onset?" "O, yes, and I was ready to assist him; for I always esteemed him highly in the Lord." "Well, then, why have you become disaffected toward him." Is his accuser a friend to him, and one that wishes him well; or, does he appear thus, hoping to gain a place in your affections and crush the accused? Is it right to leave a tried friend, and cleave to one you have proved treacherous and boasting—high-minded and man-pleasing? Why desert him in the hour of trial? Do you wish the Lord thus to deal with you? If not, remember that "with what measure ye mete, it shall be measured to you again." O thou infatuated soul, think what thou art doing.—Wilt thou destroy thy Brother for whom Christ died? Hark! in the distance, hear the thunders mutter! behold, the clouds in terror rise! "Come to judgment, come." He cries. Imagine thyself for a moment standing before the Judge. Hark! while the question, in peals louder than ten thousand thunders break upons thy astonished soul—hast thou condemned the guiltless? Hast thou, like Judas, betrayed innocent blood? Oh, think—wrong has borne rule six thousand years; but right comes at last. God's precious truth and jewels have long been trampled under foot—their sufferings are now at an end, the whited foe has fallen—the tyrant death is slain.—"O hail, happy day!" God speed the right, bring everlasting life and liberty.

Yours, praying to be a participator in that kingdom that knows no sorrows.

For the Crisis.

Letter from E. M. H.

Whitestown, N. Y., March, 28, '56.

Br. Merriam:—I hail with joy the appearance of the World's *Crisis*, such as it proves to be, and offer my mite to further the principles Adventists contend for.

The nominal Church have deluded themselves with the belief and hope that the Lord is never coming personally, or that the event is far off; and treat with contempt believers in the doctrine and principles inculcated in the Gospel, for the reason that Adventists take the Bible instead of creeds for their text-book, and adhere to its principles.

We hope, and it is expected, that those who are looking for the Lord's immediate coming, are now awake and active in the work of saving men. Many that have been asleep are now waking to a sense of the subject, and of their duty. And as there is enough for all to do who love the Lord's appearing, and dare to preach Bible truth, as they understand it, they will now work on in the blessed cause.

Bible Christians believe in God's promises, and have anticipations of their eternal home, such as the contemplation of the subject is well calculated to inspire. With what joy and delight they look forward to the resurrection morn. Then we shall be associated with patriarchs, Apostles, beloved parents, brothers and sisters, and, above all with our Redeemer.

As it was with the Apostles and other eminent saints, so it is now. Bible Christians look for, and rejoice in hope of their reward at the resurrection.

From one expecting immortality soon,

E. M. H.

For the Crisis.

Letter from Br. M Grant.

New Bedford, April 7th, 1856.

Bro. Merriam: I am pleasantly situated this beautiful spring morning, at the house of Brother Vinal, in the "city of palaces." The good Lord blessed us yesterday with joy and peace in the Holy Spirit. The saints are litting up their heads, and rejoicing because their redemption is drawing near.

We had a full house, and a free atmosphere, so that a hearty response was not felt to be a disturbance, as it is in some of the popular churches of these last days.—

Oh, how I love to see the tears of joy coursing the cheeks of Jesus' disciples, and hear their willing, burning testimony for that long absent Friend, who is so soon to return, and give eternal life to all that love his appearing. I cannot see how it is possible for one to be a Christian, and not desire to see Jesus.

But I think I am within bounds when I say that probably nine tenths of those who call themselves Christians have no love for the appearing of Christ.

They seem to have no interest to learn whether the Savior may be expected in our day, or ten thousand years hence. Their chief desire seems to be, to lay up treasures here; be honored among men, and do as little possible for the Lord, and be accepted, and all they can for dear little self.

How truly Paul's language, in 2 Tim. 3: 1—5, is now fulfilling: "This know, also, that in the last day, perilous times shall come, for men shall be lovers of their own selves."

We are in the midst of such a state of things.

The end of all things is at hand—I see no chance for a doubt.

O Lord, help us to be ready.

M. Grant.

For the Crisis.

The Second Advent of our Lord and Savior Jesus Christ.

By P. Tandy.

No. 2.

Dear Brsand Srs:—while I continue to write upon the Second Advent of our Lord, I earnestly desire "an unction from the Holy One," that I may be guided into the Truth. I do not write unto you, brethren, because ye do not know the Truth, but because ye do know it, and that no lie is of the Truth. "*If we abide in the Truth*, this is the promise that he hath promised us, even eternal life." "And now, little children, *abide in Him!* that when he shall appear, we may have confidence, and *not* be ashamed before him at his coming." "If ye know that he (Christ) is righteous, ye know that every one that doeth righteousness is born of him;" (*and no others.*) Hear John, the Revelator, testify again; "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, *when he (Jesus) shall appear, we shall be like Him;—for we shall see him as he is.*" And then the inspired Teacher adds, that "*every man that hath this hope in him, purifieth himself, even as he is pure,*" (Who can say, I am pure?) In another place we hear the Revelator saying; "Behold he cometh with clouds; and every eye shall see him, and they also which have pierced him; and all kindreds of the earth shall wail because of him! Even so, Amen." And again, he says; "And behold, when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind; and the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places; *and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman hid themselves in the dens, and in the rocks of the mountains; and said to the rocks and mountains, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; For the great day of his wrath is come; and who shall be able to stand?*" Sure enough, *who will be able to stand?* We answer, none but those whose "*life is hid with Christ in God.*" Here is perfect safety; and it can be found nowhere else.

We turn along a little further, and we hear the Revelator testifying that he "saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but himself. And he was clothed with a vesture dipped in blood; and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords." Jesus, after his passion, met his disciples at Jerusalem, and spake comforting words to them; and while they were beholding him, "*he was taken up; and a cloud received him out of their sight.* And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, "Ye men of Galilee, why stand ye gazing up into heaven? *This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*"

Now hear what the angel of the Lord said unto John, on the Isle of Patmos:—These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. *Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book.*"

Now listen to the testimony of our Lord himself upon this subject: "The Son of Man shall come in the glory of his Father with his angels, and he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of Man coming in his kingdom." This, doubtless, has particular reference to His transfiguration. Jesus informs us that, "Immediately after the tribulation of those days (spoken of by Daniel, the prophet,) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, *and the powers of heaven shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other.*" "As the days of Noah were, so shall also the coming of the Son of Man be. For, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage until the day that Noah entered the ark, *and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be*"! "Watch, therefore," says Jesus, "for ye know not what hour your Lord doth come." "Blessed is that servant whom his Lord, when he cometh, shall find so doing." But He saith of the evil servant, who says in his heart, "My Lord delayeth his coming," &c, "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." Jesus says again "When the Son of Man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations," &c. Jesus, at another time, taught his disciples that "the Son of Man must suffer many things; and be rejected of the elders, and of the chief priests and scribes, and be killed; and after three days rise again." Jesus rebukes Peter for his being hasty, and inconsiderate; then he says to his disciples, "whosoever will come after me, let him deny himself, and take up his cross and follow me." "For," says the Saviour, "whosoever, therefore, shall shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels."

Then, Jesus in another place, after speaking of the abomination of desolation, and the false Christs and false prophets that should arise, showing signs and wonders, (to deceive) or seduce, if it were possible, even the elect; then says he to his disciples, "Take heed; behold I have foretold you all things. But in those days, *after that tribulation*, the sun shall be darkened, and the moon shall not give her light; and the stars of heaven shall fall, and the powers of heaven shall be shaken. And, *then shall they see the Son of Man coming in the clouds, with great power and glory!* And then shall He send his angels, and shall gather together his elect from the four winds from the uttermost part of the earth, to the uttermost part of the heaven." After speaking of the signs of the times, *and the nearness of the end*, Jesus adds, "Take heed; watch and pray; for ye know not when the *time* is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, (so that we all have enough to do, and God will hold us accountable!) and commanded the porter to watch; watch ye, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; *lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all,—watch!*" Again, we hear the Divine Teacher saying to his disciples, "Let your loins be girded about, (with truth,) and your lights burning; and ye yourselves like unto men that wait for their Lord when he shall return from the wedding; that, when he cometh and knocketh, they may open unto him *immediately*. Blessed are those servants whom the Lord, when he cometh, shall find watching; verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. Be ye therefore ready, also; for the Son of Man cometh at an hour when ye think not. *Blessed is that servant whom his Lord, when he cometh, shall shall find so doing.* But, and if that servant, (or any one,) say in his heart, my lord delayeth his coming; and shall begin to beat the man-servants and maidens, and to eat and drink with the drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers"!

Listen again, to the Savior's instructions; He says, "as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven; so shall also the Son of Man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noah, so shall also the days of the Son of Man be. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all! Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; *but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all!! Even, thus shall it be in the day when the Son of Man is revealed!!!*"

He that hath ears to hear, let him hear what the Lord saith to his disciples:—"*Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled.* And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken. And, *then shall they see the Son of Man coming in the clouds, with power and great glory.* And when these things begin to come pass, then look up, and lift up your heads; for your redemption draweth nigh"! We hear him, who is to wise too be mistaken, also saying, "Let not your heart be troubled; ye believe in God, believe also in me; in my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you to myself; that where I am, there ye may be also! I will not leave you comfortless; I will come to you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you; if ye love me, ye would rejoice, because I said, I go unto the Father."

Immediately succeeding the battle of the great day of God Almighty, the lion of the tribe of Judah declares, saying: "Behold I come as a thief! blessed is he that watcheth, and keepeth his garments"! The angel of the Lord said unto John, "These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Beheld I come quickly; blessed is he that keepeth the sayings of the prophecy of this book. The time is at hand! He that is unjust let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly; and my reward is with me, to give every man, according as his work shall be."

I will close this communication by making use of the following Bible testimony: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters and whosoever loveth and maketh a lie." (Now mark,) "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and morning star. The spirit and bride say come; and let him that heareth say come; and let him that is athirst come; and whosoever will let him come, and take of the water of life freely. He which testifieth these things saith, surely I come quickly; amen; even so, come Lord Jesus"! The grace of our Lord Jesus Christ be with all the truly faithful forever! amen!!

Yours in brotherly love, and in the faith of the Gospel.

Places in the Bible where the above doctrine is taught: 1 John 2: 28, 29; 1 John, 3: 2; Rev. 1: 7; Rev. 6: 12;—17; Rev. 19: 11—16; Acts 1: 9—11; Mat. 16: 27, 28; Mat. 24: 30, 31, 37, 38, 39, 46, 50, 51; Mat. 25: 31; Mark, 8: 38; Mark 13: 22—27, 34—37; Luke, 12; 35—46; Luke, 17: 24—30; Luke, 21: 25—28; John, 14: 1—3, 18, 28; Rev. 16: 15; Rev. 22: 7, 12, 20, 21.

N. B. We desire Brother E. Burnham, or some other faithful minister of the Gospel of the kingdom, to come to Goshen soon, and break to us the the bread of life! Sinners, (both in the churches and out,) are in a truly perilling condition!! What we do must be done quickly!!! If any one can be had to come here, and give a course of lectures, please to inform us through the *Crisis*.

For the Brethren. P. Tandy.

For the Crisis.

"The Key of Truth."

This is the title of a small, pithy tract which I am getting up for *gratuitous* circulation in the Far West, whither I am soon going, to sound the Gospel trump.—It is devoted to the question of immortality and reward at Christ's coming, setting forth the importance of the Saviors return. It will be small as my means are restricted. The Brethren of New Bedford sent me the needful to help on this enterprise. If others would weigh the motion of Brother Shepherd seconded by our Editor, it would tell to their own interest in the day of reckoning. Those who cannot give, except of their overplus, had better inquire if they have the interest of the cause at heart.

W. Sheldon.

P. S. I have been for some time blind, with inflamed eyes, and shut out of the Gospel field three successive Sabbaths.—But I can now see to read and write a little at a time.

N. B. Not being yet fully settled what part of the West to make a stand in, friends may reach me for a short time, by directing to "Hastings, Minnesota" I wish to hear immediately from every believer in Iowa, Wisconsin, and Minnesota, as this will be my field of labor. I am fully resolved to weigh my whole heart for God and truth, till the Master comes. I expect to reach Hastings before the first of May.—You will then hear from me again.

W. Sheldon.

April 5th, 1856.

For the Crisis.

Letter from Bro. N. Bennett.

Bristol, April 1, 1856.

Br. Merriam:—As it has been some time since I addressed the lonely pilgrims that seem steadily moving toward Mt. Zion, I thought to speak a word, once more, through the *Crisis*, to try to cheer them on the lonely way. For says the poet,

"The groaning earth is too dark and drear,
For the saints' eternal home."

But I thank God, through our Lord Jesus Christ, that we can look forward to the establishment of a glorious home in the Kingdom of God, when all those that sleep in the dust, shall awake and arise. We shall be changed and caught up to meet the Lord in the air, and ever dwell with Him, where a permanent rest can be found, in a city whose builder and maker is God.

O, let us try to be more faithful than heretofore; and if we have more trials than before, or temptations stronger, let us count it all joy for Jesus' sake, knowing they will work out for us a far more exceeding weight of glory; and as Jesus hath gone before, He knoweth to succor those who are tempted and tried. Let us also remember the glorious promise given to Abraham: The inheritance of the earth when it is restored. Having the hope that is like an anchor to the soul, both sure and steadfast, made sure by the promise and steadfast by the oath, which God sware by himself, (for He could sware by none greater,) that what He promised should be performed. Thank God, that we have two flukes to our anchor, which will hold us firmly until our noble barque shall ride gaily into the celestial sea of glory. Even so let it be. Amen.

Your Bro. waiting for the immortality at the coming of Jesus, N. Bennett.

"Bibles and Rifles!"

Bro. Merriam:—The following, which I clip from a Portland daily paper, is such a true portrait of the characters of these times, (when men "have a form of godliness," at least,) that I send it to you for publication, if you think best. "Blessed are the peace makers," &c.

Thy brother, looking for the Prince of Peace. R. R. York.

Yarmouth, Me., March 28, 1856.

Bibles and Rifles!—Kansas Excitement in New Haven.—A large meeting was held in the North Church, New Haven, on

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER STREET BOSTON, MASS.

JONAS MERRIAM, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, APRIL 9, 1856. VOLUME 3, NUMBER 34.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF JESUS CHRIST.

J. D. C. WHEELER, Printer, - - 167 *Hanover St.*

Terms of Subscription to be Paid IN ADVANCE.

For a single copy 6 months, - - - - -	$1,00
For a single copy 3 months, - - - - -	50
Five copies to one address for 6 months, -	4,50
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All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. JONAS MERRIAM, Editor of the World's Crisis, Boston, Mass.

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For the Crisis.

Signs of the End of the World.

By B. P. Hildreth.

No. 2.

The predictions uttered against Jerusalem we have given in the previous number; the signs which are given in Matt. 24th, Mark 13th, and Luke 21st, are sufficient to strike terror to the stoutest heart. Well did the Savior say, "Ye hypocrites, ye can discern the face of the sky and of the earth; but can ye not discern the signs of the times?" And when the disciples were conversing about the magnificence of the temple, He said, "There shall not be left here one stone upon another, that shall not be thrown down. And as He sat upon the Mount of Olives, His disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" "Ye shall hear of wars, and rumors of wars, see that ye be not troubled, for all these things must come to pass; but the end is not yet." "But take heed to yourselves, for they shall deliver you up to councils," Luke adds, "and into prisons, and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a testimony against them." "And the gospel must first be published among all nations." "And when ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountain, and let them which are in the midst of it depart out; and let not them that are in the countries, enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe to them that are with child, and to them that give suck in those days; for there shall be great distress upon the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

"Settle it therefore in your hearts not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience, possess ye your souls," Luke 21st ch.

All these things did actually occur before, and at the siege of Jerusalem. They did "hear of wars and commotions," in all the revolted provinces of the Roman empire, especially in Judea; and wherever there were any considerable number of Jews together, there war raged, like "a war of extermination." Peter and John were brought before a council and imprisoned; Paul was brought before Gallio, Felix, Festus, king Agrippa, and Nero; he was imprisoned at Jerusalem, and brought before a council; Paul and Silas were beaten; Stephen was stoned; James, the brother of John, was slain with a sword; Paul was beheaded; Peter was crucified; James, the brother of Jude, was stoned to death by order of Ananias, the high priest. "The Gospel was preached to every creature under heaven," Col. 1: 23, even in the days of the Apostles. The followers of Christ saw "Jerusalem compassed with armies," and fled; and many of the Jews fell "by the edge of the sword;" others were "led away captive," and sold for slaves, to all nations; and Jerusalem has been "trodden down of the Gentiles," from that day down to the present.

Josephus gives us the facts of suffering women. He says, "The houses were full of women and children who perished by famine;" and were otherwise slaughtered; so that the woes against mothers were sufficiently accomplished in the siege of Jerusalem. In those "days of vengeance," many prophecies written by Moses, Deut. 28th, and other Prophets, and the Savior Himself, were, or began to be, terribly fulfilled; and as Jerusalem's desolation, (like that of Egypt,) was to be a most remarkable type of the destruction of the world, there are many things relating to the latter event recorded, which cannot be ascertained by any historian to have been ful filled in the former; and the predictions of both are so blended together, that it is difficult to sort them, and decide fully which belongs to this, and which to that.

Josephus gives us many signs and prodigies, which preceded the final taking of the city. He records the fact, that "a star hung over the city," in the form of a sword; "and the comet continued a whole year." Also, "That the people being assembled to celebrate the feast of unleavened bread, at the ninth hour of the night, there shone so great a light about the altar and the temple, that it seemed to be bright day; and this light continued for half an hour; and at the same feast, a cow, led by the priest to sacrifice, brought forth a lamb, in the middle of the temple." He likewise relates, that "the eastern gate of the temple, which was of solid brass, and very heavy, which was scarcely shut by twenty men, and was fastened by strong bars and bolts, was seen to open of its own accord." Also, that "before the setting of the sun, there were seen all over the country, chariots and armies fighting in the clouds, and besieging cities." Also, that "as the priests were going into the inner temple by night, as usual, to attend their service, they heard first a motion, and noise; and then a voice, as of a multitude, saying, 'Let us depart hence.'" What he relates greatest of all was, that "an ordinary country fellow, (four years before the war began, when the city was in peace and plenty,) came to the feast of tabernacles, and ran crying up and down the street, day and night, 'a voice from the east, a voice from the west, a voice from the four winds; a voice against Jerusalem, and the temple, * * a voice against all the people.' The magistrates endeavored by stripes and torture, to restrain him; but he still cried with a mournful voice, 'woe, woe to Jerusalem.' This was continued for seven years and four months together; and especially at the great festivals; and he neither grew hoarse, nor was tired; but went about the walls and cried with a loud voice, 'woe, woe to the city, and the people, and the temple;' and at last he added, 'woe also to myself;' and it happened that a stone from some sling, or engine, immediately struck him dead."

These were truly "fearful sights, and great signs from heaven;" and not only are they related by Josephus, a Jew, but Tacitus, a Roman historian, tells the same story; although in another style of language; and these *signs* are enough to astonish the world. Their crimes, as well as well as calamities, were greater than those of other nations, inasmuch as they had the light of God's word; "and they crucified the Lord of glory;" which has rightly been esteemed the capital sin of the nation. Says Josephus, "Our city, of all those subject to the Romans, was advanced to the highest felicity; and was thrust down to the lowest misery; for if the misfortunes of all, from the beginning of the world, were compared with those of the Jews; they would appear much inferior. No other city ever suffered such things; as no other generation, from the beginning of the world, was ever more fruitful of wickedness." Of the former siege it was said, "For under the whole heaven hath not been done, as hath been done upon Jerusalem." Thus perished more than a million of souls; who despised the prophecies, rejected their King, and all the *signs* which He had given them; till the untold vengeance of an angry God was poured upon them to the uttermost.

We have presented some of the signs which were given, to precede the dreadful fate of Jerusalem; and which were literally fulfilled on that wicked generation; and hope to be directed by the Holy Spirit in giving some of the signs of the *latter days*, and *last days;* which immediately precede and signalize the end of the world. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth," 1 Tim. 1: 1–3. This, I conceive to be the great apostasy of the Church; and that it was brought about by false teachers; "There shall be false teachers among you, who privily shall bring in damnable heresies;" and by the deception and hypocrisy of these liars, that "man of sin," was placed and supported in the temple of God. "Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you," 2 Pet. 2: 1–3.

It is known that the Romanists forbid their clergy to marry, and that their fasts are multiplied under pretence of sanctity, till they have long since been an unmeaning ceremony. Their subtilty is deep and malignant; and art is resorted to, that their covetous designs may be gratified, to sponge money out of their neighbors "with feigned words," pretending extraordinary piety. "Spots are they and blemishes, sporting themselves with their own deceiving, while they feast with you." Chuckling in their avaricious success, flattering their victim to his ruin; "they despise government," and "speak evil of dignities;" and, says Peter, "shall utterly perish in their own corruption."

Such was the character of these "filthy dreamers" when they began to be developed. Says John, "My little children, it is the *last* time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby *we know* that it is the *last time*." In giving the signs of this antichristian apostasy, called "the abomination that maketh desolate," I do not apprehend that the Savior presented them generally as preceding it, but as attending it. His first sign is, "Many shall come in my name saying, I am Christ; and shall deceive many." Expositors suppose this to have preceded the fall of Jerusalem; but though according to Josephus there were some who taught and prophesied falsely, I do not think their success came up to the propehcy "and shall deceive *many*." There were likewise some in the second, third and fourth centuries; but neither did their success fill the prophecy. But when "the vicar of Christ" sat in the so-called "*chair* of St, Peter," then there appeared "a fulness" of the prophecy. Many sat in that chair, claiming to be "vicegerents of God," and to have power implicit over thrones and empires; and to be dispensers of crowns and kingdoms; and truly indeed did they "deceive many."

"Nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences, and earthquakes in divers places." A part of these were doubtless fulfilled in the siege of Jerusalem; famines, but none in Judea preceded the siege, but the one foretold by Agabus, which occurred in Claudius's reign. No other earthquake is recorded (by any historian) to have happened in Judea, that I can learn, till after Jerusalem was destroyed; neither do we read of any pestilence, though there might have been, as a great number starved; and pestilence is an attendant on famine. But as Rome was a universal empire, there could be no kingdom to rise against another, except the revolted provinces of Rome; but after Rome was dismembered and during the dark ages the prophecy was fully completed in all its parts. "All these are the beginning of sorrows" Those were attendant evils, but not superlative.

"Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake, and then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that endureth to the end, the same shall be saved. This will be fulfilled by maintaining the faith, either to the end of the world, or of life.

"And this gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." The Gospel was preached by the Apostles to all the world," Col. 1: 23; but the particular phrase, "Gospel of the Kingdom," appears to be more literally fulfilled by preaching *the immediate* setting up of the Kingdom, which is now, doubtless, being fulfilled. Many of the above passages may have been primarily fulfilled when Jerusalem was overthrown; but some of them I think could not have been, according to the full import of the prophecy.

But when the antichristian apostacy was fully developed, then they were "delivered up to be afflicted," tortured and slain in every horrid manner, that envy could invent, or malignity execute. They were hated and betrayed; and many of them deceived, and some offended; and because iniquity abounded in the Church, fear of suffering caused many to neglect duty; and thus they became indifferent to the great and precious truths of the Gospel; and the vehemency of their love, by these means, greatly abated. Some deserted the faith, others opposed it; and others still, corrupted it. "They forsook the covenant"

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, Whoso readeth let him understand." This passage has generally been applied to the Roman armies, besieging Jerusalem. But let us enquire, what "the abomination of desolation" is. We know that images were an abomination to the Jews: but they were more tenacious of the letter than of the spirit of those Scriptures which disallowed them. But why the Roman armies, any more than any other armies? It may be answered, because their eagle standards, (idols,) floated on the battlements of the temple. But Josephus says nothing of their being on the temple; for that was fired, as soon as possible, after the Romans entered the city; but he speaks of their being on the wall, over the eastern gate. Were not the *crimes* of those infidel Jews, "the *overspreading* of abominations?" and was it not the same Holy One, who confirmed "the covenant with many for one week, who would make it (viz.) the city desolate, "*even until the consummation?*" Dan. 9: 27. And if so, why should it be called "the Roman armies?" It may be answered, because they did desolate "*the holy place*." I am at a loss to know how the capital city of a perjured, persecuting, murderous, blasphemous race of men, can be called, "the holy place;" for after it had been so horribly profaned, it could not but have been an object of utter loathing and destestation, in the eyes of Him who had so often purged it. I am therefore constrained to conclude that "the holy place," was the Church; into which false professors were admitted, and false teachers suffered to promulgate heresies, doctrines contrary to the pure Gospel; who crept into the Church to captivate the unwary, and turn the grace of God into lasciviousness;" which they accomplished during the first five centuries after this prophecy was delivered. The Roman army did desolate Jerusalem; their crimes brought on Titus as the desolator; but he was the servant of God, in the case of Jerusalem's destruction, in the same sense that Nebuchadnezzar was in the former siege.

"For then shall be great tribulation, such as was not since the beginning of the world, to *this* time; no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake, those days shall be shortened." Were the calamities of the elect greater in the siege of Jerusalem, than at any time before, or after that event? And were the days shortened then, on their account? I cannot think so; for *not one Christian*, perished there. The war lasted about seven years; and I never learned from any historian wherein they were shortened; neither is there any revelation that they were. But the calamities of the Church, under antichrist, are profusely described by almost every historian, (and need not be repeated here,) to have been greater than ever fell to the lot of any association of men since the world was created; and of long continuance; and doubtless were "shortened." But *false Christs* have sat in the temple of God, till their term is almost expired; and we see that almost all the 24th ch. of Matt. that is, from the fourth to the 27th verse, inclusive, is a prophetic record of events which have been in process of fulfilment in the Church ever since the days of the Apostles; into which is woven a description of the calamities of the Jewish nation. But false Christs will continue until the end, and only perish at that time. And as the dead carcass of the Jewish Church became a prey to the Roman eagles, so will the dead carcass of the mother of harlots, and all her progeny, be cast out as an unclean thing; and "there will the *eagles*, (destroyers) be gathered together." The tribulation being so much greater under the papacy, than that of the inhabitants of Jerusalem; and of lasting continuance; and so extensive over *all nations;* and also it being *the people of God* that endure it, which was not the case in the siege of Jerusalem; these things seem to decide the question that this greatest of all tribulation came on the Church; for we read, Dan. 12: 1, when Michael shall stand up, "there shall be a time of trouble such as was not since there was a nation;" and all must see that *this* falls on the wicked, in "the battle of the great day of God Almighty." And there cannot be two times of trouble on the wicked, both in the superlative. I am therefore forced to believe that one of them falls on the Church of God. As the abominations of the Jews brought on the desolation of their Church, and continue till their consummation; so the abominations of the Papists will desolate the Church, till Babylon shall sink like a mill-stone in the mighty deep.

To be continued.

For the Crisis.

Letter from C. H. F.

New Boston, March 8th, 1856.

To the dear brethren and sisters scattered up and down this wilderness world, like pilgrims in a strange land: May great peace rest upon you while passing through this world of trial, knowing that if we endure to the end, there is a crown of life in reserve for all that love the appearing of Jesus; yea, a crown of unfading glory, ready to be given at His coming and Kingdom.

Then let us endure all our trials, knowing that God does not willingly afflict, only by fatherly chastisement, that we may be made fit subjects for his everlasting kingdom, and live forever in a world where trials and tears will never be known.—What! are we (if children of God,) candidates for a state of existence where no grief can come, where no sorrow will ever call forth a sigh from our peaceful bosom, where no tear will ever dim the radiant eye? Truly, we can have but faint conceptions of the joys that are in reserve for those who love God.

In view of these things, what *good*, what *obedient*, what *dutiful* children ought we to be, who are looking for the consummation of this blessed hope! How ought we to love God, and Jesus whom He hath sent into the world to redeem it from the curse, and us from our sins! How ought we to love one another, and strife to comfort, exhort, encourage each other; and by all means strive to lead men in the way that leads to those realms of glory. May God help us so to do.

We are truly living in perilous times; we need to be on our watch constantly.—Our thoughts, our actions, our lives are before the world; all these demand our most vigilant attention and care. And last, but not least, our words—how many idle, how many foolish, how many vain words fall from the lips of those even that profess to be looking for the coming of Jesus!!! Do we believe, do we realize, that for every IDLE word we must give an account thereof in the day of judgment?—Ah! God is not to be mocked. These things will, if not repented of, and forsaken, come up in the great day when every secret thing shall be revealed, and every hidden thing be made manifest.—May God help us, that in these things we may judge ourselves, that we may be able to stand in the day of final account.

Oh, I long to meet with those I have associated with here, and all the children of God from every clime. Yes, I long to mingle in that innumerable company that shall have come up out of great tribulation; whose robes have been washed and made white in the blood of the Lamb, and join with an immortal tongue in singing the songs of the redeemed.

From one who, though most unworthy, yet through the merits of Jesus hopes for eternal life.

C. H. F.

For the Crisis.

Letter from Sr. A. R. Bassett.

Williamsburg, March, 2, 1856.

Bro. Merriam:—I wish you to send me the *Crisis;* I feel lonely and desolate without it. We are here in this place all alone, and do not have the privilege of going to any Advent meeting. The people of this town are so devoted to pride and fashion, that they would, perhaps, feel themselves degraded to have God's poor appear at their house of worship. I feel like crying out in earnest,

"O how I long to see the day,
When the redeemed shall come
To Zion, clad in white array,
Their blissful, happy home."

How astonishing is the difference between the religion of this world, and the religion of Jesus Christ! Truly, "they have heaped up treasures for the *last days*" Their idols of silver and of gold will soon be thrown to the moles and to the bats.

Where are the watchmen? Are they sent to other nations and to other people who know not the news of the kingdom? If so, *God speed the right*. This town has been a place which God's people have visited, and in which they have sounded the alarm, loud and long; but alas! how soon iniquity gains ground and overcomes the good, unless the heart is often poured out in fervent prayer to God.

Father Hastings, (long since fallen asleep) has been faithful here; his son, also, and others have labored for the conversion of sinners in this place. Where and when shall I see them all again? Not until Jesus comes to gather us all to himself in His eternal home.

There is a place in Haydenville which is open to any one who feels it a duty to come. It is about two miles from this place. The room will accommodate some two hundred perhaps, and there have been funds raised to defray the expenses. We are all anxious to have some one come

this way and speak the word of truth and soberness. We have not heard any Advent preaching since Brs. Pratt and Grant lectured in Northampton, some year and a half ago. If some one will come and preach to us, will they publish the same in the *Crisis*, some two or three weeks previous to the time, or write to us here?

A. R. Bassett.

The World's Crisis.

BOSTON, APRIL 9, 1856.

☞ The article on Millenarianism on our fourth page, should have been credited to President Lord, of Dartmouth College, Hanover, N. H.

Communications.

Communications—fervent, warm-hearted, thrilling, soul-stirring letters and communications—written, every word in the fear of God, with an eye single to His glory, illuminated with truth, and glowing with love—pass them along for the *Crisis*.

Thank God, there has been so little tendency to controversial writing, and coming into collision, one with another; but there is great danger, now that peace seems about to be proclaimed, of contention relative to minor points, which it is difficult to settle perfectly, and which would not involve our spiritual welfare particularly, if we could come to a more thorough understanding of them. All Scripture truth is, indeed, profitable, but each department should be in its proper sphere, and undue prominence should be given to none. The great object of truth is, to sanctify the Church, and make her meet to receive an inheritance in the Kingdom of God. I have been gratified that the correspondents of the *Crisis* do give more attention to the practical application of the great and blessed doctrines of the Word, and to exhorting one another to a more perfect preparation for the great event for which we look, and long, and fervently pray.

For the Crisis.

Is it Right.

By A. J.

There are somethings right, and there are some things wrong. Now, if those professing to be God's children, before deciding any case, would ask the question, is it right? methinks there would be less evil speaking among the Brethren.

When Brethren meet and converse, and differ on points of minor importance, they sometimes imbibe hard feeling towards each other. Some denounce others for not endorsing all they teach. Time, is a theme that absorbs the mind of one; the state of the dead another; the gift of healing another; and so on to the end of the chapter. Now, is it right to censure and denounce a Brother, because he does not belief time? Is it right to call our Brethren foolish virgins, if they do not endorse all the past movements as being of God? There are some, I regret to say it, that have marked certain ones, and when referring to their conversation, exclaim: that is the way the foolish virgins talk; is it right to judge one another when Jesus plainly says, "*Judge not?*" There is too much of an effort to pluck up what is supposed to be tares. Brethren, is this right, when Jesus says, "let both grow together till the harvest?"

I have seen some that appear to have little else to do but to attend to others, and find fault with their preaching, their exhortations, their private conversation, and pecuniary affairs. Do such think of the caution given by the Apostle: "Let him that thinketh he standeth, take heed lest he fall." Oh, I would to God that we all might learn to love as Jesus taught; if we would, those that preach the Gospel would be more efficient laborers, and those that hear, be better prepared to honor God; if those who are looking, or professing to look for Jesus, loved each other more fervently, there would be fewer false reports circulated, and not so many sad hearts among preaching Brethren. Oh, how much has been done to destroy the reputation, and even the life of those called to preach the Gospel! How many have joined in the cry of "down with him."—Down with him responds the zealot who is governed by the impulse of the moment. Why, responds a more equally balanced mind, what hath he done? O, Brother such an one says "he has done wrong, and will certainly go over the dam."—But, says the more candid, "have you been acquainted with the accused?" Oh, yes, well acquainted." "Well, did you ever see any thing which you disapproved of?" "Not before." "Did you think the course he is pursuing right, in the onset?" "O, yes, and I was ready to assist him; for I always esteemed him highly in the Lord." "Well; then, why have you become disaffected toward him." Is his accuser a friend to him, and one that wishes him well; or, does he appear thus, hoping to gain a place in yonr affections and crush the accused? Is it right to leave a tried friend, and cleave to one you have proved treacherous and boasting—high-minded and man-pleasing? Why desert him in the hour of trial? Do you wish the Lord thus to deal with you? If not, remember that "with what measure ye mete, it shall be measured to you again." O thou infatuated soul, think what thou art doing.—Wilt thou destroy thy Brother for whom Christ died? Hark! in the distance, hear the thunders mutter! behold, the clouds in terror rise! "Come to judgment, come." He cries. Imagine thyself for a moment standing before the Judge. Hark! while the question, in peals louder than ten thousand thunders break upons thy astonished soul—hast thou condemned the guiltless? Hast thou, like Judas, betrayed innocent blood? Oh, think—wrong has borne rule six thousand years; but right comes at last. God's precious truth and jewels have long been trampled under foot—their sufferings are now at an end, the whited foe has fallen—the tyrant death is slain.—"O hail, happy day!" God speed the right, bring everlasting life and liberty.

Yours, praying to be a participator in that kingdom that knows no sorrows.

For the Crisis.

Letter from E. M. H.

Whitestown, N. Y., March, 28, '56.

Br. Merriam:—I hail with joy the appearance of the World's *Crisis*, such as it proves to be, and offer my mite to further the principles Adventists contend for.

The nominal Church have deluded themselves with the belief and hope that the Lord is never coming personally, or that the event is far off; and treat with contempt believers in the doctrine and principles inculcated in the Gospel, for the reason that Adventists take the Bible instead of creeds for their text-book, and adhere to its principles.

We hope, and it is expected, that those who are looking for the Lord's immediate coming, are now awake and active in the work of saving men. Many that have been asleep are now waking to a sense of the subject, and of their duty. And as there is enough for all to do who love the Lord's appearing, and dare to preach Bible truth, as they understand it, they will now work on in the blessed cause.

Bible Christians believe in God's promises, and have anticipations of their eternal home, such as the contemplation of the subject is well calculated to inspire. With what joy and delight they look forward to the resurrection morn. Then we shall be associated with patriarchs, Apostles, beloved parents, brothers and sisters, and, above all with our Redeemer.

As it was with the Apostles and other eminent saints, so it is now. Bible Christians look for, and rejoice in hope of their reward at the resurrection.

From one expecting immortality soon,

E. M. H.

For the Crisis.

Letter from Br. M Grant.

New Bedford, April 7th, 1856.

Bro. Merriam: I am pleasantly situated this beautiful spring morning, at the house of Brother Vinal, in the "city of palaces." The good Lord blessed us yesterday with joy and peace in the Holy Spirit. The saints are lifting up their heads, and rejoicing because their redemption is drawing near.

We had a full house, and a free atmosphere, so that a hearty response was not felt to be a disturbance, as it is in some of the popular churches of these last days.—

Oh, how I love to see the tears of joy coursing the cheeks of Jesus' disciples, and hear their willing, burning testimony for that long absent Friend, who is so soon to return, and give eternal life to all that love his appearing. I cannot see how it is possible for one to be a Christian, and not desire to see Jesus.

But I think I am within bounds when I say that probably nine tenths of those who call themselves Christians have no love for the appearing of Christ.

They seem to have no interest to learn whether the Savior may be expected in our day, or ten thousand years hence. Their chief desire seems to be, to lay up treasures here; be honored among men, and do as little possible for the Lord, and be accepted, and all they can for dear little *self*.

How truly Paul's language, in 2 Tim. 3: 1—5, is now fulfilling: "This know, also, that in the last day, perilous times shall come, for men shall be lovers of their own selves."

We are in the midst of such a state of things.

The end of all things is at hand—I see no chance for a doubt.

O Lord, help us to be ready.

M. Grant.

For the Crisis.

The Second Advent of our Lord and Savior Jesus Christ.

By P. Tandy.

No. 2.

Dear Brs and Srs:—while I continue to write upon the Second Advent of our Lord, I earnestly desire "an unction from the Holy One," that I may be guided into the Truth. I do not write unto you, brethren, because ye do not know the Truth, but because ye do know it, and that no lie is of the Truth. "*If we abide in the Truth*, this is the promise that he hath promised us, even eternal life." "And now, little children, *abide in Him!* that when he shall appear, we may have confidence, and not be ashamed before him at his coming." "If ye know that he (Christ) is righteous, ye know that every one that doeth righteousness is born of him;" (*and no others.*) Hear John, the Revelator, testify again; "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, *when he (Jesus) shall appear, we shall be like Him;—for we shall see him as he is.*" And then the inspired Teacher adds, that "*every man that hath this hope in him, purifieth himself, even as he is pure,*" (Who can say, I am pure?) In another place we hear the Revelator saying; "Behold he cometh with clouds; and every eye shall see him, and they also which have pierced him; and all kindreds of the earth shall wail because of him! Even so, Amen." And again, he says; "And behold, when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind; and the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places; *and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman hid themselves in the dens, and in the rocks of the mountains; and said to the rocks and mountains, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; For the great day of his wrath is come; and who shall be able to stand?*" Sure enough, *who will be able to stand?* We answer, none but those whose "*life is hid with Christ in God.*" Here is perfect safety; and it can be found nowhere else.

We turn along a little further, and we hear the Revelator testifying that he "saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but himself. And he was clothed with a vesture dipped in blood; and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords." Jesus, after his passion, met his disciples at Jerusalem, and spake comforting words to them; and while they were beholding him, "*he was taken up; and a cloud received him out of their sight.* And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, "Ye men of Galilee, why stand ye gazing up into heaven? *This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*"

Now hear what the angel of the Lord said unto John, on the Isle of Patmos:—These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. *Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book.*"

Now listen to the testimony of our Lord himself upon this subject: "The Son of Man shall come in the glory of his Father with his angels, and he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of Man coming in his kingdom." This, doubtless, has particular reference to His transfiguration. Jesus informs us that, "Immediately after the tribulation of those days (spoken of by Daniel, the prophet,) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, *and the powers of heaven shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other.*" "As the days of Noah were, so shall also the coming of the Son of Man be. For, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage until the day that Noah entered the ark, *and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be*"! "Watch, therefore," says Jesus, "for ye know not what hour your Lord doth come." "Blessed is that servant whom his Lord, when he cometh, shall find so doing." But He saith of the evil servant, who says in his heart, "My Lord delayeth his coming," &c; "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." Jesus says again "When the Son of Man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations," &c. Jesus, at another time, taught his disciples that "the Son of Man must suffer many things; and be rejected of the elders, and of the chief priests and scribes, and be killed; and after three days rise again." Jesus rebukes Peter for his being hasty, and inconsiderate; then he says to his disciples, "whosoever will come after me, let him deny himself, and take up his cross and follow me." "For," says the Saviour, "whosoever, therefore, shall shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels."

Then, Jesus in another place, after speaking of the abomination of desolation, and the false Christs and false prophets that should arise, showing signs and wonders, (to deceive) or seduce, if it were possible, even the elect; then says he to his disciples, "Take heed; behold I have foretold you all things. But in those days, *after that tribulation*, the sun shall be darkened, and the moon shall not give her light; and the stars of heaven shall fall, and the powers of heaven shall be shaken. And, *then shall they see the Son of Man coming in the clouds, with great power and glory!* And then shall He send his angels, and shall gather together his elect from the four winds from the uttermost part of the earth, to the uttermost part of the heaven." After speaking of the signs of the times, *and the nearness of the end*, Jesus adds, "Take heed; watch and pray; for ye know not when the *time* is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, (so that we all have enough to do, and God will hold us accountable!) and commanded the porter to watch; watch ye, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; *lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all,—watch!*" Again, we hear the Divine Teacher saying to his disciples, "Let your loins be girded about, (with truth,) and your lights burning; and ye yourselves like unto men that wait for their Lord when he shall return from the wedding; that, when he cometh and knocketh, they may open unto him *immediately.* Blessed are those servants whom the Lord, when he cometh, shall find watching; verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. Be ye therefore ready, also; for the Son of Man cometh at an hour when ye think not. *Blessed is that servant whom his Lord, when he cometh, shall shall find so doing.* But, and if that servant, (or any one,) say in his heart, my lord delayeth his coming; and shall begin to beat the man-servants and maidens, and to eat and drink with the drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers"!

Listen again, to the Savior's instructions; He says, "as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven; so shall also the Son of Man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noah, so shall also the days of the Son of Man be. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all! Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; *but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all!! Even, thus shall it be in the day when the Son of Man is revealed!!!*"

He that hath ears to hear, let him hear what the Lord saith to his disciples:—"*Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled.* And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken. And, *then shall they see the Son of Man coming in the clouds, with power and great glory.* And when these things begin to come pass, then look up, and lift up your heads; for your redemption draweth nigh"! We hear him, who is to wise too be mistaken, also saying, "Let not your heart be troubled; ye believe in God, believe also in me; in my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you to myself; that where I am, there ye may be also! I will not leave you comfortless; I will come to you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you; if ye love me, ye would rejoice, because I said, I go unto the Father."

Immediately succeeding the battle of the great day of God Almighty, the lion of the tribe of Judah declares, saying: "Behold I come as a thief! blessed is he that watcheth, and keepeth his garments"! The angel of the Lord said unto John, "These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Beheld I come quickly; blessed is he that keepeth the sayings of the prophecy of this book. The time is at hand! He that is unjust let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly; and my reward is with me, to give every man, according as his work shall be."

I will close this communication by making use of the following Bible testimony: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters and whosoever loveth and maketh a lie." (Now mark,) "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and morning star. The spirit and bride say come; and let him that heareth say come; and let him that is athirst come; and whosoever will let him come, and take of the water of life freely. He which testifieth these things saith, surely I come quickly; amen; even so, come Lord Jesus"! The grace of our Lord Jesus Christ be with all the truly faithful forever! amen!!

Yours in brotherly love, and in the faith of the Gospel.

Places in the Bible where the above doctrine is taught: 1 John 2: 28, 29; 1 John, 3: 2; Rev. 1: 7; Rev. 6: 12;—17; Rev. 19: 11—16; Acts 1: 9—11; Mat. 16: 27, 28; Mat. 24: 30, 31, 37, 38, 39, 46, 50, 51; Mat. 25: 31; Mark, 8: 38; Mark 13: 22—27, 34—37; Luke, 12; 35—46; Luke, 17: 24—30; Luke, 21: 25—28; John, 14: 1—3, 18, 28; Rev. 16: 15; Rev. 22: 7, 12, 20, 21.

N. B. We desire Brother E. Burnham, or some other faithful minister of the Gospel of the kingdom, to come to Goshen soon, and break to us the the bread of life! Sinners, (both in the churches and out,) are in a truly perishing condition!! What we do must be done quickly!!! If any one can be had to come here, and give a course of lectures, please to inform us through the *Crisis*.

For the Brethren. P. Tandy.

For the Crisis.

"The Key of Truth."

This is the title of a small, pithy tract which I am getting up for *gratuitous* circulation in the Far West, whither I am soon going, to sound the Goopel trump.—It is devoted to the question of immortality and reward at Christ's coming, setting forth the importance of the Saviors return. It will be small as my means are restricted. The Brethren of New Bedford sent me the needful to help on this enterprise. If others would weigh the motion of Brother Shepherd seconded by our Editor, it would tell to their own interest in the day of reckoning. Those who cannot give, except of their overplus, had better inquire if they have the interest of the cause at heart.

W. Sheldon.

P. S. I have been for some time blind, with inflamed eyes, and shut out of the Gospel field three successive Sabbaths.—But I can now see to read and write a little at a time.

N. B. Not being yet fully settled what part of the West to make a stand in, friends may reach me for a short time, by directing to "Hastings, Minnesota" I wish to hear immediately from every believer in Iowa, Wisconsin, and Minnesota, as this will be my field of labor. I am fully resolved to weigh my whole heaft for God and truth, till the Master comes. I expect to reach Hastings before the first of May.—You will then hear from me again.

W. Sheldon.

April 5th, 1856.

For the Crisis.

Letter from Bro. N. Bennett.

Bristol, April 1, 1856.

Br. Merriam:—As it has been some time since I addressed the lonely pilgrims that seem steadily moving toward Mt. Zion, I thought to speak a word, once more, through the *Crisis*, to try to cheer them on the lonely way. For says the poet,

"The groaning earth is too dark and drear,
For the saints' eternal home."

But I thank God, through our Lord Jesus Christ, that we can look forward to the establishment of a glorious home in the Kingdom of God, when all those that sleep in the dust, shall awake and arise. We shall be changed and caught up to meet the Lord in the air, and ever dwell with Him, where a permanent rest can be found, in a city whose builder and maker is God.

O, let us try to be more faithful than heretofore; and if we havemore trials than before, or temptations stronger, let us count it all joy for Jesus' sake, knowing they will work out for us a far more exceeding weight of glory; and as Jesus hath gone before, He knoweth to succor those who are tempted and tried. Let us also remember the glorious promise given to Abraham: The inheritance of the earth when it is restored. Having the hope that is like an anchor to the soul, both sure and steadfast, made sure by the promise and steadfast by the oath, which God sware by himself, (for He could sware by none greater,) that what He promised should be performed. Thank God, that we have two flukes to our anchor, which will hold us firmly until our noble barque shall ride gaily into the celestial sea of glory. Even so let it be. Amen.

Your Bro. waiting for the immortality at the coming of Jesus, N. Bennett.

"Bibles and Rifles!"

Bro. Merriam:—The following, which I clip from a Portland daily paper, is such a true portrait of the characters of these times, (when men "have a form of godliness," at least,) that I send it to you for publication, if you think best. "Blessed are the peace makers," &c.

Thy brother, looking for the Prince of Peace. R. R. York.

Yarmouth, Me., March 28, 1856.

Bibles and Rifles!—Kansas Excitement in New Haven.—A large meeting was held in the North Church, New Haven, on

the evening of the 20th, to raise the money for fifty Sharpe's rifles, for the equipment of a company of one hundred men, with their wives and families, who are going out to found a free city in Kansas. Speeches were made by the Rev. Henry Ward Beecher and others, and afterwards the subscriptions commenced, as reported in the New York *Times*.

"Prof. Silliman, of Yale College, then rose and said that he did not hope that Sharpe's rifles would be put to the fullest use of which they are capable; but self-defence, especially in the cause of freedom, is a sacred duty. He deprecated the necessities of the time which demanded such precaution on the part of the settlers in Kansas; but he believed in meeting manfully the present exigencies, as they might be. He said he desired to head the list for the procuring of a number of weapons of defence for the party setting out, and that therefore Mr. Lines might put down on the paper, 'B. Silliman, one Sharpe's rifle.'

(The price of a rifle was $25.

Mr. Russell and Rev. Mr. Dutton rose both at once. Mr. Russell speaks first: 'Put me down for one."

Rev. Mr. Dutton (pastor of the church)—One of the deacons of this church, Mr. Harvey Hall, is going out with the company, and I, as his pastor, desire to present him a Bible and a Sharpe's rifle. (Great applause.

E. P. Pie—I will give one.

Stephen D. Pardee—I will give one for myself, and also one for my wife!

Mr. Beecher—I like to see that; it is a stroke right and left! (Great laughter.)

Charles Ives—Put me down for three.

Thomas R. Trowbridge—Put me down for four! (Continued laughter.

Dr. J. I. Howe—I will subscribe for one.

A gentleman here stated that Miss Mary Dutton would give one.

Mr. Stephen G. Hubbard—One.

Mr. Beecher here stated that if twenty-five could be raised on the spot he would pledge twenty-five more from Plymouth Church—fifty being a sufficient number for the whole supply. (Clapping of hands all over the house.)

Prof. Silliman now left Mr. Beecher to speak for the bid, and sat down to enjoy the occasion.

Mr. Killman—I give one.

Mr. Beecher—Killam—That's a significant name in connection with a Sharpe's rifle. (Laughter.)

Prof. W. A. Norton—One for me!

Mr. Vining—Another for me!

Mr. Moses Taylor—I will pledge one of Sharpe's rifles from the Junior Class in Yale College. (Great applause.)

Prof Silliman (rising in his seat and sweeping the galleries with his eye) there are four classes in Yale College! (Immense sensation.)

Henry Trowbridge—One!

John G. North—One!

Mr. Beecher—I think Kansas will now know that there is a *North!* (Great applause.)

William Kingsley—One for me!

Lucius L. Olmstead—One.

Mr. Dunlap—I will give one for the Senior Class in Yale College!

It was now ascertained that instead of twenty-five, twenty-*seven* rifles had been subscribed, the cost of which, together with the amount received at the door for admission-fees, made the collection for Kansas in the North Church, *one thousand dollars!*

The meeting then adjourned.

TRUST IN GOD.—"Never was there a man of deep piety," says Cecil, "who has not been brought into extremities—who has not been put into the fire—who has not been taught to say, "Though he slay me, yet will I trust in him."

Obituary.

BRO. MERRIAM:—By request, I write a notice of the death of Bro. Wm. Holland, who was suddenly killed at a scythe shop on Thursday, the 20th inst. While going down to the wheel or drum pit, to cut away some ice; his feet slipped and he went between a drum—which was in rapid motion,—and the wall, through a space of ten inches in width. It was so instantaneously done that he had no time to speak; nor was he heard to make any noise. Quick as thought, he was hurried out of life into death. When found, (which was but a few moments, as two men were waiting his return,) he was quite dead; having several frightful wounds on the head; and one under the left eye. One shoulder and arm were badly broken.

Our Bro has lived in Winsted for some years past until last fall, when he moved to Torington to work in the scythe shop. Br. H. was converted in the vicinity of Winsted under the labors of Brn. Mathewson and Grant some five or six years ago, and has lived a consistent Christian life ever since Our Bro. was cut down in the vigor of life and health, being but 27 years old; he leaves a large circle of friends by whom he was esteemed as an associate and friend. And the Church is reminded that death, the foe of man, is thinning out our ranks.

The writer was called to preach the funeral sermon at the house, and by the help of the Lord I endeavored to present the truth. Preached from 1 Thess. 14: 13. In discoursing from this text, I endeavored to prove that the death that was pronounced upon man was a return to dust, or else Christ must suffer eternal torment, if that was the penalty of the law. I endeavored to prove from the Bible that Death does not honor God, but is an enemy to God and man. Also, that if Christ does not come, the saints would receive no reward. The house was crowded full, and many listened in tearful silence.

Our Bro. leaves a wife who sorrows not as others who have no hope; yet the blow is sudden and heavy; but I found her as ever, putting her trust in God. His promises are all she has to support her. He leaves two or more Brothers to mourn who have no hope. May God help them to seek Christ now while life remains.

"The righteous are taken away from the evil to come."

Farewell, Brother, fare thee well,
A little while you are called to sleep;
Then take thy rest and slumber on,
Soon you'll see the morning dawn.

GEO. A. BARKER.

EXCITEMENT IN BROOKLYN, N. Y.—Considerable excitement has been occasioned in religious circles in Brooklyn, N. Y., in consequence of well grounded fears that the Holy Trinity Church, said to be a magnificent structure, second only in architectural grandeur in this country, would fall into the hands of the Romanists. Mr. Bartow, the proprietor, having become embarrassed, was compelled to suffer the foreclosure of a mortgage for $30,000, and the edifice was offered for sale. Archbishop Hughes of New York sent a man to examine it, and the Catholics resolved to purchase it. The Brooklyn *Star* says:

"The idea of having a Protestant Church, with a full congregation, pass over to these people, was horrible. It aroused the members of other denominations and the property owners of that neighborhood. They could not have their property ruined, a fact which is evident if we look at the localities of other Romanist Churches. One gentleman who had purchased a lot on the Heights, and intended to build there, said if the Romanists came into possession of the Church, he should put up a tenement house."

In view of the matter, a public meeting was held on Monday evening last at the Church, to devise ways and means to save that beautiful structure from the auctioneer's hammer, and, worse than all, from the Romanists. Eloquent speeches were made by several clergymen, and the result was, that the $30,000 necessary to redeem the mortgage was subscribed on the spot, and the Church was saved to its occupants

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MELANCHOLY AFFAIR.—At West Newton yesterday, at about one P. M., Augustus Fuller, harness maker, an unmarried man of about thirty-five years, after eating his dinner as usual, ascended to his chamber, and shot himself through the heart with a double-barrelled pistol, killing himself almost instantly. The pistol when found had one barrel still undischarged. It is thought that he was in a state of insanity at the time of the commission of the deed.

BURNING OF A NEGRO.—We learn that the negro who murdered Mr. Capeheart, was burnt to death yesterday, at Mount Meigs. He acknowledged himself guilty.—*Montgomery (Ala.) Jour*, *April 3d*.

ITALY.—In Piedmont, the Protestants have suffered much persecution. Sixteen Bible-readers have been arrested by the authority of the government. The Tuscan laws, which are boasted of as tolerating all religious opinions, are quick to pinch and crush when any sentiment adverse to Romish doctrines is expressed. It is understood that Cardinal Corsi, the Archbishop of Pisa, is the great mover of this prosecution.

A letter from a peasant seventy years of age, in noticing a religious meeting, says:

"I will not attempt to describe what I experienced, for I would not be able to give the slightest idea of it. Nevertheless, I will say that the universal earnest excitement was such, that I could scarcely believe it was not a dream. The meeting lasted three days; and I noticed none depart before its conclusion Men forgot time and home. People had come from a distance of even 10 (60 English) miles."

FRANCE.—Many struggles will yet be undergone before religious liberty shall be firmly established in France. A young man converted while in Germany, through the instrumentality of ministers of the Methodist Episcopal Church of America, went in December to Alsatia, and invited his neighbors to come and hear what the Lord had done for his soul. The schoolmaster and also the minister of the place entered a complaint against him, and after a trial he was condemned to six days imprisonment, and forbidden to hold another meeting in the town.

SWEDEN.—In regard to the great religious awakening, a writer from Stockholm, says:

"Never before in the history of the country has there been such a day of the Redeemer's power—such a season of excitement about matters of vital religion among all classes of the people."

ARABIA.—From time immemorial a flourishing trade in slaves has prevailed betwixt the chief places on the Arabian and African shores. Massowah, a town of between 3000 and 4000 population, is the chief point of export. Sometimes as many as a thousand slaves are to be found here together, ready for shipment in vessels of some twenty-five tons for Jeddah, on the opposite coast; about a fourth part of them are believed to die of sickness, or perish by their own hands on the way. They consist chiefly of Gallas, who are smart, clever, and faithful. Men at the age of twenty-five fetch from thirty to forty dollars, a good-looking girl for the harem fetching about double this.

Next to these are the Abyssinians, for the most part Christians after a sort, entrapped into slavery by the Mohammedans who inhabit the borders of Abyssinia between the mountains and the sea; they are sold by auction, the auctioneer receiving a dollar per head, the Government raising besides a tax of about as much more. There used to be about two thousand slaves sold annually at Massowah, of whom one-half were Christians.

Some months since the Sultan, formerly the great protector of the slave trade, issued orders to the Turkish authorities at Jeddah and Mecca for its suppression; the order was sent by the Pasha of Jeddah to the Kahumukun of Mecca, who having referred the matter to the Cadi, it was proclaimed as imperial, and to be implicitly obeyed. The Ulemahs and inhabitants on this proceeded to the Court of Justice to demand on what authority the abolition of slavery had been ordered. On the firman of the sultan being quoted, it was denounced by them as opposed to the Koran, and the Cadi being attacked, escaped with his life, and with difficulty found refuge in the sanctuary. The Kahmukun having come to his refuge, the order was read a second time, but treated with such scorn that violence immediately ensued, and numbers were wounded on both sides. The troops having fired at the Muezzin, and shot the priest as he went up to prayer, a battle followed betwixt them and the townspeople, in which about a hundred of the latter fell, when a general rising all around immediately ensued. The troops were compelled to retreat and were beleagued in the fort. Abd-el-Montallb, a malcontent at Taif, once in high authority, at this time arrived at Mecca, and almost immediately after Reschid Pasha reached from Constantinople with instructions from the Porte to seize him and send him to the capital. Sheriff Nazir was appointed to act in his stead until the nomination of his successor, Mohammed-bin Awn.

A similar amount of excitement, and from the same cause, had arisen in Jeddah, and both places are now in a state of siege. Meanwhile the people told the authorities that as the laws relating to slavery were founded on the Koran, they must remain unaltered; and that as the sultan, who had been always hitherto the most strenuous defender and vigorous promoter of slavery in these parts, must, doubtless, on the present occasion have been moved by his Allies, the French and English, the flags of these nations must be pulled down and their representatives expelled. The Pasha of Jeddah, taking the consul under his protection, proposed referring the question to the Porte, when the multitude declared that unless their wishes were complied with instantly, they would take the matter into their own hands.

THE MAMMOTH STEAM BATTERY.—The New York correspondent of the National *Intelligencer* has the following in regard to Stevens's Steam Battery:

"The great iron steam battery, building for the Government by Mr. Stevens of Hoboken, I believe, is nearly at a stand still for want of funds; the amount appropriated, and which it was understood was to finish her, being nearly or quite exhausted. Great secresy is observed as regards her, and no one is allowed admission. From an intelligent party who had charge of a portion of the work upon her, I learn she is upwards of four hundred feet long, and is to be built entirely of iron and perfectly ball proof, even to the immense and powerful missiles of the most modern invention. Estimates, I understand, have been forwarded to Washington that it will require $900,000 more to finish her; and if all I hear about her is correct, even that large sum will fall short of the actual amount that will yet be wanted. She has two propellers and three engines to work each propeller. Now as each shaft has thus three engines to work it, they must all move with the most uniform and mathematical precision to work at all; for, of course, one cannot make the smallest fraction of a revolution more or less than the other two without deranging the action of the propeller. There are to be on board other engines besides the above six, among them two small ones as 'blowers,' to keep up a high state of ignition of the stone coal."

SNOW IN THE MOUNTAINS.—There is a tolerable prospect that in the mountains of Virginia there will remain snow enough to afford good sleighing during the entire summer. A correspondent of the Hardy Whig, writing from Pendleton county, says the snow in the Alleghany mountains, at this time, averages about 3 1-2 feet in depth; and the writer is informed that it is drifted in some places to the depth of from 100 to 150 feet—so that the topmast branches of the tallest trees barely project above the surface.

NICARAGUA.—The latest from Nicaragua is of a very exciting character. Costa Rica has at length formally declared war against General Walker and his government. The fillibustering chief had promptly accepted the situation, and knowing that in war rapidity of movement is often of more consequence than numbers, has placed himself at the head of a small force of men, and marched at once into the enemy's territory. This is a crisis in Walker's fate, and we shall be quite prepared to hear of his total discomfiture. Costa Rica, unlike most of the Central American States, has a numerous and well disciplined army, organized and to a great extent officered by German residents. Besides, it becomes more than likely now that if our own government refuse, some of the other great powers will actively intervene.

SEVIERVILLE IN RUINS!—We learn, as our paper is going to press, the startling intelligence that the town of Sevierville was almost entirely destroyed by fire on Tuesday last. The fire, we understand, originated in the residence of Mr. Duggan, Sheriff of the county, and only ceased its work with the destruction of the jail, court house, store houses—in short, the whole town, except three or four buildings. There was but one person in jail—a man committed last week—and he was burned to death—every effort to rescue him having proved unavailing.—*Knoxville (Tenn.) Register*, 27th.

THE INDIAN TROUBLES IN OREGON.—A letter from a reliable source to the editor of the National Intelligencer, alludes, as follows, to the commencement of the Indian difficulties in Oregon Territory:

"In October last, twenty-five Indians, of whom eighteen were women and children, were met by Major Lupton and his party of volunteers, and all were barbarously murdered. These were friendly Indians going to the military reservation for protection. In December last, two similar massacres by volunteers were committed on the north and south side of Rogue River, near Butte Creek, about fourteen miles from Fort Lane. Such conduct causes all the difficulties which General Wool has to contend with."

RAVAGES OF THE TYPHUS FEVER IN THE FRENCH HOSPITALS.—The Constantinople correspondent of the London *Times*, under date of March 3d, says that about ten thousand patients are in the various French Hospitals in the vicinity of that city, of whom one-fifth have typhus fever, of which a number of the chief medical officers have died. The number of deaths daily in these hospitals is thought to be quite large.

DESTRUCTION OF THE EAST CAMBRIDGE WATCH HOUSE.—A PRISONER BURNT TO DEATH.—At one o'clock this morning, a wooden building at East Cambridge, used for the confinement of those arrested in that place for crime during the night, was discovered to be on fire and was totally destroyed. The fire, it is supposed, commenced in the cell of an Irishman, who had been arrested for drunkenness several hours before, and when discovered had attained such headway, that all attempts to save the unfortunate man were vain, though his cries for help were heard for some time. When the body was recovered, it was nothing but a black crisp.

Last Thursday night at Reamstown, Penn., a man went to a farm house, and told the farmer if he did not give him fifty dollars he would burn the barn down. The farmer's son was going to shoot him, but the farmer prevented him so doing. In a few minutes, however, the barn was in a blaze, but the farmer and his son were too frightened to go out, for fear the man would murder them, and therefore three valuable horses, two hundred sheep, and thirty head of fat cattle were destroyed. On investigation, the body of a man was discovered in the ruins, with a dirk knife in his belt. It is supposed that there were three or four men, and while one went for the money, the others set the barn on fire, and while in the act of setting the barn on fire, one of them received a violent kick from a cross old horse, and therefore he could not get away, and was burnt to death. The wicked are punished some time or other.

THE MONSTER GUN.—The boring of this huge gun, which is now being constructed at the Mersey Steel and Iron Company's forge, Liverpool, is all but completed. When finished the barrel will be 15 feet long; it will be 27 inches in diameter at the muzzle, or 84 3-4 inches in circumference; and 44 inches in diameter at the breech, or 138 1-4 inches in circumference. The bore will be 13 feet 6 inches long, and 13 inches in diameter. When completed, it is estimated that it will have cost the company £3000 in material and labor alone The gun is expected to be ready in about six weeks, and, with the trunnions complete, will weigh something over 24 tons. When finished it will be drawn through Liverpool by twenty or thirty of the Company's fine horses, and will ultimately be taken to Waterloo to be tested. The charge will be over 100 lbs. gunpowder, with one of the shots of 302 lbs.

FOREIGN NEWS.

One week Later from Europe.

Arrival of Steamship Atlantic.

NEW YORK, April 2. The Collins steamship Atlantic has arrived at this port, bringing Liverpool dates to the 19th of March.

PEACE CONFERENCE.—Peace is considered as virtually concluded, and the arrival of the Prussian Plenipotentiary was alone awaited to sign the Protocol

The Peace Conference has been awaiting the arrival of Baron Manteuffel, who has now arrived in Paris. The Plenipotentiaries have held no meeting since last advices, and matters remain precisely as they were. Peace is now considered a certainty, and it is expected that the Protocol will be signed in a few days. Secresy to the proceedings is still observed.

FRANCE.—A son is born to the Emperor and Empress of France.

The birth of an heir to the Buonaparte line, is the cause of much outward signs of rejoicing in France, and even in England.

TYPHUS FEVER IN RUSSIA.—A telegraphic despatch received in England, from Vienna, under date of March 11, says:

The reason why it is firmly believed here that peace will be concluded is, because the true state of things in Russia is perfectly well known. We are aware that the typhus fever has committed great ravages at Nicolaieff, but we are somewhat disinclined to believe that things are so bad as is represented in the following letter, which has been received by the Oesterreichische Zeitung:

A reliable letter from Erzeroum tells of Russian preparations, expresses fears, describes the monstrous corruption of Turkish officials, speaks of an expected British army, and of some little activity. Of "the rascally pacha" who mainly caused the surrender of Kars, this characteristic notice:

"All branches of the administration are in a state of complete disorganization. I may add that corruption is not one of the least of the curses with which the government is afflicted.

"Selim Pacha has bought a female slave forty thousand piastres. He passes the greater part of his time in her society. Another portion of his time is spent at the bath, and in the indulgence of gross vices. He has thus rendered himself totally incapable of conducting affairs here, and is thoroughly detested.

ODESSA, Feb. 29.—A terrible complaint—the typhus—prevails in our city, and it is particularly violent among the troops.—Above 20,000 are now in the hospitals, and thousands have died. Despite the greatest exertions, it is extremely difficult to find accommodation for so many patients. Hospitals have been established in the very midst of that part of the city which is inhabited by the better classes, and thousands of patients occupy them, but physicians and proper nurses are wanting. In one week 12 military physicians and four medical men in private practice died. Among them were two Americans, who were about to return home. The typhus has committed terrible ravages in the whole of Southern Russia, and particularly in those places which are near the theatre of war. Bakshiserai, Simpheropol, Kherson, and Nicolaieff are almost empty. It is estimated that this pestilence has already carried off 100,000 men. It is gradually spreading over Bessarabia There are 15 vessels off Kinburn, but they attempt nothing. The day before yesterday the news that an armistice had been concluded reached us, and we are more than ever persuaded that peace will be concluded.

In the interior of Asia Minor and Armenia this winter has been one of unusual severity. In the vicinity of Koniah, a caravan of eighty persons was buried by a snow slide. Fifty of them were rescued alive by those who hastened to their assistance—the remainder were beyond recovery.

It is stated that although Pope Pius IX. has consented to act as godfather to Napoleon IV., he yet declines journeying to Paris for the purpose, but will despatch a cardinal in his place. Cardinal Alfieri is named as the Pope's substitute to baptize his infantile Majesty of St. Cloud.

The grand aqueduct at Sebastopol, about eight miles in length, width six feet, and mean depth seven feet and a half, has been destroyed by the French.

EGYPT—ITS COMMERCE AND PEOPLE.—Monday, April 7. This ancient and celebrated land, a narrow belt of fertile alluvial soil, created by the passage of the river Nile through the midst of arid sands, is now, as it was in the days of Joseph and his brethren, a granary for no inconsiderable portion of the world. We notice that often many of the weekly reports of the imports of breadstuffs into Great Britain, show a quantity from Egypt as large or nearly as large as that received from the United States. Under any tolerable form of government, Egypt would be a prosperous nation, teeming with population, and abounding in wealth; but for ages it has groaned under the most tyrannical oppression which has ever cursed the world.

APPOINTMENTS.

Eld. Edwin Burnham will preach in the Free Chapel on the corner of Lowell and Causeway Streets, Boston, on Sunday, April 13th.

The Lord willing, I will lecture at Groton Junction, on Wednesday eve. April 16th, and probably continue through the week.
J. WESTON.

The Lord willing, I will preach at
Lawrence, Mass., on Sunday, April 20.
EDWIN BURNHAM.

Br. John Couch will preach at
Lawrence, Mass., on Sunday, April 27.
F. FLANDERS.

Eld. D. T. Taylor will preach in
Keene, N. H., April 15.
Claremont, N. H., Thursday eve, April 17.
Waterloo, Vt., Sunday, April 20.
Champlain, N. Y., Sunday April 27.
Friends will address me at Rouse's Point, Clinton Co., N. Y., till May 20.
D. T. TAYLOR.

Eld. J. Turner will preach in
Salem, Mass., Sundays, April 20 and 27.
Br. Partridge, May 4 and 11.
T. HARDY.

The Lord willing, Bro. J. Couch will preach at Portsmouth, N. H., on Sunday, April 6, at Portland, Me., Sunday, April 13.

The Lord willing, I will meet the brethren at Union Hall, Tiverton, R. I., on Thursday, at 1 o'clock, P. M., April 10, and baptize at the close of the meeting. M. GRANT.

The Lord willing, I will preach at
Portland Me., on Sunday April 20.
A ROSS.

Providence permitting, I will preach at North Adams, Sunday, April 13th, and evenings of the following week if the Lord will. I should be glad to meet the brethren from Hawley, Savoy, Cheshire, and other places, as I propose to spend a few weeks in that region, and labor as the Lord may direct.
J HEMENWAY.

The Lord willing, Br. Boutell appoints to preach in Providence, R. I., the first and second Sundays in April.

With the help and permission of our Lord and Master, I will meet the Church of Christ in
Bristol, Sunday, April 13.
A. M. HIGGINS

If the Lord will, I will preach at
New Bedford, Mass. Sunday, April 13.
If the brethren further East wish my labors among them, they may address me by letter. Direct West Meriden, Ct.
C. GOODRICH.

The Lord willing, I will meet with the Church at
Lawrence, Mass., Sunday, April 13.
Portsmouth, N. H., Sundays April 20 and 27.
S. S. BREWER.

NOTICE OF THE NEW ENGLAND MISSION TENT.—Those wishing for Tent-Meetings in Illinois, Iowa, or Wisconsin, this Spring, will please write to myself or Br. W. Pratt, at this place.
P. B MORGAN.
Moline, Ill. Feb. 28, 1856.

CONFERENCE.—If time continue, a Conference will be held in East Brattleboro', Vt., to commence the *second* day of May and continue over the Sabbath. The meeting will be at the Hall of the Melrose Seminary, which has been rented for a permanent place to hold meetings. We are desirous of commencing our meetings by holding a Conferance, so that the way may be opened for Preachers that have the truth.

We invite all our Brethren and Sisters who love the coming of the Lord, and other truths connected with that event.

I am requested to ask Brn. E. Burnham, S. Mathewson and H. Pratt to attend the meeting, and as many more of God's ministers as the Lord may send.

We wish the above named Brn. to inform us through the *Crisis* whether they will come.
D. W. MILLER.

Notices.

BOOKS FOR SALE AT THIS OFFICE.

We call attention to the following valuable works:—

Voice of the Church, by D. T. Taylor. Price $1 single, $9 per dozen. Postage 17 cents.

A Treatise on the 24th and 25th chapters of Matthew, by I. C. Wellcome. Price 33 cts. postage 6 cts.

Dr. Decker's pamphlet on the 2300 Days. Price, singly 10 cts; per dozen, 50 cts.

Bible *vs.* Tradition, 75.

Dobney on Future Punishment, 75 cts.

Works of John Cumming of London:
Benedictions of the Blessed Life, 75 cts.
The Church before the Flood, 75 cts.
Lectures on the Apocalypse, 1 series, 75 cts.
" " 2 series, 75 cts.
Signs of the Times, 75 cts.
The End, 75 cts.
Lectures on Romanism, $1.
The Tent and the Altar, 75 cts.
Church Debts, 50 cts.

Pauline Theology,	15 cts. single,	$10 per 100
The Old Paths,	18 " "	12 " "
State of the Dead, by Milton,	5 " "	3 " "
Intermediate State, by Grew,	5 " "	3 " "
Future Punishment, by Grew,	2 " "	1 " "
Scripture Tract,	3 " "	1,50 "
The Church not in Darkness,	5 " "	3 " "
The Three Worlds,	5 " "	3 " "
The Last Days,	5 " "	3 " "
Voice of Warning,	5 " "	3 " "
New Heavens and Earth,	5 " "	3 " "
Outline of the Coast of Man,	3 " "	1,50 "

The Destiny of the Wicked, 3 cts.

Book of Seven Seals, 3 cts.

Seven Seals, 3 cts.

The Laodicean Church or the Judgment Age, 3 cts.

The following from the pen of Eld. Z. Campbell:

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

Age of Gospel Light. Price 10 cts.

Materialism Scriptural—or, The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

THE SCRIPTURE DOCTRINE OF

FUTURE PUNISHMENT.

BY H. H. DOBNEY,

Baptist Minister, of England.

Fourth Edition.

WITH AN APPENDIX ON

THE STATE OF THE DEAD,

BY JOHN MILTON,

Author of "Paradise Lost."

1 VOL. 12 MO., 310 PAGES. PRICE 75 CENTS.

This is one of the most important works ever issued upon this solemn subject. Clear, forcible, and sometimes eloquent in his language, the author surveys the whole field, and presents his arguments and examines objections with the facility of "a workman that needeth not to be ashamed." The style is calm and Christian, a rare excellence in a controversial work. The Universalist, the skeptic, and the infidel, will find here that while the truths they hold are admitted in all their force, yet the reasonableness of revelation and the retribution therein revealed cannot be denied. And the believer in the doctrine of the Eternal agony of the multitudes of the Lost, will find that objections to that opinion exist in the word of God, no less serious than those which arise from the calm consideration of the subject in the light of human reason.

Let all obtain and read this work with care, and we shall await with confidence the verdict of the candid and unprejudiced.

The volume is an elegant 12mo., and contains besides the views of the poet Milton, who, with Luther, Tindale, Bishop Law and Archbishop Whately, defends the doctrine of *unconsciousness in death*.

It will be sent by mail, post-paid, on receipt of the price, 75 cents.

For sale at the *Crisis* office, Boston; P. Richardson, 177 8th Avenue, New York; George T. Adams, 167 Hanover St., Boston, Mass.

☞ Bro. Brewer's Hymn Book, called "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

"WELLCOME'S TREATISE ON MATT., 24TH AND 25TH CHAPTERS.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."

"D. T. TAYLOR."

Dec. 11th, 1855.

For sale by J.M. Fairchild & Co., New York city, 109 Nassau St.; P. B. Morgan, Moline, Ill.; and by H. L. Hastings, Peace Dale, R. I. Price 33cts. Postage, 6 cts.

BUSINESS ITEMS.

Br. S. G. Mathewson's P. O address is Bakersville, Conn.

Br. F. H. Berick's Post Office address is Union Mills, Indiana.

Br Aaron B. Andrews, P. O. address is Vermillionville, Laselle Co. Illinois.

Br. Miles Grant's P. O. address is Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

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Br. J. T. Ongley's P. O. address is Waterloo, Seneca Co., N. Y.

Br. Wm. Jackson's P. O. address is Berlin, Washington Co., Vt.

Br. W. S. Campbell's P. O. address is Dubuque, Iowa; family P. O. is New Britain, Ct.

Br. D. B. Salter, your remittance has not been received.

Cash Receipts.

J Langley, S Dolloff, D Hurd, J Danforth, C Lathrope, G W Barnes, A Moses, D Miner, J P Lougee, C Burt, L Allen, B Williams, Wm Blackman, A E Martin, E French, R L Toyier, H F Houlton, M E Davis, $1 each.

M L Clark $8, B Saulpaugh $3, R F. Woodford $2, H J Hammond 94 cts., M Phetteplace $2, John Stockwell 70 cts.

E Ritson, M Cross, Jona Pinkins, H A Lord, C H Colby, 50 cts each.

For the poor—H A Lord, 50 cts., C H Colby, 50 cts.

Old debt of the Crisis—Levi Mussey $2, A Smith $1, J Damon $1. Whole amount, $58.04.

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis, Asthma, Whooping Cough and Consumptive habits. It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Dr. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to present the advertisement to the public.

the evening of the 20th, to raise the money for fifty Sharpe's rifles, for the equipment of a company of one hundred men, with their wives and families, who are going out to found a free city in Kansas. Speeches were made by the Rev. Henry Ward Beecher and others, and afterwards the subscriptions commenced, as reported in the New York *Times*.

"Prof. Silliman, of Yale College, then rose and said that he did not hope that Sharpe's rifles would be put to the fullest use of which they are capable; but self-defence, especially in the cause of freedom, is a sacred duty. He deprecated the necessities of the time which demanded such precaution on the part of the settlers in Kansas; but he believed in meeting manfully the present exigencies, as they might be. He said he desired to head the list for the procuring of a number of weapons of defence for the party setting out, and that therefore Mr. Lines might put down on the paper, 'B. Silliman, one Sharpe's rifle.'

(The price of a rifle was $25.

Mr. Russell and Rev. Mr. Dutton rose both at once. Mr. Russell speaks first: 'Put me down for one."

Rev. Mr. Dutton (pastor of the church)—One of the deacons of this church, Mr. Harvey Hall, is going out with the company, and I, as his pastor, desire to present him a Bible and a Sharpe's rifle. (Great applause.

E. P. Pie—I will give one.

Stephen D. Pardee—I will give one for myself, and also one for my wife!

Mr. Beecher—I like to see that; it is a stroke right and left! (Great laughter.)

Charles Ives—Put me down for three.

Thomas R. Trowbridge—Put me down for four! (Continued laughter.

Dr. J. I. Howe—I will subscribe for one.

A gentleman here stated that Miss Mary Dutton would give one.

Mr. Stephen G. Hubbard—One.

Mr. Beecher here stated that if twenty-five could be raised on the spot he would pledge twenty-five more from Plymouth Church—fifty being a sufficient number for the whole supply. (Clapping of hands all over the house.)

Prof. Silliman now left Mr. Beecher to speak for the bid, and sat down to enjoy the ocasion.

Mr. Killman—I give one.

Mr. Beecher—Killam—That's a significant name in connection with a Sharpe's rifle. (Laughter.)

Prof. W. A. Norton—One for me!

Mr. Vining—Another for me!

Mr. Moses Taylor—I will pledge one of Sharpe's rifles from the Junior Class in Yale College. (Great applause.)

Prof. Silliman (rising in his seat and sweeping the galleries with his eye) there are four classes in Yale College! (Immense sensation.)

Henry Trowbridge—One!

John G. North—One!

Mr. Beecher—I think Kansas will now know that there is a *North!* (Great applause.)

William Kingsley—One for me!

Lucius L. Olmstead—One.

Mr. Dunlap—I will give one for the Senior Class in Yale College!

It was now ascertained that instead of twenty-five, twenty-*seven* rifles had been subscribed, the cost of which, together with the amount received at the door for admission-fees, made the collection for Kansas in the North Church, *one thousand dollars!*

The meeting then adjourned.

TRUST IN GOD.—"Never was there a man of deep piety," says Cecil, "who has not been brought into extremities—who has not been put into the fire—who has not been taught to say, "Though he slay me, yet will I trust in him."

Obituary.

BRO. MERRIAM:—By request, I write a notice of the death of Bro. Wm. Holland, who was suddenly killed at a scythe shop on Thursday, the 20th inst. While going down to the wheel or drum pit, to cut away some ice; his feet slipped and he went between a drum —which was in rapid motion,—and the wall, through a space of ten inches in width. It was so instantaneously done that he had no time to speak; nor was he heard to make any noise. Quick as thought, he was hurried out of life into death. When found, (which was but a few moments, as two men were waiting his return,) he was quite dead; having several frightful wounds on the head; and one under the left eye. One shoulder and arm were badly broken.

Our Bro. has lived in Winsted for some years past until last fall, when he moved to Torington to work in the scythe shop. Br. H. was converted in the vicinity of Winsted under the labors of Brn. Mathewson and Grant some five or six years ago, and has lived a consistent Christian life ever since Our Bro. was cut down in the vigor of life and health, being but 27 years old; he leaves a large circle of friends by whom he was esteemed as an associate and friend. And the Church is reminded that death, the foe of man, is thinning out our ranks.

The writer was called to preach the funeral sermon at the house, and by the help of the Lord I endeavored to present the truth. Preached from 1 Thess. 14: 13. In discoursing from this text, I endeavored to prove that the death that was pronounced upon man was a return to dust, or else Christ must suffer eternal torment, if that was the penalty of the law. I endeavored to prove from the Bible that Death does not honor God, but is an enemy to God and man. Also, that if Christ does not come, the saints would receive no reward. The house was crowded full, and many listened in tearful silence.

Our Bro. leaves a wife who sorrows not as others who have no hope; yet the blow is sudden and heavy; but I found her as ever, putting her trust in God. His promises are all she has to support her. He leaves two or more Brothers to mourn who have no hope. May God help them to seek Christ now while life remains.

"The righteous are taken away from the evil to come."

Farewell, Brother, fare thee well,
A little while you are called to sleep;
Then take thy rest and slumber on,
Soon you'll see the morning dawn.

GEO. A. BARKER.

EXCITEMENT IN BROOKLYN, N. Y.—Considerable excitement has been occasioned in religious circles in Brooklyn, N. Y., in consequence of well grounded fears that the Holy Trinity Church, said to be a magnificent structure, second only in architectural grandeur in this country, would fall into the hands of the Romanists. Mr. Bartow, the proprietor, having become embarrassed, was compelled to suffer the foreclosure of a mortgage for $30,000, and the edifice was offered for sale. Archbishop Hughes of New York sent a man to examine it, and the Catholics resolved to purchase it. The Brooklyn *Star* says:

"The idea of having a Protestant Church, with a full congregation, pass over to these people, was horrible. It aroused the members of other denominations and the property owners of that neighborhood. They could not have their property ruined, a fact which is evident if we look at the localities of other Romanist Churches. One gentleman who had purchased a lot on the Heights, and intended to build there, said if the Romanists came into possession of the Church, he should put up a tenement house."

In view of the matter, a public meeting was held on Monday evening last at the Church, to devise ways and means to save that beautiful structure from the auctioneer's hammer, and, worse than all, from the Romanists. Eloquent speeches were made by several clergymen, and the result was, that the $30,000 necessary to redeem the mortgage was subscribed on the spot, and the Church was saved to its occupants

MELANCHOLY AFFAIR.—At West Newton yesterday, at about one P. M., Augustus Fuller, harness maker, an unmarried man of about thirty-five years, after eating his dinner as usual, ascended to his chamber, and shot himself through the heart with a double-barrelled pistol, killing himself almost instantly. The pistol when found had one barrel still undischarged. It is thought that he was in a state of insanity at the time of the commission of the deed.

BURNING OF A NEGRO.—We learn that the negro who murdered Mr. Capeheart, was burnt to death yesterday, at Mount Meigs. He acknowledged himself guilty.—*Montgomery (Ala.) Jour, April 3d.*

ITALY.—In Piedmont, the Protestants have suffered much persecution. Sixteen Bible-readers have been arrested by the authority of the government. The Tuscan laws, which are boasted of as tolerating all religious opinions, are quick to pinch and crush when any sentiment adverse to Romish doctrines is expressed. It is understood that Cardinal Corsi, the Archbishop of Pisa, is the great mover of this prosecution.

A letter from a peasant seventy years of age, in noticing a religious meeting, says:

"I will not attempt to describe what I experienced, for I would not be able to give the slightest idea of it. Nevertheless, I will say that the universal earnest excitement was such, that I could scarcely believe it was not a dream. The meeting lasted three days; and I noticed none depart before its conclusion. Men forgot time and home. People had come from a distance of even 10 (60 English) miles."

FRANCE.—Many struggles will yet be undergone before religious liberty shall be firmly established in France. A young man converted while in Germany, through the instrumentality of ministers of the Methodist Episcopal Church of America, went in December to Alsatia, and invited his neighbors to come and hear what the Lord had done for his soul. The schoolmaster and also the minister of the place entered a complaint against him, and after a trial he was condemned to six days imprisonment, and forbidden to hold another meeting in the town.

SWEDEN.—In regard to the great religious awakening, a writer from Stockholm, says:

"Never before in the history of the country has there been such a day of the Redeemer's power—such a season of excitement about matters of vital religion among all classes of the people."

ARABIA.—From time immemorial a flourishing trade in slaves has prevailed betwixt the chief places on the Arabian and African shores. Massowah, a town of between 3000 and 4000 population, is the chief point of export. Sometimes as many as a thousand slaves are to be found here together, ready for shipment in vessels of some twenty-five tons for Jeddah, on the opposite coast; about a fourth part of them are believed to die of sickness, or perish by their own hands on the way. They consist chiefly of Gallas, who are smart, clever, and faithful. Men at the age of twenty-five fetch from thirty to forty dollars, a good-looking girl for the harem fetching about double this.

Next to these are the Abyssinians, for the most part Christians after a sort, entrapped into slavery by the Mohammedans who inhabit the borders of Abyssinia between the mountains and the sea; they are sold by auction, the auctioneer receiving a dollar per head, the Government raising besides a tax of about as much more. There used to be about two thousand slaves sold annually at Massowah, of whom one-half were Christians.

Some months since the Sultan, formerly the great protector of the slave trade, issued orders to the Turkish authorities at Jeddah and Mecca for its suppression; the order was sent by the Pasha of Jeddah to the Kahumukun of Mecca, who having referred the matter to the Cadi, it was proclaimed as imperial, and to be implicitly obeyed. The Ulemahs and inhabitants on this proceeded to the Court of Justice to demand on what authority the abolition of slavery had been ordered. On the firman of the sultan being quoted, it was denounced by them as opposed to the Koran, and the Cadi being attacked, escaped with his life, and with difficulty found refuge in the sanctuary. The Kahmukun having come to his refuge, the order was read a second time, but treated with such scorn that violence immediately ensued, and numbers were wounded on both sides. The troops having fired at the Muezzin, and shot the priest as he went up to prayer, a battle followed betwixt them and the townspeople, in which about a hundred of the latter fell, when a general rising all around immediately ensued. The troops were compelled to retreat and were beleagued in the fort. Abd-el-Montallb, a malcontent at Taif, once in high authority, at this time arrived at Mecca, and almost immediately after Reschid Pasha reached from Constantinople with instructions from the Porte to seize him and send him to the capital. Sheriff Nazir was appointed to act in his stead until the nomination of his successor, Mohammed-bin Awn.

A similar amount of excitement, and from the same cause, had arisen in Jeddah, and both places are now in a state of siege. Meanwhile the people told the authorities that as the laws relating to slavery were founded on the Koran, they must remain unaltered; and that as the sultan, who had been always hitherto the most strenuous defender and vigorous promoter of slavery in these parts, must, doubtless, on the present occasion have been moved by his Allies, the French and English, the flags of these nations must be pulled down and their representatives expelled. The Pasha of Jeddah, taking the consul under his protection, proposed referring the question to the Porte, when the multitude declared that unless their wishes were complied with instantly, they would take the matter into their own hands.

THE MAMMOTH STEAM BATTERY.—The New York correspondent of the National *Intelligencer* has the following in regard to Stevens's Steam Battery:

"The great iron steam battery, building for the Government by Mr. Stevens of Hoboken, I believe, is nearly at a stand still for want of funds; the amount appropriated, and which it was understood was to finish her, being nearly or quite exhausted. Great secresy is observed as regards her, and no one is allowed admission. From an intelligent party who had charge of a portion of the work upon her, I learn she is upwards of four hundred feet long, and is to be built entirely of iron and perfectly ball proof, even to the immense and powerful missiles of the most modern invention. Estimates, I understand, have been forwarded to Washington that it will require $900,000 more to finish her; and if all I hear about her is correct, even that large sum will fall short of the actual amount that will yet be wanted. She has two propellers and three engines to work each propeller. Now as each shaft has thus three engines to work it, they must all move with the most uniform and mathematical precision to work at all; for, of course, one cannot make the smallest fraction of a revolution more or less than the other two without deranging the action of the propeller. There are to be on board other engines besides the above six, among them two small ones as 'blowers,' to keep up a high state of ignition of the stone coal."

SNOW IN THE MOUNTAINS.—There is a tolerable prospect that in the mountains of Virginia there will remain snow enough to afford good sleighing during the entire summer. A correspondent of the Hardy Whig, writing from Pendleton county, says the snow in the Alleghany mountains, at this time, averages about 3 1-2 feet in depth; and the writer is informed that it is drifted in some places to the depth of from 100 to 150 feet—so that the topmast branches of the tallest trees barely project above the surface.

NICARAGUA.—The latest from Nicaragua is of a very exciting character. Costa Rica has at length formally declared war against General Walker and his government. The fillibustering chief had promptly accepted the situation, and knowing that in war rapidity of movement is often of more consequence than numbers, has placed himself at the head of a small force of men, and marched at once into the enemy's territory. This is a crisis in Walker's fate, and we shall be quite prepared to hear of his total discomfiture. Costa Rica, unlike most of the Central American States, has a numerous and well disciplined army, organized and to a great extent officered by German residents. Besides, it becomes more than likely now that if our own government refuse, some of the other great powers will actively intervene.

SEVIERVILLE IN RUINS!—We learn, as our paper is going to press, the startling intelligence that the town of Sevierville was almost entirely destroyed by fire on Tuesday last. The fire, we understand, originated in the residence of Mr. Duggan, Sheriff of the county, and only ceased its work with the destruction of the jail, court house, store houses—in short, the whole town, except three or four buildings. There was but one person in jail—a man committed last week—and he was burned to death—every effort to rescue him having proved unavailing.—*Knoxville (Tenn.) Register*, 27th.

THE INDIAN TROUBLES IN OREGON.—A letter from a reliable source to the editor of the National Intelligencer, alludes, as follows, to the commencement of the Indian difficulties in Oregon Territory:

"In October last, twenty-five Indians, of whom eighteen were women and children, were met by Major Lupton and his party of volunteers, and all were barbarously murdered. These were friendly Indians going to the military reservation for protection. In December last, two similar massacres by volunteers were committed on the north and south side of Rogue River, near Butte Creek, about fourteen miles from Fort Lane. Such conduct causes all the difficulties which General Wool has to contend with."

RAVAGES OF THE TYPHUS FEVER IN THE FRENCH HOSPITALS.—The Constantinople correspondent of the London *Times*, under date of March 3d, says that about ten thousand patients are in the various French Hospitals in the vicinity of that city, of whom one-fifth have typhus fever, of which a number of the chief medical officers have died. The number of deaths daily in these hospitals is thought to be quite large.

DESTRUCTION OF THE EAST CAMBRIDGE WATCH HOUSE.—A PRISONER BURNT TO DEATH.—At one o'clock this morning, a wooden building at East Cambridge, used for the confinement of those arrested in that place for crime during the night, was discovered to be on fire and was totally destroyed. The fire, it is supposed, commenced in the cell of an Irishman, who had been arrested for drunkenness several hours before, and when discovered had attained such headway, that all attempts to save the unfortunate man were vain, though his cries for help were heard for some time. When the body was recovered, it was nothing but a black crisp.

Last Thursday night at Reamstown, Penn., a man went to a farm house, and told the farmer if he did not give him fifty dollars he would burn the barn down. The farmer's son was going to shoot him, but the farmer prevented him so doing. In a few minutes, however, the barn was in a blaze, but the farmer and his son were too frightened to go out, for fear the man would murder them, and therefore three valuable horses, two hundred sheep, and thirty head of fat cattle were destroyed. On investigation, the body of a man was discovered in the ruins, with a dirk knife in his belt. It is supposed that there were three or four men, and while one went for the money, the others set the barn on fire, and while in the act of setting the barn on fire, one of them received a violent kick from a cross old horse, and therefore he could not get away, and was burnt to death. The wicked are punished some time or other.

THE MONSTER GUN.—The boring of this huge gun, which is now being constructed at the Mersey Steel and Iron Company's forge, Liverpool, is all but completed. When finished the barrel will be 15 feet long; it will be 27 inches in diameter at the muzzle, or 84 3-4 inches in circumference; and 44 inches in diameter at the breech, or 138 1-4 inches in circumference. The bore will be 13 feet 6 inches long, and 13 inches in diameter. When completed, it is estimated that it will have cost the company £3000 in material and labor alone. The gun is expected to be ready in about six weeks, and, with the trunnions complete, will weigh something over 24 tons. When finished it will be drawn through Liverpool by twenty or thirty of the Company's fine horses, and will ultimately be taken to Waterloo to be tested. The charge will be over 100 lbs. gunpowder, with one of the shots of 302 lbs.

FOREIGN NEWS.

One week Later from Europe.

Arrival of Steamship Atlantic.

NEW YORK, April 2. The Collins steamship Atlantic has arrived at this port, bringing Liverpool dates to the 19th of March.

PEACE CONFERENCE.—Peace is considered as virtually concluded, and the arrival of the Prussian Plenipotentiary was alone awaited to sign the Protocol

The Peace Conference has been awaiting the arrival of Baron Manteuffel, who has now arrived in Paris. The Plenipotentiaries have held no meeting since last advices, and matters remain precisely as they were. Peace is now considered a certainty, and it is expected that the Protocol will be signed in a few days. Secresy to the proceedings is still observed.

FRANCE.—A son is born to the Emperor and Empress of France.

The birth of an heir to the Buonaparte line, is the cause of much outward signs of rejoicing in France, and even in England.

TYPHUS FEVER IN RUSSIA.—A telegraphic despatch received in England, from Vienna, under date of March 11, says:

The reason why it is firmly believed here that peace will be concluded is, because the true state of things in Russia is perfectly well known. We are aware that the typhus fever has committed great ravages at Nicolaieff, but we are somewhat disinclined to believe that things are so bad as is represented in the following letter, which has been received by the Oesterreichische Zeitung:

A reliable letter from Erzeroum tells of Russian preparations, expresses fears, describes the monstrous corruption of Turkish officials, speaks of an expected British army, and of some little activity. Of "the rascally pacha" who mainly caused the surrender of Kars, this characteristic notice:

"All branches of the administration are in a state of complete disorganization. I may add that corruption is not one of the least of the curses with which the government is afflicted.

"Selim Pacha has bought a female slave forty thousand piastres. He passes the greater part of his time in her society. Another portion of his time is spent at the bath, and in the indulgence of gross vices. He has thus rendered himself totally incapable of conducting affairs here, and is thoroughly detested.

ODESSA, Feb. 29.—A terrible complaint —the typhus—prevails in our city, and it is particularly violent among the troops.—Above 20,000 are now in the hospitals, and thousands have died. Despite the greatest exertions, it is extremely difficult to find accommodation for so many patients. Hospitals have been established in the very midst of that part of the city which is inhabited by the better classes, and thousands of patients occupy them, but physicians and proper nurses are wanting. In one week 12 military physicians and four medical men in private practice died. Among them were two Americans, who were about to return home. The typhus has committed terrible ravages in the whole of Southern Russia, and particularly in those places which are near the theatre of war. Bakshiserai, Simpheropol, Kherson, and Nicolaieff are almost empty. It is estimated that this pestilence has already carried off 100,000 men. It is gradually spreading over Bessarabia There are 15 vessels off Kinburn, but they attempt nothing. The day before yesterday the news that an armistice had been concluded reached us, and we are more than ever persuaded that peace will be concluded.

In the interior of Asia Minor and Armenia this winter has been one of unusual severity. In the vicinity of Koniah, a caravan of eighty persons was buried by a snow slide. Fifty of them were rescued alive by those who hastened to their assistance—the remainder were beyond recovery.

It is stated that although Pope Pius IX. has consented to act as godfather to Napoleon IV., he yet declines journeying to Paris for the purpose, but will despatch a cardinal in his place. Cardinal Alfieri is named as the Pope's substitute to baptize his infantile Majesty of St. Cloud.

The grand aqueduct at Sebastopol, about eight miles in length, width six feet, and mean depth seven feet and a half, has been destroyed by the French.

EGYPT—ITS COMMERCE AND PEOPLE.—Monday, April 7. This ancient and celebrated land, a narrow belt of fertile alluvial soil, created by the passage of the river Nile through the midst of arid sands, is now, as it was in the days of Joseph and his brethren, a granary for no inconsiderable portion of the world. We notice that often many of the weekly reports of the imports of breadstuffs into Great Britain, show a quantity from Egypt as large or nearly as large as that received from the United States. Under any tolerable form of government, Egypt would be a prosperous nation, teeming with population, and abounding in wealth; but for ages it has groaned under the most tyrannical oppression which has ever cursed the world.

APPOINTMENTS.

Eld. Edwin Burnham will preach in the Free Chapel on the corner of Lowell and Causeway Streets, Boston, on Sunday, April 13th.

The Lord willing, I will lecture at Groton Junction, on Wednesday eve. April 16th, and probably continue through the week.
J. WESTON.

The Lord willing, I will preach at
Lawrence, Mass., on Sunday, April 20.
EDWIN BURNHAM.

Br. John Couch will preach at
Lawrence, Mass., on Sunday, April 27.
F. FLANDERS.

Eld. D. T. Taylor will preach in
Keene, N. H., April 15.
Claremont, N. H., Thursday eve, April 17.
Waterloo, Vt., Sunday, April 20.
Champlain, N. Y., Sunday April 27.
Friends will address me at Rouse's Point, Clinton Co., N. Y., till May 20.
D. T. TAYLOR.

Eld. J. Turner will preach in
Salem, Mass., Sundays, April 20 and 27.
Br. Partridge, May 4 and 11.
T. HARDY.

The Lord willing, Bro. J. Couch will preach at Portsmouth, N. H., on Sunday, April 6,
at Portland, Me., Sunday, April 13.

The Lord willing, I will meet the brethren at Union Hall, Tiverton, R. I., on Thursday, at 1 o'clock, P. M., April 10, and baptize at the close of the meeting. M. GRANT.

The Lord willing, I will preach at
Portland Me., on Sunday April 20.
A ROSS.

Providence permitting, I will preach at North Adams, Sunday, April 13th, and evenings of the following week if the Lord will. I should be glad to meet the brethren from Hawley, Savoy, Cheshire, and other places, as I propose to spend a few weeks in that region, and labor as the Lord may direct.
J HEMENWAY.

The Lord willing, Br. Boutell appoints to preach in Providence, R. I., the first and second Sundays in April.

With the help and permission of our Lord and Master, I will meet the Church of Christ in
Bristol, Sunday, April 13.
A. M. HIGGINS

If the Lord will, I will preach at
New Bedford, Mass. Sunday, April 13.
If the brethren further East wish my labors among them, they may address me by letter. Direct West Meriden, Ct.
C. GOODRICH.

The Lord willing, I will meet with the Church at
Lawrence, Mass., Sunday, April 13.
Portsmouth, N. H., Sundays April 20 and 27.
S. S. BREWER.

NOTICE OF THE NEW ENGLAND MISSION TENT.—Those wishing for Tent-Meetings in Illinois, Iowa, or Wisconsin, this Spring, will please write to myself or Br. W. Pratt, at this place.
P. B MORGAN.
Moline, Ill. Feb. 28, 1856.

CONFERENCE.—If time continue, a Conference will be held in East Brattleboro', Vt., to commence the *second* day of May and continue over the Sabbath. The meeting will be at the Hall of the Melrose Seminary, which has been rented for a permanent place to hold meetings. We are desirous of commencing our meetings by holding a Conferance, so that the way may be opened for Preachers that have the truth.

We invite all our Brethren and Sisters who love the coming of the Lord, and other truths connected with that event.

I am requested to ask Brn. E. Burnham, S. Mathewson and H. Pratt to attend the meeting, and as many more of God's ministers as the Lord may send.

We wish the above named Brn. to inform us through the *Crisis* whether they will come.
D. W. MILLER.

Notices.

BOOKS FOR SALE AT THIS OFFICE.

We call attention to the following valuable works:—

Voice of the Church, by D. T. Taylor. Price $1 single, $9 per dozen. Postage 17 cents.

A Treatise on the 24th and 25th chapters of Matthew, by I. C. Wellcome. Price 33 cts. postage 6 cts.

Dr. Decker's pamphlet on the 2300 Days. Price, singly 10 cts; per dozen, 50 cts.

Bible *vs.* Tradition, 75.

Dobney on Future Punishment, 75 cts.

Works of John Cumming of London:
Benedictions of the Blessed Life, 75 cts.
The Church before the Flood, 75 cts.
Lectures on the Apocalypse, 1 series, 75 cts.
" " 2 series, 75 cts.
Signs of the Times, 75 cts.
The End, 75 cts.
Lectures on Romanism, $1.
The Tent and the Altar, 75 cts.

Church Debts, 50 cts.

Pauline Theology,	15 cts.	single,	$10	per 100
The Old Paths,	18 "	"	12 "	"
State of the Dead, by Milton,	5 "	"	3 "	"
Intermediate State, by Grew,	5 "	"	3 "	"
Future Punishment, by Grew,	2 "	"	1 "	"
Scripture Tract,	3 "	"	1,50	"
The Church not in Darkness,	5 "	"	3 "	"
The Three Worlds,	5 "	"	3 "	"
The Last Days,	5 "	"	3 "	"
Voice of Warning,	5 "	"	3 "	"
New Heavens and Earth,	5 "	"	3 "	"
Outline of the Coast of Man,	3 "	"	1,50	"

The Destiny of the Wicked, 3 cts.

Book of Seven Seals, 3 cts.

Seven Seals, 3 cts.

The Laodicean Church or the Judgment Age, 3 cts.

The following from the pen of Eld. Z. Campbell:

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

Age of Gospel Light. Price 10 cts.

Materialism Scriptural—or, The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

THE SCRIPTURE DOCTRINE OF

FUTURE PUNISHMENT.

BY H. H. DOBNEY,

Baptist Minister, of England.

Fourth Edition.

WITH AN APPENDIX ON

THE STATE OF THE DEAD,

BY JOHN MILTON,

Author of "Paradise Lost."

1 VOL. 12 MO., 310 PAGES. PRICE 75 CENTS.

This is one of the most important works ever issued upon this solemn subject. Clear, forcible, and sometimes eloquent in his language, the author surveys the whole field, and presents his arguments and examines objections with the facility of "a workman that needeth not to be ashamed." The style is calm and Christian, a rare excellence in a controversial work. The Universalist, the skeptic, and the infidel, will find here that while the truths they hold are admitted in all their force, yet the reasonableness of revelation and the retribution therein revealed cannot be denied. And the believer in the doctrine of the Eternal agony of the multitudes of the Lost, will find that objections to that opinion exist in the word of God, no less serious than those which arise from the calm consideration of the subject in the light of human reason.

Let all obtain and read this work with care, and we shall await with confidence the verdict of the candid and unprejudiced.

The volume is an elegant 12mo., and contains besides the views of the poet Milton, who, with Luther, Tindale, Bishop Law and Archbishop Whately, defends the doctrine of *unconsciousness in death.*

It will be sent by mail, post-paid, on receipt of the price, 75 cents.

For sale at the *Crisis* office, Boston; P. Richardson, 177 8th Avenue, New York; George T. Adams, 167 Hanover St., Boston, Mass.

☞ Bro. Brewer's Hymn Book, called "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

"WELLCOME'S TREATISE ON MATT., 24TH AND 25TH CHAPTERS.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."
"D. T. TAYLOR."

Dec. 11th, 1855.

For sale by J.M. Fairchild & Co., New York city, 109 Nassau St.; P. B. Morgan, Moline, Ill.; and by H. L. Hastings, Peace Dale, R. I. Price 33cts. Postage, 6 cts.

BUSINESS ITEMS.

Br. S. G. Mathewson's P. O address is Bakersville, Conn.

Br. F. H. Berick's Post Office address is Union Mills, Indiana.

Br. Aaron B. Andrews, P. O. address is Vermillionville, Laselle Co. Illinois.

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Br. Wm. Jackson's P. O. address is Berlin, Washington Co., Vt.

Br. W. S. Campbell's P. O. address is Dubuqe, Iowa; family P. O. is New Britain, Ct.

Br. D. B. Salter, your remittance has not been received.

Cash Receipts.

J Langley, S Dolloff, D Hurd, J Danforth, C Lathrope, G W Barnes, A Moses, D Miner, J P Lougee, C Burt, L Allen, B Williams, Wm Blackman, A E Martin, E French, R L Toyier, H F Houlton, M E Davis, $1 each.

M L Clark $8, B Saulpaugh $3, R F. Woodford $2, H J Hammond 94 cts., M Phetteplace $2, John Stockwell 70 cts.

E Ritson, M Cross, Jona Pinkins, H A Lord, C H Colby, 50 cts each.

For the poor—H A Lord, 50 cts., C H Colby, 50 cts.

Old debt of the Crisis—Levi Mussey $2, A Smith $1, J Damon $1. Whole amount, $58.04.

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

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This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

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This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis, Asthma, Whooping Cough and Consumptive habits. It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Dr. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to present his advertisement to the public.

For the Crisis.

Earth's Closing Scene.

By Vesta N. Cudworth.

Round time's circle, e'en with speed increasing,
Man hurries, in the bivouac of life;
In each revolve we see foreshadowing
Events that speak the end of mortal strife.

Storm and sunshine blend in fitful motion,
Rumor, to-day, of Amity and Peace,
But e'er the ear drinks in the hopeful potion,
All is reversed, and rainbow phantoms cease.

Each day's swift round brings things unheard before
Among the million circles of the past;
And while we try the mystery to explore,
We find still something new within the grasp.

In life's great drama all the nation's share,
And each in turn posses the bloody field;
As quickly all compelled to disappear,
For other actors still to be revealed.

Each for his God is madly rushing on,
Some for the sands that shine with golden ore,
And some for lands as eagerly do groan,
While pleasure's votaries every bliss explore.

Ah, who would sleep in this portentous hour!
The judgment hastening with lightning speed;
The tares in bundles binding for the fire,
And Earth to be renewed for Abraham's seed!

Charlemont, Mass.

For the Crisis.

The Seal of the Living God—The 144,000—The Everlasting Gospel—Fall of Babylon, and Third Angel's Message.—Rev. 7th and 14th Chapters.

By I. T. Sweet.

If the first two of these messages, (or messengers) commenced in the last generation, it follows that Babylon must fall here; and hence her fall could not be a moral fall. The third angel must also follow her fall, with the cry, "*Come out of her my peogle.*"

By comparing different passages of Rev. referring to this subject, we find, that where the third angel is, there must also be the Image to the Beast. When we find the Image *to* the Beast, we shall find the saints in tribulation; for the Image speaks and causes all that refuse to worship it to be killed, Rev. 13: 15. The Image commands all to worship it on penalty of *death*, The third angel says: "if any man worship the Beast, or his Image, he shall drink of the wine of the wrath of God, and shall be tormented in the presence of the Holy angels, and in the presence of the Lamb. Here is the patience and faith of the saints; here are they that keep the commandments of God, and the faith of Jesus," ch. 14: 10–12. As the third angel says, "*here* are they," it certainly shows them to be where he is, and where he is, is the patience of the saints. If they keep the faith of Jesus, they will not conform to the Beast or his Image; if they refuse this, they lose their heads," ch. 20; 4.

Now, Brn. and Srs. in Christ, what shall we look for? If all these Scriptures are to be fulfilled here, let us look for their fulfillment before we look for the Lord; for the Scripture cannot be broken. But let us first examine the subject, before we come to this conclusion. We inquire first, where does the book of Revelation locate that class of which it is said, they "keep the commandments of God, and the faith of Jesus?" Let us turn to ch. 6: 9, and read: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." Here we find the class of whom the third angel speaks; and where *they* are, *he* is; for he keeps company with them, and they with him, ch. 14: 12, Now, we ask, has the sixth seal been opened in the past? Yes; 100 years since. Was the fifth seal opened before the sixth? All admit this fact. Then the third angel commenced his mission long before the present generation. But again; turn to ch. 12: 17, "And the dragon went to make war with the remnant of the woman's seed;" and who are they? They are those "which keep the commandments of God, and have the testimony of Jesus Christ." "Here are they that keep," &c., says the third angel; consequently he is there where they are; otherwise he could not say "*Here* are they." They were where he commenced his mission. I wish to keep this before your minds. And, think you, did they suffer any tribulation while the dragon made war on them, or while they were slain for the word of God, as seen under the fifth seal?

But again; ch. 13: 7–10, "And it was given unto him (leopard beast,) to make war with the saints, and to overcome them: and power was given him over all kindreds, tongues, and nations. And all that dwell upon the earth, shall worship him." Will the saints of God that keep the faith? No; "All whose names are not written in the Book of Life, of the Lamb, slain from the foundation of the world. If any man have an ear let him hear. He that leadeth into captivity, shall go into captivity; he that killeth with the sword, must be killed with the sword. HERE, is the patience and faith of the saints." Where is this patience and faith? Ans. In the 42 months, while the leopard beast is making war, and overcoming the saints. Where did the third angel say was the patience and faith of the saints? He said, "here are they," while he showed the consequences of worshipping the beast, or his image, or receiving his mark in their foreheads, or in their hands. They that listened to his warning voice, refused to worship the beast or image, they had the patience to suffer the tribulation which would naturally follow for not worshipping the image to the beast. They kept the faith of Jesus, and the commandments of God: and consequently could not keep the command of the image to the beast to worship it.

But does John say they were literally killed that kept God's word, and witnessed for Jesus? He does. Ch. 20: 4, "And I saw thrones and they that sat upon them and judgment was given unto them; and I saw the souls of them that were BEHEADED for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands."

What do we learn then by these Scriptures? We learn that the image and beast, the third angel, and those that kept the faith of Jesus, and the word of God, were in the days of the *great tribulation*, and not in the last generation. So there is no other burden put on us, but to hold fast whereunto we have attained.

Now, we inquire, whom does this third angel symbolize? Ans. That class of God's servants spoken of in Dan. 11: 32–34. They did understand and instruct the people in reference to the corruptions of the apostate Church, after she had fallen away; and they called upon them to come out and separate from her communion, as we read in Jones' Church History, pp. 339, 340.

As the third angel is the last of the three messengers mentioned in ch. 14, the other two messages must be previous to his; and as we have demonstrated his message to be in the days of tribulation, we must look for the fall of Babylon previous to that time; and the preaching of the everlasting Gospel, previous to both, that is, its commencement. As the fall of Babylon is before the tribulation, it can be none other than a moral fall: which occurred as early as the 6th century. This fall was predicted by Paul, 2 Thess. 2: 3, after which fall, the woman or Church was supported by the governments of earth, while the remnant of her seed, viz. those which kept the commandments of God, had war made against them by the dragon and leopard beast; and for the very reason that this class of God's people that knew their God would tell the truth in reference to the old mother of harlots, and call out their brethren from that fallen Babylonish Church.

But we are not under necessity to take it for granted, that the fall of Babylon is a moral fall. It is proved from the fact, that the woman was seen by John supported by the seven-headed beast, representing governments, when the angel "cried, mightily with a strong voice, Babylon the great is fallen, is fallen, and is become, (present tense,) the habitation of devils," &c., which was the truth in reference to that scarlet and purple-arrayed harlot, while she reigned over the kings of the earth. She was yet to have one more husband in the future, and she is represented as boasting in her heart, that she was no widow, and should see no sorrow, while the third angel was saying, "come out of her my people," ch. 18: 4–7.

Now it is a fact that all Protestants will admit, the Catholic Church was represented by this woman, called Babylon the great. It is also freely admitted, that she was a fallen Church from the time of her union with the governments represented by the seven heads; and hence it could be said of her, all through her history of 1290 years, *she* IS, *she* HAS *fallen*. She has forsaken her holy covenant—the falling away has come, the man of sin is revealed, Dan. 11: 32–34, 2 Thess. 2: 3. But to talk of her fall in the 19th century, and calling out God's people from her, at this late day, when it is very doubtful, if there be any of them there, is, to my mind, inconsistent.

Obj. It is said she was not Babylon until after her moral fall, and hence she must have a downfall after she becomes Babylon the great. This would follow if the verb were in the future tense—*she shall*; but it is used in the present and past tense, she is, she has fallen. She that sits on the scarlet beast decked in pearls, gold, and precious stones, is now a fallen Church. She is the subject that has fallen. Says Paul, "Abraham was (past tense) called out into a place that he should afterward receive for an inheritance." Had he said, Abraham shall be called out, then his call would be after his name was changed to Abraham: but we see the man now called Abraham, was called out when his name was Abram, Gen. 12: 1; and notwithstanding this, Paul designates him by the name given to him after his call. Even so God calls this symbolic woman by her appropriate name, while referring to her past and present fallen state.

But we leave this part of our subject, praying God to set home the truth to the hearts of those that love it. In my next I shall consider the everlasting Gospel in connection with the seal of the living God, and 144,000 of chs. 7th and 14th.

Providence, R. I.

For the Crisis.

"Peace and Safety."

By M. Grant.

In 1 Thess. 5: 3 we read, "When they shall say peace and safety, then sudden destruction cometh upon them."

For several months my attention has been directed to this passage of Scripture, as one intimately connected with the close of the Gospel dispensation.

That we may understand it more clearly, let us look at the *subject* under consideration.

Begin with ch. 4, v. 16, and the matter is plain. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds; to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words. But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief."

The *first* point, we will notice in the above Scripture, is the fact that "the *Lord himself* shall descend from heaven." This is an event that has not taken place since the Savior *ascended* from the mount of Olives, more than eighteen hundred years ago. For proof of the last proposition, read Luke, 24: 50, 51, "And he led them out as far as to *Bethany*, and he lifted up his hands and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven."

Bethany is on the southeastern side of mount Olives. From this place, the one born in Bethlehem, who healed the sick, gave sight to the blind, hearing to the deaf, and life to the dead; after crucifixion, death and resurrection, ascended up into heaven. For the same individual, we are to wait. See 1 Thess. 1: 10, "And to wait for his Son from heaven, whom he raised from the dead, even *Jesus*, which delivered us from the wrath to come."

This is *plain*. How long must we wait? Some say till death; others till the destruction of Jerusalem, which took place in A. D. 70; but what does the *Bible* say? See Acts 3: 20, 21, "And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive *until* the times of *restitution* of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

It is very evident that the *destruction* of Jerusalem, was not the *restitution* of *all things*, neither do we have the *restitution* of all things when a man *dies*. Such positions are too *absurd*, to deserve further notice.

Let us look at one more passage on this point. Acts, 1: 9–11, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold two men stood by them in white apparel; which also said, ye men of Gallilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven."

We think there cannot be room for a *doubt* that the *literal* and *personal* coming of our Savior is referred to, in Thess, 4: 16–18 and 5: 1–4, already quoted.

As no such event is in the *past*, it follows on the authority of the *Bible*, that it *must* of *necessity* be in the *future*. Says Paul, "But of the *times* and the *seasons*, brethren, ye have no need that *I* write unto you. For yourselves *know perfectly*, that the day of the Lord so cometh as a thief in the night." Does he mean to say that it will so come on the *Lord's* children? Hear him. "But ye, *brethren*, are *not* in darkness, that that day should overtake you as a thief."

But of the *other* class he says, "When *they* shall say peace and safety, then SUDDEN *destruction* cometh upon them."

Now it is evident, that the *great truth* which Paul would bring to bear on our minds, is the *personal coming* of the Lord, and the fact, that there would be a cry of "peace and safety," just before the SUDDEN *destruction*; or in other words, that SUDDEN *destruction* will follow the cry of "peace and safety."

We read in Paul's second letter to the Thessalonians, ch. 2: 8, where he is speaking of the wicked one, that the Lord shall destroy him, with the brightness of his *coming*. This shows that the destruction does not come, till the *Lord* comes; then it follows, as the SUDDEN *destruction* follows the cry of peace and safety, that the Lord comes *immediately* after the cry to which we have referred.

The second point we would notice, is the cry of "peace and safety," that is to immediately precede the destruction.

This saying *must* come, before the Lord appears in the clouds of heaven, but it must be *very near* the event.

Some have supposed this applied to the preaching of universal salvation; but this has been preached many years, consequently SUDDEN destruction has not followed.

Others have believed the cry of peace and safety has been fulfilled in the preaching of the temporal millenium, or conversion of the world. This may be true in part, but this has been urged upon the people for about 150 years; then it would seem that SUDDEN *destruction* did not follow.

One fact, however, is worthy of notice. Some able advocates of the world's conversion before the coming of the Lord, have taught in *harmony* with the prophets, that there would be a great gathering of armies and much bloody fighting, just before the commencement of the reign of Christ on earth. But *contrary* to the prophets, they have taught that the reign was *spiritual*, in the hearts of the people. We find no proof in the Bible of any reign of Christ on earth but a *literal* one, after he descends from heaven according to Paul's declaration.

It is well known to the world, for it has been heard by many with trembling; that those who have been looking for the immediate coming of Christ, have preached that the gathering and fighting of the nations for the last three years, were among the *last* signs that indicate the return of our Savior to this planet.

Many have given up the idea that the world was to be converted, and have *feared* that the Lord was truly coming.

But now there is a change coming over the minds of the people. Why? Because of the cry of "peace and safety" that is echoing on every side. People do not cry peace and safety, unless there has been war and danger.

It is said in the latest intelligence from Europe, that peace is almost *certain*.

It is now thought by those opposed to the coming of the Lord, that every sign and argument has failed, which has been adduced to prove the end of all things is at hand.

But it seems certain, that if we are right in our expectations of the Second Advent of our Savior, we have come to the point of time where we should earnestly look for the cry of "peace and safety," otherwise it would seem to be out of place. Every sign and prophetical period conspire to prove that we are *very* near the day of the Lord, but the cry of *peace* and *safety*, now comes from a wicked world, and lukewarm Church, to show more clearly that SUDDEN *destruction*, not sudden *conversion*, is ready to burst upon the bold scoffer, who says, "where is the promise of His coming?"

Boston, April 4, 1856.

For the Crisis.

Letter from C. T. S.

Lubec, Me., March, 28, 1856.

Bro. Merriam:—Since I last wrote you, I rejoice to say that I have felt the pardoning love of the Saviour in my heart. How supremely merciful, in the exercise of His pardoning love, is the Lord Jesus Christ! How strange that a feeble worm like myself, whom God could with one single breath, hurl into nonentity, should dare to raise the puny arm of rebellion against the Almighty.

I have seen my Saviour nailed to the cross—I have heard His dying groans—I have seen His blood shed for me, that I might be saved—but I turned my back upon the cross, refused His proffered mercy and trampled His precious blood beneath my feet. But while I was yet on the highway to ruin and certain desruction, *He* graciously threw His arms of mercy around me, and recalled me to Him. Oh! if this should ever meet the eye of any of my *young friends*, to them would I say "seek ye the Lord whilehe may be found." "Behold *now* is the accepted time; behold, now is the *day of salvation*." It *may be your last call*; life is uncertain and no one can tell what may transpire on the morrow.

You can look at the past and review the scenes you have passed through in seeking enjoyment; but to-morrow is curtained, and hid from us by the dark veil of futurity through which none but the eye of God can penetrate. And when that curtain shall rise, who knows but your fate may be sealed forever?

Have you not felt, and do you not now feel, that like Agrippa of old you could say "almost thou persuadest me to be a Christian?" If so, be quite persuaded, and delay not, for it may be with you as it was with king Agrippa—who was never to our knowledge quite persuaded to be a Christain.—Decide and say—

I will a faithful pilgrim be,
Resolved henceforth to follow thee,
Thou Lamb of God, who now art gone,
Up to thy everlasting throne.
I will to thee my all resign
Thine only—Jesus be thou mine!

Millenarianism.

That the facts and events concerning the kingdom of God, as above drawn out, are described, from the beginning to the end of Scripture, in various relations and many distinct forms of plain and literal speech without a figure, as facts and events, and nothing else, in distinction from all signs, tokens, myths, and equally from all other and different facts and events; and these several facts and events God calls upon all men to observe, as actual and historical exponents of his counsels and purposes in moral government; that these historical descriptions are, in all respects and to all intents, as direct and literal as the proclamation of a chief magistrate or the enactment of a legislature, or the decrees of a judiciary, or the recitals of secular history, or familiar conversational discourse, or, indeed, as is possible to the parts of speech, and are equally not to be interpreted in any speculative, or spiritual, or allegorical double sense, but strictly as they are written.

That to interpret these literal facts and events so remarkably set forth in Scripture, as if they were not real, but mere conceptional images, or representations of events in an imaginary spiritual world, or as if they were intended to denote facts and events of a wholly different character, having no natural likeness but a notional correspondence to these literal facts themselves; or that to interpret these figures and symbols by which God more forcibly impresses the literal facts of his government, as if such were not their design, or as if their design were merely to dramatise such philosophical ideas, or such imaginary and suppositious facts; or as if their relations to any existing or ordained facts and events in our own actual world, were wholly incomprehensible, neither fit materials of faith or subjects of study, or inscentives to duty, or warnings against rebellion and sin, or encouragements to prayer; or not to be understood, if prophetical, till after their occurrence, when it would be too late to understand them for any practical effect, is altogether gratuitous and unreasonable, dishonorable, to God, and destructive to the souls of men:—just as any such interpretation of any other book, or statutes, or proclamation, or decrees, or testimony, or discourse, would tend to the confusion of all natural knowledge, the subversion of all government and law, the disorganization of society, and the destruction of the world.

IX. That more particularly in relation to the churches and ministers of Christ, those rationalistic and spiritualizing principles and methods of interpretation which would practically nullify the doctrine of the Millenarians, though they could not effect its Spiritual reality, would, if consistently carried out, and applied to other doctrines of the Bible, as professed by orthodox Christians in general, and embodied in their standards and formulas of faith from the beginning, in like manner, nullify these received doctrines, reduce the whole of Scripture to a myth; the churches and their subsidiary institutions to mere academies and schools of philosophy; the preachers to masters of dialectics, disputers of science, visionary reformers, theatrical declaimers or political agitators; and the people in general to ignorance, indifference, frivolity, infidelity, licentiousness and anarchy. That this tendency is already remarkable, to a considerable extent throughout the Christian world, in connection with such rationalistic and spiritualizing principles and methods: that without a revival of the millenarian faith, and of the primitive doctrines in general, by a return to the simple verities of Scripture, this testimony will become effect more extensively, and consummate the predicted apostasy of the last days;—and that such results are inevitable, because the governing principles of interpretation of any age, or people, or any institution of learning or religion, must, by a natural law, at length govern their methods of ethical and theological reasoning, and the creeds and articles of belief in which their ethics and theology are embodied, and consequently, their whole practical life; of which all the countries of the eastern world, the seats of primitive Christianity, where the battle of judgment will soon be raging; and in modern times, Germany, France, Switzerland, —the lands of Luther, Calvin and Zwingle, —and other states the birth-places of the Protestant reformation,—have become unquestionable historical proofs. And lastly, that the most appalling evidence of this growing tendency and effect is the prevailing apathy and unconcern of the churches and ministers of Christ, in respect to his second coming and personal reign upon the earth; and the cold reserve, or feverish jealousy, or sneering contemptuousness, or proud disdain, or pevish fretfulness, or sideway thrusts, or flat hostility of most or many persons, both within and without the visible church of Christ, and on the part of the secular and religious press in general, to which these honest and faithful men are now subjected who testify, in their sincerity, to this and other related facts and verities of the word of God.

God teaches nothing in his word that does not represent facts as taking place from the beginning to the end of the economy herein revealed and declared to mankind. All is real. Whatever has come to pass has come topass actually as he said it; and whatever he says will come to pass, will, in like manner be actually and literally fulfilled. Concerning his great and glorious kingdom he leaves nothing to the judgments, opinions, or fancies of men; but requires them to believe what he has written, and to behave accordingly. Else the Scripture is an uncertain guide, an instrument which any individual, or school or party may convert to their respective or short-sighted or selfish ends, to the greater confusion and irregularity of this fallen world. What has been is our natural help to the understanding of what will be; for God's system of government is one and uniform, and analogy, according to the Divine word and providence, is the guide of life. If we leave this method of reasoning and interpretation for speculation and hypothesis; if, instead of inquiring how God has governed the world, in order to understand what he says of his future government of it, we resort to mere conjecture, however subtle and ingenious; if, instead of interpreting the prophetic by the historic Scriptures, and resolving them in to a common narrative of God's actual pealings with mankind, we inquire how God may be supposed to govern; or how, in our poor judgment, he would best govern; or what way of government would be most agreeable to the views of this or that party or school of theology or philosophy; or most in accordance with the learned critics and commentators who have exercised their ingenuity upon the subject; or most likely to subserve the supposed interests of particular learned bodies, or benevolent societies, or political projectors, or social reformers, or excited philanthrophists, or of secular civilization in general, the consequence must be an utter bewilderment and confusion of society, to the practical defeating of all the beneficent ends of the Revelations. Such bewilderment and confusion, I am compelled to believe, have already taken place, to a great extent, in the professedly Christian world; so that no subjects of human inquiry are now so much embarrassed, perplexed, uncertain, and distasteful to the generality, or so harassing and distressing to serious but untaught and undisciplined minds, as the subjects of the prophetic Scriptures. The faithful study of these highly important portions of the word of God, in opposition to the precepts of Christ, and in relinquishment of the blessing promised to such faithful study, is almost universally abandoned; and studies merely literary, critical, philosophical, speculative, which turn away the minds of men from the things that are to come, have usurped its place. The appalling, practical consequence has already, to a great extent, ensued, that Christian men, and ministers of the Gospel, instead of testifying the things of the kingdom of God to their dying fellow men, or doing what they ought to do, and could do, in causing the Gospel of the kingdom to be preached in all the world *for a witness* unto all nations, for the speedy ingathering of God's elect, are leaving this their specific and appropriate work, and are wasting much of their energies in merely secular pursuits, or upon delusive schemes of educating, reforming and reorganizing society with a view to its supposed development into a perfect state;—a result impossible but by the conversion of individual persons to Christ, *through the Gospel*;—a result, moreover, not contemplated by God during this age of discrimination and election, but only in that higher age, when he shall make all things new, 'and gather together all things in Christ.'

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER STREET, BOSTON, MASS.

JONAS MERRIAM, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, APRIL 16, 1856. VOLUME 3, NUMBER 35.

THE WORLD'S CRISIS,
PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF
JESUS CHRIST.

J. D. C. WHEELER, Printer, - - 167 Hanover St.

Terms of Subscription to be Paid IN ADVANCE.

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Five copies to one address for 6 months, -	4,50
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For the Crisis.

Signs of the End of the World.

By B. P. HILDRETH.

No. 3.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken." Has the sun been darkened according to the above prediction? I think it has. History records the fact, that the sun was darkened on the 19th of May, 1780, and that the moon, (although nearly at her full), did not give her light on the following night; and not only history, but living witnesses are even now able and ready to testify to the fact. The stars, (meteors) did fall like a shower, on the 13th of November, 1833, as thousands can now testify; so that I see nothing wanting to the fulfilment of the above prediction, except it be, the shaking of the powers of Heaven, which, if it were not performed by the moving of the stars from their places, then we must perhaps look to the future for it to be answered.

Paul, after describing the display of terror on Mount Sinai, says, Heb. 12: 26, 27; "Whose voice then shook the earth; but now He hath promised, saying, "yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things which are shaken, as of things that are made, that those things which cannot be shaken may remain." This will, doubtless be accomplished when "the heavens shall pass away with a great noise;" when "the earth also, and the works that are therein shall be burned up." All movable things will then be removed; and a "Kingdom that cannot be moved," will remain for the Messiah and all His holy ones.

"There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of Heaven shall be shaken," Luke 21: 25, 26. In 1816, there were seen nine opaque spots on the sun's disk, during the greatest part of the summer; so that vegetation suffered severely from cold. There was scarcely a day that could be called hot during the whole season. The moon has more than once been seen at the full, like "a globe of blood." Comets changing their places in the visible heavens, beside those falling to earth, have been frequent within the last fifty years. "The "distress of nations," may be seen by all who will take the trouble to consult the ordinary journals of the day. They are on the eve of a universal war; and distress and perplexity are likely to be perpetuated till the Lord shall come. Statesmen, politicians and merchants can discern a crisis ahead; and the disasters by sea, and the tornadoes, earthquakes, and inundations of rivers by land are appalling to the heart; and the loss of friends and property, both by sea and land, and fear of losing, and all other evidences of a near approximation toward the judgment, are sufficient to make "men's hearts fail them" with fear; that the powers of Heaven are soon to be shaken. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord," Joel 2: 28–30. In Acts 2nd ch., Peter expresses these things, and says they were to happen "in the last days," that the outpouring of the Spirit on the day of Pentecost was in fulfilment of this prophecy; and we have seen in our own land very many great and glorious revivals of religion; and they have more or less been progressing since the days of Luther; and we regard them as sure signs that the mystical body of Christ is coming up to the "measure of the stature of His fullness."

In 1825, I think,—there was seen the likeness of a bright and luminous rainbow, in the northwest, or near the sun's track, after sunset; and as we know that a rainbow is produced by the refractions of the sun on drops of water, and on the opposite side of the heavens to the sun, it could not be a natural rainbow; but all the colors, I think, were distinctly seen, and a considerable part of the form; but not a perfect semicircle.

In the summer of 1827, a portion of the Aurorea Borealis was seen to rise in the W. N. W., covering at first the space of ten degrees, at the bottom, and continue to shoot up like a glade of light, in the form of a pyramid, till it reached the zenith; and then stream towards the East like a comet, and taper off into the form of a sword; pointing to, and apparently nearly touching the eastern horizon; very nearly spanning the visible heavens. It continued for hours very bright, till about midnight it began to wane away; and in it appeared an innumerable multitude of wheels rolling over and over, in a dense smoke till it disappeared. I have ever regarded this as a sign of the end of the world; according to Acts 2: 19, "I will show *wonders* in heaven above, and *signs* in the earth beneath, blood and fire, and vapor of smoke." But it now seems to present more interest, (as it was in the form of a sword,) for the sword of Jehovah is about to be unsheathed in the same direction; and how long have the instruments of death been mounted on wheels, and rolling in smoke there, carrying desolation, ruin and death to thousands and tens of thousands of the human family.

In 1837, the northern lights assumed nearly a blood red color, and apparently extended over considerable more than half the globe; it was so bright that the snow was tinged with its reflections. In, or about 1838, (I write from memory, having no records,) the northern lights assumed an uncommon appearance. About eleven o'clock they seemed to part and become like fires, about as large as a common fireplace; and looked as though they were actually burning, apparently over half the globe; which vividly brought to mind the declaration of Peter, "The heavens being on fire, shall be dissolved." This answers the prediction, blood, and fire, and vapors of smoke; and as I have never seen any account of these signs in print; (though doubtless thousands witnessed them, or some of them,) I thought I would mention them as demonstrations of the truth of prophecy, and also as those very signs that God has graciously given us, to shew us our immediate approximation to the final End. We have seen "scoffers walking after their own lusts, and (literally) saying, "Where is the promise of His coming?" and when we shew them those promises, their answer is, "O they are figurative." But the Saviour says, "when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Did the redemption of the Jews draw nigh, when their Capitol was "compassed with armies?" And no one will dare to say, that the followers of Christ met their redemption at that time. But they explain all away; "they have eyes, but they see not; ears have they, but they hear not," and the mass is willingly ignorant, of the most startling predictions of the prophets. Tell them of these signs, their answer invariably is, "these things have always been." They are constantly affirming that Jesus said, "This generation shall not pass away, till all these things be fulfilled." But that generation did not see the sun darkened; nor the moon in blood; nor the falling stars; at least no historian gives us any account of these signs; though they tell us of many others that are not predicted by prophets, or by the Savior, and as no one received his redemption at that time, neither saw those signs, we must conclude that those signs were to be seen by some future generation, and that generation who should see them, would rejoice in the near view of their redemption, and would not wholly pass off the stage of life, till the Son of man should come in clouds of glory. Peter said, (relative to the coming of the thief,) "Lord speakest thou this parable to us? or even to all?" There were a few things that He told his disciples privately, but not generally; and the twelve Apostles were the recipients of His word, to be by them communicated to His Church in all ages; and His answer to that question was, "Blessed is that servant whom His Lord, when He cometh, shall find so doing;" (that is, watching.) The prophets, when speaking of a future event, often speak of it as this night, this time, this generation, this day, as though it were the *then* present time. Thus Moses, speaking in the name of God, when notifying the Israelites that they must take their passover lamb on the tenth day of the first month, and shut it up till the fortieth, and kill it in the evening, says: "For I will pass through the land of Egypt this night," meaning the night of the 14th, of which he had been speaking; and at that time it was fulfilled, Ex. 12: 12. So the tribulation spoken of by the Savior, Matt. 24: 21, was to be such as was not from the beginning of the world to this time. Here this time evidently means the time of those calamities; and not that present moment when He was speaking. So also, the answer to the penitent thief, "this day shalt thou be with me in Paradise." The petition was, "Lord, remember me, when thou comest into thy Kingdom! and the answer evidently refers to the day that He should enter His Kingdom. So, this generation refers to a future time, when all His signs should be seen; and never was there a time that I read of, when they were all seen, as they are and have been within the memory of some who are now the living witnesses of all these signs of the coming of Christ and the end of the world.

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These are truly "fearful sights, and great signs," though not from heaven. And all who can see them, must tremble at the natural consequences of them. Neither can I discover a better state of things in any other nation or country under Heaven. "They are all gone out of the way," and turn which way we will, the same signs stare us in the face; and we see the same heartlessness (with a few blessed exceptions) in the Churches. But "when they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape." They walk in darkness and know not whither they go; and what can we now expect, but that God will fulfil His words to His prophet. "I will bring distress upon men, that they shall walk like blind men; because they have sinned against the Lord. * * Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; for the whole land shall be devoured by the fire of His jealousy; for He shall make even a speedy riddance of all them that dwell in the land," Zeph. 1: 17, 18. O ye watchmen, ye see the sword coming, and now is your time to blow the trumpet, and warn the people, that their blood be not required at your hands. Children of the living God, make one more deep search into your hearts, and see that ye be in the faith; that ye love holiness for its own "intrinsic excellence." "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward, 2 John 8. And may the God of all grace who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect; and finally and speedily "present you faultless, before the presence of His glory with exceeding joy," for Jesus' sake, Amen.

For the Crisis.

The Seal of the Living God—The 144,000—The Everlasting Gospel—Fall of Babylon, and Third Angel's Message. Rev. 7th and 14th Chapters.

By I. T. SWEET.

No. 2.

The fall of Babylon and third angel's message follow the preaching of the everlasting gospel. Having shewn in my last the third angel's message to be in the days of the Great Tribulation, and the fall of Babylon to be the falling away of the Catholic Church, when she apostatized from or forsook the holy covenant, Dan. 11: 31–33; 2 Thess. 2: 3, we are led to the conclusion that the everlasting Gospel must have been preached by the angel flying in the midst of heaven some time previous to the 6th century; as it was about that time the fall of the Catholic Church was *completed*, although she had been falling some time previous to that. Let me repeat here, it is admitted by the Protestant Church that the Woman arrayed in scarlet, drunken with the blood of the saints, having "on her forehead a name written, Babylon the Great," is the Catholic Church. It is also admitted by all, that the Catholic Church was fallen when she became united with the Roman Government; and hence, when it is said Babylon has fallen, it is virtually saying the Church has fallen, has fallen, and is become the habitation of devils, &c. And hence we see a good reason why the people of God should be called out of her, that has become the hold of every foul spirit, and cage of every unclean and hateful bird. Had they remained in her, they would have partaken of her sins, and they would have worshipped the Beast, and his Image, and saved their lives. But they that did know their God, instructed the weak as the angel informed Daniel they would; "they that understand among the people shall instruct many, yet, they shall fall by flame, by sword, and captivity, even to the time of the end," viz., end of 1290 years; in which the mother of harlots shall satiate herself with the blood of the saints. And then what? O, then God's saints will be called to come out of her, says some good, but erring Bro.

I reply, if they have remained in her through her bloody reign of 1290 or 1260 years, it is out of place to bid them come out of her now, when she has lost her power to slay them. This would look as though they had never had the courage to raise the cry, while she was in power; but when her power is gone, or the dominion of the horn taken away, then they are to come out of her. Why? Because she has fallen from her exalted position; she has lost her power to slay the people of God; and she has become the habitation of devils, and hold of every foul spirit, &c. In the name of truth, I ask, what was she before her falling from this high position of reigning over the kings of the earth? Even admitting she has not the power to-day that she once had, yet the loss of this power cannot be her fall referred to in chs. 14 and 18, for it is evident that she becomes a habitation of devils, *in consequence of her fall;* whereas, she had previously been *the habitation of God through the Spirit*, but now the man of sin is revealed sitting in the temple of God, Eph. 2: 22. But I fear I shall dwell too long on this point. Enough has been said, no doubt, to satisfy every candid mind whose aim is truth, simple truth, in preference to man-made theories, that have no foundation in the word of God.

We now come to the subject of the everlasting Gospel, in connection with the Seal of the living God, and the number of those that were sealed. As the preaching of the everlasting Gospel is before the fall of Babylon, we conclude it is none other than the Gospel that Paul and the other Apostles preached; than which, says Paul, if an angel from heaven preach any other, let him be accursed, Gal. 1: 8. It is the Gospel of the everlasting covenant, Heb. 13: 20. The blood of the everlasting covenant, is "the blood of the New Testament which was shed for the remission of sins," Matt. 26: 28. The New Testament, or Covenant, is the everlasting Testament; for it supercedes the old one, which was done away in Christ. The old covenant was broken, but continued in force until Christ died, 2 Cor. 3: 13, 14. By referring to Heb. 8: 6; 13: 9; 15: 17; Col. 2: 14, it will be seen that the old covenant being done away, the new one is now in force. Through the death of our Lord Jesus by the shedding of his blood, the atonement is made for all them that believe; therefore, to preach the everlasting Gospel now, is to preach the glad tidings or good news of salvation by grace, through faith in the blood of the new and everlasting covenant, or testament.

But the angel says, "Fear God and give glory to Him; for the hour of his judgment is come;" and this is taken to prove that this message commenced in the last generation; because, it is said, this could not be true in any other generation.

Here is the whole strength of this argument for the fall of Babylon and third angel's message in the 19th century. I pledge myself to meet this objection before I close; but we wish now to pursue the subject of the everlasting Gospel and Seal of the living God. The everlasting Gospel is the Gospel that the Apostles preached, or it is another. If it is another, then, says Paul, let him that preaches it, be accursed.

Well, you say, we admit, it began to be preached in the Apostles' days; or even in the days of Abraham.

Let us now refer to the Seal of the living God, ch. 7: 2; "And I saw an angel ascending from the East, having the seal of the living God; and he cried to the four angels to whom it was given to hurt the earth and the sea, saying, hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God in their foreheads, and I heard the number of them that were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."

The book of Revelation is a prophecy of events to transpire in the Gospel dispensation. Proof—ch. 4: 1. Now one thing is certain; this angel ascending from the East, having the seal of the living God, must have commenced his mission before the servants of God were sealed. Yes, you say, that is freely admitted. Well, now we shall shew from the sure testimony, that his work did not commence in the 19th century, as some have affirmed; but the sealing of God's servants is an operation effected by the reception of the truth, in the love of it, viz., believing the everlasting Gospel. When we have shewn when and where this work commenced, we have found the time and place of the ascension of this class of messengers; for this agent represents a class of messengers as we learn by his own words; he uses the plural pronouns, "we" and "our," "till *we* have sealed the servants of *our* God, in their foreheads." Now, Brother Paul, we wish to know if any of God's servants were sealed in your days. O yes, "now he which establisheth us with you in Christ, and hath anointed us is God; who hath also sealed us; and given the earnest of the Spirit in our hearts," 2 Cor. 1: 21, 22. Again; "That we should be to the praise of his glory, who first trusted"—first fruit in Christ. "In whom ye also trusted." When? "After that ye heard the word of truth, the Gospel of your salvation; in whom, also, after that ye believed, ye were SEALED with that Holy Spirit of Promise," Eph. 1: 12, 13. Again: "And grieve not the Holy Spirit of God, whereby ye are SEALED, unto the day of redemption," Eph. 4: 30.

But some one may say, this does not seal the saints of God in their foreheads; for it has been contended that this agent is a literal angel, that comes at the day of wrath, and seals the servants of God in their foreheads, after the events spoken of in ch. 6: 14–17, when the kings of the earth and the great and the rich men, call for the mountains and rocks, to fall on them; "for the great day of his wrath has come." Well, let us turn to the 9th ch. of Rev. We find here that under the sounding of the fifth trumpet and under the first woe, there comes out of the bottomless pit

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JONAS MERRIAM, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, APRIL 16, 1856. VOLUME 3, NUMBER 35.

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For the Crisis.

Signs of the End of the World.

BY B. P. HILDRETH.

No. 3.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken." Has the sun been darkened according to the above prediction? I think it has. History records the fact, that the sun was darkened on the 19th of May, 1780, and that the moon, (although nearly at her full), did not give her light on the following night; and not only history, but living witnesses are even now able and ready to testify to the fact. The stars, (meteors) did fall like a shower, on the 13th of November, 1833, as thousands can now testify; so that I see nothing wanting to the fulfilment of the above prediction, except it be, the shaking of the powers of Heaven, which, if it were not performed by the moving of the stars from their places, then we must perhaps look to the future for it to be answered.

Paul, after describing the display of terror on Mount Sinai, says, Heb. 12: 26, 27; "Whose voice then shook the earth; but now He hath promised, saying, "yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things which are shaken, as of things that are made, that those things which cannot be shaken may remain." This will, doubtless be accomplished when "the heavens shall pass away with a great noise;" when "the earth also, and the works that are therein shall be burned up." All movable things will then be removed; and a "Kingdom that cannot be moved," will remain for the Messiah and all His holy ones.

"There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of Heaven shall be shaken," Luke 21: 25, 26. In 1816, there were seen nine opaque spots on the sun's disk, during the greatest part of the summer; so that vegetation suffered severely from cold. There was scarcely a day that could be called hot during the whole season. The moon has more than once been seen at the full, like "a globe of blood." Comets changing their places in the visible heavens, beside those falling to earth, have been frequent within the last fifty years. "The "distress of nations," may be seen by all who will take the trouble to consult the ordinary journals of the day. They are on the eve of a universal war; and distress and perplexity are likely to be perpetuated till the Lord shall come. Statesmen, politicians and merchants can discern a crisis ahead; and the disasters by sea, and the tornadoes, earthquakes, and inundations of rivers by land are appalling to the heart; and the loss of friends and property, both by sea and land, and fear of losing, and all other evidences of a near approximation toward the judgment, are sufficient to make "men's hearts fail them" with fear; that the powers of Heaven are soon to be shaken. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord," Joel 2: 28–30. In Acts 2nd ch., Peter expresses these things, and says they were to happen "in the last days," that the outpouring of the Spirit on the day of Pentecost was in fulfilment of this prophecy; and we have seen in our own land very many great and glorious revivals of religion; and they have more or less been progressing since the days of Luther; and we regard them as sure signs that the mystical body of Christ is coming up to the "measure of the stature of His fullness."

In 1825, I think,—there was seen the likeness of a bright and luminous rainbow, in the northwest, or near the sun's track, after sunset; and as we know that a rainbow is produced by the refractions of the sun on drops of water, and on the opposite side of the heavens to the sun, it could not be a natural rainbow; but all the colors, I think, were distinctly seen, and a considerable part of the form; but not a perfect semicircle.

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The foregoing signs were given us in mercy, by a spirit and record of inspiration, and we are fully convinced that they are forerunners of the end of the world. But direct inspiration is not always necessary to show us signals and presages of coming destruction; and it is seldom that cities or nations are laid in ruins, without some prognostic of such an event; nor is it difficult to discern when they are tending towards the period of dissolution. The decay of vital godliness, the disregard of inspired truth, the laxity of religious and virtuous principles, and the upspringing of licentiousness and contempt of holy things, are sure symptoms of sickness in the body politic; and may be as clearly discerned as any token in the natural body. And can we not discover the signals of distress under which our own nation groans? Is there not venality and corruption, avarice and profusion, pride and presumption, seen in all ranks and classes among us? The great want of benevolence, the ardent and unparalleled love of money; luxury and profaneness, gambling and dissoluteness in upper classes; and the debasing sins of drunkenness, vulgarity and debauchery in lower life; the daring insolence of thieves, robbers and murderers in defiance of both the law and its penalty! All these have long been precursors of a consumptive state of body.

Thus the body is diseased; "the whole head is sick, and the whole heart faint." And now we may expect a collapse; for the damning sin of necromancy, enchantment, and witchcraft, is rife all over the land; like so many spots of putrefaction on a natural body. And can the whole fraternity of medical talent save this poor distressed country? O my Father, it was the great curse of the Jews that "they knew not the time, of their visitation." And will this indeed be our case? "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" But O the degeneracy, depravity, stupidity, bribery, blasphemy, persecution, perjury, malice and unbelief, that abound in the land, prove that "Evil men and seducers wax worse and worse, deceiving and being deceived." Thus the disease is taking a malignant form, and we do deplore the state of our country; the factions, divisions, and riotous violations of law and justice, now seem to convulse the body like spasms cramping the natural body, which is often a prelude to the speedy extinction of life.

These are truly "fearful sights, and great signs," though not from heaven. And all who can see them, must tremble at the natural consequences of them. Neither can I discover a better state of things in any other nation or country under Heaven. "They are all gone out of the way," and turn which way we will, the same signs stare us in the face; and we see the same heartlessness (with a few blessed exceptions) in the Churches. But "when they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape." They walk in darkness and know not whither they go; and what can we now expect, but that God will fulfil His words to His prophet. "I will bring distress upon men, that they shall walk like blind men; because they have sinned against the Lord. * * Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; for the whole land shall be devoured by the fire of His jealousy; for He shall make even a speedy riddance of all them that dwell in the land," Zeph. 1: 17, 18. O ye watchmen, ye see the sword coming, and now is your time to blow the trumpet, and warn the people, that their blood be not required at your hands. Children of the living God, make one more deep search into your hearts, and see that ye be in the faith; that ye love holiness for its own "intrinsic excellence." "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward, 2 John 8. And may the God of all grace who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect; and finally and speedily "present you faultless, before the presence of His glory with exceeding joy," for Jesus' sake, Amen.

For the Crisis.

The Seal of the Living God—The 144,000—The Everlasting Gospel—Fall of Babylon, and Third Angel's Message. Rev. 7th and 14th Chapters.

BY I. T. SWEET.

No. 2.

The fall of Babylon and third angel's message follow the preaching of the everlasting gospel. Having shewn in my last the third angel's message to be in the days of the Great Tribulation, and the fall of Babylon to be the falling away of the Catholic Church, when she apostatized from or forsook the holy covenant, Dan. 11: 31–33; 2 Thess. 2: 3, we are led to the conclusion that the everlasting Gospel must have been preached by the angel flying in the midst of heaven some time previous to the 6th century; as it was about that time the fall of the Catholic Church was *completed*, although she had been falling some time previous to that. Let me repeat here, it is admitted by the Protestant Church that the Woman arrayed in scarlet, drunken with the blood of the saints, having "on her forehead a name written, Babylon the Great," is the Catholic Church. It is also admitted by all, that the Catholic Church was fallen when she became united with the Roman Government; and hence, when it is said Babylon has fallen, it is virtually saying the Church has fallen, has fallen, and is become the habitation of devils, &c. And hence we see a good reason why the people of God should be called out of her, that has become the hold of every foul spirit, and cage of every unclean and hateful bird. Had they remained in her, they would have partaken of her sins, and they would have worshipped the Beast, and his Image, and saved their lives. But they that did know their God, instructed the weak as the angel informed Daniel they would; "they that understand among the people shall instruct many, yet, they shall fall by flame, by sword, and captivity, even to the time of the end," viz., end of 1290 years; in which the mother of harlots shall satiate herself with the blood of the saints. And then what? O, then God's saints will be called to come out of her, says some good, but erring Bro.

I reply, if they have remained in her through her bloody reign of 1290 or 1260 years, it is out of place to bid them come out of her now, when she has lost her power to slay them. This would look as though they had never had the courage to raise the cry, while she was in power; but when her power is gone, or the dominion of the horn taken away, then they are to come out of her. Why? Because she has fallen from her exalted position; she has lost her power to slay the people of God; and she has become the habitation of devils, and hold of every foul spirit, &c. In the name of truth, I ask, what was she before her falling from this high position of reigning over the kings of the earth? Even admitting she has not the power to-day that she once had, yet the loss of this power cannot be her fall referred to in chs. 14 and 18, for it is evident that she becomes a habitation of devils, *in consequence of her fall;* whereas, she had previously been *the habitation of God through the Spirit*, but now the man of sin is revealed sitting in the temple of God, Eph. 2: 22. But I fear I shall dwell too long on this point. Enough has been said, no doubt, to satisfy every candid mind whose aim is truth, simple truth, in preference to man-made theories, that have no foundation in the word of God.

We now come to the subject of the everlasting Gospel, in connection with the Seal of the living God, and the number of those that were sealed. As the preaching of the everlasting Gospel is before the fall of Babylon, we conclude it is none other than the Gospel that Paul and the other Apostles preached; than which, says Paul, if an angel from heaven preach any other, let him be accursed, Gal. 1: 8. It is the Gospel of the everlasting covenant, Heb. 13: 20. The blood of the everlasting covenant, is "the blood of the New Testament which was shed for the remission of sins," Matt. 26: 28. The New Testament, or Covenant, is the everlasting Testament; for it supercedes the old one, which was done away in Christ. The old covenant was broken, but continued in force until Christ died, 2 Cor. 3: 13, 14. By referring to Heb. 8: 6; 13: 9; 15: 17; Col. 2: 14, it will be seen that the old covenant being done away, the new one is now in force. Through the death of our Lord Jesus by the shedding of his blood, the atonement is made for all them that believe; therefore, to preach the everlasting Gospel now, is to preach the glad tidings or good news of salvation by grace, through faith in the blood of the new and everlasting covenant, or testament.

But the angel says, "Fear God and give glory to Him; for the hour of his judgment is come;" and this is taken to prove that this message commenced in the last generation; because, it is said, this could not be true in any other generation.

Here is the whole strength of this argument for the fall of Babylon and third angel's message in the 19th century. I pledge myself to meet this objection before I close; but we wish now to pursue the subject of the everlasting Gospel and Seal of the living God. The everlasting Gospel is the Gospel that the Apostles preached, or it is another. If it is another, then, says Paul, let him that preaches it, be accursed.

Well, you say, we admit, it began to be preached in the Apostles' days; or even in the days of Abraham.

Let us now refer to the Seal of the living God, ch. 7: 2; "And I saw an angel ascending from the East, having the seal of the living God; and he cried to the four angels to whom it was given to hurt the earth and the sea, saying, hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God in their foreheads, and I heard the number of them that were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."

The book of Revelation is a prophecy of events to transpire in the Gospel dispensation. Proof—ch. 4: 1. Now one thing is certain; this angel ascending from the East, having the seal of the living God, must have commenced his mission before the servants of God were sealed. Yes, you say, that is freely admitted. Well, now we shall shew from the sure testimony, that his work did not commence in the 19th century, as some have affirmed; but the sealing of God's servants is an operation effected by the reception of the truth, in the love of it, viz., believing the everlasting Gospel. When we have shewn when and where this work commenced, we have found the time and place of the ascension of this class of messengers; for this agent represents a class of messengers as we learn by his own words; he uses the plural pronouns, "we" and "our," "till *we* have sealed the servants of *our* God, in their foreheads." Now, Brother Paul, we wish to know if any of God's servants were sealed in your days. O yes, "now he which establisheth us with you in Christ, and hath anointed us is God; who hath also sealed us; and given the earnest of the Spirit in our hearts," 2 Cor. 1: 21, 22. Again; "That we should be to the praise of his glory, who first trusted"—first fruit in Christ. "In whom ye also trusted." When? "After that ye heard the word of truth, the Gospel of your salvation; in whom, also, after that ye believed, ye were SEALED with that Holy Spirit of Promise," Eph. 1: 12, 13. Again: "And grieve not the Holy Spirit of God, whereby ye are SEALED, unto the day of redemption," Eph. 4: 30.

But some one may say, this does not seal the saints of God in their foreheads; for it has been contended that this agent is a literal angel, that comes at the day of wrath, and seals the servants of God in their foreheads, after the events spoken of in ch. 6: 14–17, when the kings of the earth and the great and the rich men, call for the mountains and rocks, to fall on them; "for the great day of his wrath has come." Well, let us turn to the 9th ch. of Rev. We find here that under the sounding of the fifth trumpet and under the first woe, there comes out of [illegible]

a smoke; and out of the smoke locusts upon the earth; "and unto them is given power as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, but only those men that have not the seal of God in their foreheads." There were some then that had the SEAL of God in their foreheads, and they were an exception to those that should be hurt by these symbolic scorpions, which represent the Saracen armies. Read "The Grand Crisis or the Lord soon to Come," by F. H. B., pp. 299, 300, and you will see the fulfilment of this Prophecy. Also Gibbon. pp. 288, 290. This is enough to shew that the messengers having the Seal of the living God, had sealed some of God's servants some 1200 years before the day of wrath. And although the first verses of ch. 7 contain a record of events that John saw in vision, after being brought down through the scenery of the six seals to the day of God's wrath, yet it by no means follows that this is the order in which the events shall transpire The expression, "After these things," signifies after he had seen these things, there was another series of events presented to his mind, commencing with four angels holding the four winds, and an angel is seen ascending from the east, having the seal of the living God, to seal his servants in their foreheads. As we have shewn that some of God's servants were thus sealed as early as the sixth century, we know that the ascension of this angel from the east can be none other than the same class of agents that sealed the same class of servants in the first century. We have before shewn by reference to Eph. 1: 12, 13, and 4: 30; 2 Cor. 1: 21, 22, that the servants of God were sealed with the Holy Spirit of promise, after that they believed the word of truth, the Gospel of their salvation. And this Gospel was first preached by the Apostles in the east in Jerusalem. We now ask the following questions:

What is the seal of the living God?

Ans. The Holy Spirit, Eph. 1: 12, 13; and 4: 30.

Who first received it after Jesus?

Ans. The Apostles, that was in the Gospel dispensation; then the Apostles are the class of messengers symbolized by the angel having the seal of the living God. But this angel is seen ascending from the east, he is not in the midst of heaven, as in ch. 14: 6; and as the day begins when the Sun ascends from the east, so this angel represents a class of messengers beginning in the east, with the message that ushers in the Gospel day, and seals those as the servants of God, that believe it.

Now, we ask, who first preached the Gospel in this dispensation; with the Holy Ghost sent down from heaven?

Ans. The Apostles, Acts 2: 1, 4.

Did those that believed it receive the Holy Spirit of promise, which is the seal of the living God?

Ans. They did, Acts 2: 38.

To be continued.

For the Crisis.

Letter from Bro. A. E. Howden.

Bristol, Vt., April 8, 1856.

Bro. Merriam:—Although I am a stranger to you, I feel it a privilege to write a few lines, in behalf of the *Crisis*. I thank the Giver of every good and perfect gift, that I am not deprived the privilege of receiving and perusing its contents; for it is like cold water to the thirsty soul. Bro. Burnham's remarks in our last, respecting the *Crisis*, are worthy to be noticed. It is truly what the flock of God needs in this trying hour. Yes; we want meat in due season; I trust the Brn. and Srs. will not let this pass unnoticed, but will lend a helping hand, ever having in mind that we who possess this world's goods must give an account of our stewardship here.

The cause of God in this place is very low, and iniquity abounds, while the love of many is waxing cold. There have been many things to divide and distract the little flock in Bristol; but, praise be to God, there are a precious few that have not denied the faith, who are strong in the belief that the end of all things is at hand. My prayer to God is, that He will unite the little flock in this place. Let us be faithful a little longer, ever taking the Bible for our guide. "For yet a little while, and he that shall come will come, and will not tarry." A. E. Howden.

Truth, to the Christian, is like the refreshing shower, which, when Nature is drying and drooping, makes it to lift its desponding head and wear a beautiful and joyous garb. J. D. C. W.

The World's Crisis.

BOSTON, APRIL 16, 1856.

☞ In consequence of the recent change in our locality, and also a change of Clerks, there have been some mistakes made in crediting money received for the *Old Debt* of the *Crisis*. We have rectified those mistakes in this week's paper.

For the Crisis.

Devouring Fire.

By J. Dimmick.

"*Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?*" Isa. 33: 14.

This text is generally resorted to, as one of the strong holds in support of the doctrine of eternal torment. Let us examine and ascertain whether it does, in fact, afford that support. To my mind it does not—but it sustains a doctrine quite the reverse. The prophet, throughout several successive chapters in the vicinity of the text, is foreshowing the reign of Christ, in His coming Kingdom on the earth, the blessings that He will then bestow upon his people, and the judgment He will inflict upon His enemies; and in the context, it is expressly declared that the wicked shall be burned as thorns in the fire—and that their breath as fire shall devour them—so that even sinners in Zion, the hypocrites, shall be afraid from what He hath done—hence the reason of the inquiry in the text, "who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings?" As much as to say, who among us, that belong to the Church, and profess to love God, shall dwell with Him, seeing His judgment and fiery indignation will devour the adversaries—and that without regard to profession. That this inquiry is in relation to God, is evident from the several verses immediately following the text, which are a direct answer to the question, who shall dwell with devouring fire? &c.

The answer is, the righteous—they shall dwell on high—that is, dwell with God; for it had just before been said, it was He who dwelleth on high—they shall see the king in His beauty—the Lord is our king He will save us. Does not this response, then, show that this is the true reference—namely, that it is God, that is meant by the devouring fire. In fact, "our God is a consuming fire," consequently, everlasting burnings—and He will consume the wicked by the breath of His mouth, and shall destroy them with the brightness of his coming. Otherwise, if this devouring fire and everlasting burnings mean an eternal hell fire, then will there be no answer attached to the question, as to who will dwell in it, unless it be, that the righteous will; for they are the only ones named in the reply, as being dwellers in the fire of the text—and who would think of fixing on the righteous as fit subjects for eternal burnings? Nevertheless, this is the unavoidable result, from such an interpretation—and besides, to call devouring fire eternal torment, is a contradiction of terms. To devour, is to destroy, annihilate. Thus there is, evidently, an absurdity in applying any other meaning to the text than that these burnings specified therein, represent God in His judgment—that notwithstanding, He is a devouring fire, He is only so to the wicked. He is not so to the righteous, they, the latter, can and will dwell with him, as their Lord and king in perfect safety. He is ever their defence—a wall of fire round about them, and a glory in their midst. He dwelt in the burning bush without consuming it—and because he changeth not, therefore are the sons of Jacob not consumed—consequently the text teaches no such doctrine as never ending torment—it neither asserts, or implies that the wicked will be so punished, or even that there is a place for such punishment—but on the contrary, it does say, in the connection, that they shall be burned and devoured—and in accordance thereto, does the text plainly imply the destruction of the wicked—that they "shall be punished with everlasting destruction, from the presence of the Lord, and the glory of his power."

Vermillionville, Ill.

For the Crisis.

Letter from Br. S. M. Tatro.

Collinsville, March 14, 1856.

Bro. Merriam:—I feel to praise God for the *Crisis*; for it is a medium through which we can hear from our dear Brn. and Sisters of like precious faith. O praise God—it does my soul good to take up the *Crisis* and read the letters it contains from my dear Brethren and Sisters, as they tell of their joys and sorrows, hopes and fears, and their determination to see the end of the race. And I believe we may expect the end is nigh, even at the door. Yes, praise God, the Lord himself shall descend from heaven soon, and that same Jesus shall come again in like manner as He went up. It will not be a spiritual coming, no; it will be that same Jesus. Yes, that same identical Jesus that hung on the cross. He is coming back to earth, and when He comes, He will come to establish peace—to set up His everlasting kingdom, and to release the wayworn pilgrim from his sufferings. O Brn. and Srs., let us look up and hold up our heads, for our redemption draweth nigh. It is but little in the distance. The signs that were to precede his coming are mostly in the past. Do we believe the Bible? If we do, we must believe that our redemption is at hand. O, dear Brethren and Sisters, look abroad on the earth, see in what confusion the earth appears. When, I ask, was it in such confusion as at the present time? I think the world is in just the condition that the Bible says it will be in, just prior to the coming of our Lord and Master.

May the Lord help us to have our loins girt about with truth, that we may be able to stand when the world is on fire, and the wicked are calling for rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne.

I would say for the encouragement of Sister Cordelia A. Robinson, as she has expressed a desire to hear from the Brethren and sisters with whom she was acquainted at the East, that we keep up our prayer-meetings as usual, and depend upon it, dear Sister, though you are missed in our little praying circles, you are not forgotten. You are remembered at the throne of grace, that God may bless you in your far Western home, and make you useful in His cause. O may you be the means of winning souls to Christ. We often think and speak of you as being deprived of the privilege of meeting with those of like precious faith, and enjoying their society. But glory be to heaven's king, the day is not far distant, when, if faithful, you will meet an innumerable company of like precious faith, where parting will never come.

Finally, Brethren and Sisters, let us endure a little longer. Though the battle may wax hotter and hotter, it will soon be over. The Lord will soon give us a discharge from the warfare, if we are faithful a little longer. O come, Lord Jesus, and come quickly.

From your unworthy Bro., waiting for redemption, Samuel M. Tatro.

For the Crisis.

Letter from Br. C. Goodrich.

Pleasant Valley, Ct., April 12, '56.

Bro. Merriam:—Permit me to say a few words through the *Crisis*, by way of exhortation to the little Church of God scattered abroad. Dear Brn. and Srs., be of good cheer, behold the King cometh with ten thousand of his saints, to take vengeance on thine enemies, and to destroy them that corrupt the earth. You have long cried for deliverance, your cries have entered the ears of the Almighty; the earth will soon shake, already its premonitory throes are felt, the heavens will soon be folded together as a vesture, and the retinue of God's shining ones will be commissioned to gather the redeemed host; and then those that now sleep in the cold, damp ground, together with those who have been buried beneath old ocean's briny billows, will come forth. Soon, very soon—the sound of the seventh angel's trumpet will be heard, and then will follow the declaration, "the Kingdoms of this world are become the Kingdoms of our Lord, and of his Christ, and he shall reign forever and forever." Then shall the redeemed of the Lord come to "Mount Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Let the last trumpet sound, O Lord, and let thy sorrowing, sighing, groaning, weeping, weary, tempted, tried and way-worn Church enter that country where sighing shall cease, where tears shall be ended, and where pain shall be no more felt! O let the requiem of death and the devil be sung by the immortal choir, and let the host of God's suffering ones be gathered to chant his praises in an earth renewed, is my prayer; and not only mine, but the prayers of a Church that is groaning within themselves, waiting for the adoption, to wit, the redemption of the body Come, then, dear fellow pilgrim, let us fight on, fight manfully the good fight of faith a little longer, and then we shall get our discharge from the army, and take a crown of life. May the Lord help us all to be faithful, is the prayer of thy Bro. in tribulation,

C. Goodrich.

For the Crisis.

The Future World.

By M. A. Cotton.

That this earth, in its present state, is to pass away, and a future world, a glorious restitution to follow, is clearly taught in the Holy Scriptures.

The contrast between earth in its present condition, and earth restored, as taught, is very striking.

Here, we have sickness, sorrow and death, bloodshed, famine and pestilence; cold winds and scorching heat; disappointments and cruel mockings. *There*, health shall bloom on every countenance, joy fill every bosom, life flow through every vein, and invigorate every frame.

"All the precious stones in the crowns of kings, and in the cabinet of museums, are the scattered fragments of that explosion which sin kindled in ancient Paradise, now strewn over the earth, and buried frequently in its depths; relics in short, of its magnificence, and memorials of its catastrophe. In that future world, these precious stones shall be exhibited in all their pristine glory; in masses, not in minute fragments; brilliant and pure, not dimmed and shaded. Ruby rocks and quarried diamonds shall be there. Its floors shall be emeralds, and its dome shall be like sapphire; and its high altar the Son of God, "the Pearl of great price," from which shall ascend perpetual incense, and around which shall rise, as from innumerable hosts, a hurricane of praise forever. The very dust shall be of diamond, and the meanest thing where all is magnificent shall be gold. Its soil shall be ever fresh and fragrant as the rose; its sky around like the rainbow, and over it all flowered with stars; and its distant hills shall be forever alive with light, darkness shall flee away from it like a doubt before the truth of God, and no night shall draw its sable curtains over earth's head. All space shall be full of Deity, the stars shall be the Scriptures of the sky, and the light of the Sun of Righteousness the Apocalypse of all. All sounds shall be harmony, and all mysteries light; the universe itself shall be a glorious hymn, and worlds the words in which it is written; and pine-forests and palm-groves, the lichen and green fern, and the giant oak, and hill-tops visited all night with troops of stars, shall overflow with the light of love, and life, and glory, and all so pure that snow would stain and dew defile them. A new and yet more glorious Genesis shall come upon our world. This poor earth, for six thousand years a vast sarcophagus, shall recover more than Eden life and beauty after its baptism of fire." It shall be

"A cathedral boundless as our wonder,
Whose quenchless lamp the sun and moon supply;
Its choir the winds and waves, its organ thunder,
Its dome the sky."

For the Crisis.

The Pilgrims.

By Julia L.

I saw a little company assembled on a day of holy rest. They seemed like pilgrims, and I knew they had met to talk of their journey, and of the place of their destination. I thought they were weary, and sad, but when they recounted their joys and sorrows, I observed that their blessings far out-weighed their trials, and a solemn joy o'erspread their countenances, as they told of the rich reward they hoped to gain at the end of their pilgrimage.

It was not toward California's rich mines that they were wending their way, nor were they seeking worldly honors or fame. O no! They had bidden adieu to the fancied pleasures they had once so eagerly pursued, and were earnestly seeking enduring joys. They had heard of a better land, where a glorious king—even Jesus, should reign, and there was one who stood before them and talked of the beauty and Majesty of the Kingdom and of the holy throng that should be gathered from every nation and clime—their sufferings ended and their trials all o'er. He told of the prophets and patriarchs who had long slept in the dust of the earth, but who had secured an interest in the heavenly inheritance, and would awaken from their long slumbers to live eternally.

Did not our hearts burn within us while he talked of the new Jerusalem—the pure rivers of life—the golden harps and the songs of the blest? And when we were exhorted to secure a fitness for a participation in the joys of the redeemed—to gird on the Gospel armor and endure hardness as good soldiers—to watch and pray always—when we were assured that the toil would be brief—that sorrow and sighing, oppression and strife would soon be ended—did we not inwardly resolve to meekly bear the cross, and be willing and obedient servants of the Lord? Shall we be faint or be discouraged when we are almost in sight of the prize? Shall we not, rather, serve the Lord with new engagedness, and joyfully press forward toward the land of promise, looking for and loving the appearing of Jesus?

"Let us hail the joyful season,
Let us hail the dawning ray;
When the Lord appears, there's reason
To expect a glorious day;
At his presence,
Gloom and darkness flee away."

April 7, 1856.

For the Crisis.

Letter from Bro. J. Browe.

Newark, April 13, '56

Bro. Merriam:—The Church in Newark has responded nobly to the suggestion of Bro. E. Burnham in favor and behalf of the *Crisis*. His short and pithy article was read to the Brethren and Sisters, and a proposition was made at once by Bro. Lyle, that a 10 cent collection should be taken up after the manner of the M. E. Church, which proposition he backed up by his example, which was promptly followed by others, so that there has been put in my hands the sum of nearly $6.00 which I gladly and with joyful heart, hasten to send you, hoping that it will tend to cheer and encourage a faithful servant of God and his Church in his arduous labors, and to stimulate others to do likewise; so that the old debt may be paid, and the best paper in the land (at least for the waiting ones) be relieved from its embarrassment. Now let the various Churches through the country that are looking for the Lord, and are interested in the *Crisis*, as a free medium of light and encouragement to the little flock, set apart a day—say the first Sunday in May—and take up a collection for the above object, and there is good reason to believe we shall all have the gratification of seeing the good work accomplished, and the *Crisis* set FREE.

Yours, looking for the redemption of the true Israel, and sudden destruction of those who are now beginning to cry peace and safety after war and tumult,

J. Browe.

Truth.

By John Milton.

Truth, indeed, came once into the world with her Divine Master, and was a perfect shape, and most glorious to look on; but when he ascended, and his apostles after him were laid asleep, then straight arose a wicked race of deceivers, who, as that story goes of the Egyptian Typhon with his conspirators, how they dealt with the good Osiris, took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of Truth, such as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down gathering up, limb by limb, still as they could find them. We have not yet found them all! nor ever shall do, till her Master's second coming; he shall bring together every joint and member, and mould them into an immortal feature of loveliness and perfection.—*Cyclopedia of English Literature. Vol. 1., p.* 400.

Bro. Merriam:—I was struck with the beauty of the above, and if you think it worthy a place in the *Crisis*, please insert it. M. A. Cotton.

For the Crisis.

Gems of Truth.

Selected by William Shepherd.

The Church.

"Protestants do not understand by the Church the body of professed Christians, but the true body of Christ. The true Church may attain its highest state of spiritual excellence in the midst of the general defection of the external body. This will probably be realized in a remarkable manner when Christ comes to judgment. He may hardly find faith on the earth, as it was hard to find during the tenth century, but believers, who shall *then* be *looking* for the coming of the Lord, *may be standing at an elevation which the Church has never yet reached.*

It is a natural consequence that the Church which is the body of the Lord, and out of which there is no salvation—is not any society whatever governed by men, and of which human decisions and a written constitution rule the admission, the conditions, the extent. The true Church is solely the communion of all those who have Jesus Christ for their Head, His word for their rule, His spirit for the principle of life. In vain would a pope, bishop, even synods, presbyteries, councils of Churches disown the members of this body, and excommunicate them; they are the Church, because they are of Christ. 'I believe in the communion of saints.'

"Here, then, are two important principles. The first is, that Christ and His word are the only absolute authorities for the Christian. The second is, that the relation of the saved soul with Christ, is an *immediate* relationship. No *human* mediation is necessary to establish and maintain it.

"It is a fundamental principle of the blessed Gospel that nothing which is external—nothing which can give or take from man, constitutes the communion of the soul with God, or salvation; the communion proceeds solely from the act by which the soul without any intervening object attaches itself to Jesus Christ, by means of justifying faith.

"Christian faith rests on Christ, Christian hope is derived from union to Christ. This union to Christ is the ground of the believer's justification, sanctification and redemption."

Truth and Error.

"Truth courts investigation, but error shrinks from scrutiny. Truth fears no evil from the most rigid examination, but error always fears the consequences. Truth is immutable and will stand criticism. Truth, like its glorious Author, is eternal and will continue to exist when all things earthly fail, while error will be swept away with the refuge of lies. The more you examine truth, like gold, the brighter it shines. Truth is not tarnished by inspection, but discovers more splendor. Any system which shrinks from scrutiny, discovers corruption in its premises, and is unworthy of an intelligent man."

Wrong will be Righted.

"It would seem that nothing can permanently flourish which is founded in a radical principle of wrong. Kingdoms may be conquered, nations trodden under foot, and for a brief period it may seem that force is triumphant over right, but there is a worm in the chaplet of glory acquired by such means which will soon cause it to wither and die. There is a natural, irresistible tendency in everything deranged by violence, to come to its right place either by a speedy reaction, or by going round in a circle, and ending where it begun. It would seem that truth alone, is everlasting, and that nothing can permanently endure which is founded in wrong, or hostile to virtue."

Dependence on God.

"Our dependence on God is such, that we are obliged not only to do everything for His sake, but also to seek from Him the power so to do; and this happy necessity of having recourse to Him in all our wants, instead of being grievous to us, should be our greatest consolation. What a happiness it is, that we are allowed to speak to Him with confidence, to open our hearts and hold familiar converse with Him by prayer."

God's Long-suffering.—Were there but eight, only eight saved? There were thousands, millions sought. Nor is it justice to God to forget how long a period of patience, and preaching, and warning, and compassion, preceded that dreadful deluge. Long before the lightning flashed from angry heavens; long before thunders rolled along dissolving skies; long before the clouds rained down death; long before the floor and solid pavement of this earth, under the prodigious agencies at work, broke up, like the deck of a leaking ship, and the waters rushed from below, to meet the waters from above, and sink a guilty world; long before the time when the ark floated away by tower and town, and those crowded hill-tops, where frantic groups had clustered, and amid prayers and curses, and shrieks and shouts, hung out their signals of distress—very long before this, God had been calling an impenitent world to repentance. Had they no warning in Noah's preaching? Was there nothing to alarm them in the very sight of the ark as story rose upon story; and nothing in the sound of those ceaseless hammers to waken all but the dead? It was not till mercy's arm grew weary ringing the warning bell, that, to use the words of my text, God "poured out his fury" on them. I appeal to the story of this awful judgment. True, for forty days it rained incessantly, and for one hundred and fifty days more "the waters prevailed on the earth;" but while the period of God's justice is reckoned by days, the period of his long-suffering was drawn out into years; and there was a truce of one hundred and twenty years between the first stroke of the bell and the first crash of the thunder. Noah grew gray preaching repentance. The ark stood useless for years, a huge laughing-stock for the scoffer's wit; it stood till it was covered with the marks of age, and its builders with the contempt of the world; and many a sneer had those men to bear, as, pointing to the serene heavens above and an empty ark below, the question was put, "Where is the promise of his coming!" Most patient God! Then, as now, thou wert slow to punish—"waiting to be gracious." Guthrie.

☞ An article in our last commencing thus:—"A letter from a peasant," &c., should have been placed in connection with the news from Sweden.

For the Crisis.

Obituaries.

Died in St. Thomas, W. I., Dec. 19, 1855, of the yellow fever, Charles W., only son of Capt. Warren G. and Julia A. Currier, aged 5 years and 5 months.

The night previous to the death of this little martyr to the grim monster, Death, he broke the solemn stillness of the death chamber, and and sung in sweetest strains:

"We're going to the land,
The land of pure delight,
Where the sky is ever clear,
And the sun is ever bright.
Where the gentle zephyrs play,
All laden with perfume,
Where the grass is ever green,
And the flowers are in bloom."

The next day he appeared for some time unconscious, when opening his eyes, and gazing on his mother, who stood beside the bed of her only son, the voice of little Charley fell in dying accents for the last time on his mother's ear, in the following words: "Good-bye—good-bye—good-bye." He then sung, as he calmly and serenely gathered up his feet in death—

"Go forth to meet your Lord."

Little Charley now sleeps in Jesus, waiting the voice of the Archangel and the trump of God, then he shall awake and sing with all the blood-besprinkled band:

"Where the sky is ever clear,
And the sun is ever bright."

May every little boy and girl that hears this read, prepare to meet dear little Charley Currier.

The tyrant, still triumphing in his indiscriminate ravages, plunges his fatal dart into the heart of Charles's mother, and now we have to record the death of Sister Julia A. Currier, wife of Capt. W. Currier, and daughter of Sister Crane, of Warehouse Point, Ct.

Sister C. died of the yellow fever on the 15th day of Jan., 1856, in the Isle of St. Thomas, aged 42 years. She leaves a husband, an only daughter, and a mother, to mourn her loss. As we are again and again called to notice the death and also attend the funerals of so many of those who are of like precious faith, and have fondly cherished the hope that we should long ere this have been with the Saviour, who is the brightness of His Fathers glory and the express image of His person, our hearts are sad, and we are led to cry out from the depths of our souls:

"How long shall death the tyrant reign,
And triumph o'er the just;
While the rich blood of martyr's slain,
Lies mingled with the dust?"

Little did we think when on a visit at the pilgrim's home of Sister Currier on the 8th and 9th of May, 1855, that we should ever be called to announce the death of this kind mother and her little boy. Well, the mother and the child are taken away, and a husband and little daughter and the aged mother now feel deeply the loss. The last words she ever uttered when informed she was dying, were:

"Praise the Lord!"

So our friends and loved ones are falling around; one after another is taken away. We shall see their faces and hear their voices no more until our long absent Lord returns.

"Then they new rising from the tomb,
With brighter lustre far shall shine;
Revive with ever-during bloom,
Safe from diseases and decline."

May the blessing of God rest on the lonely companion, the little daughter, and the aged and widowed mother, is the prayer of my heart, Amen. S. S. Brewer.

Lawrence, Mass, April 7, 1856.

Bro. Merriam:—I write the following notice by request:

Died in Mount Holley, Vt., March 17th, 1856, in the 37th year of her age, Sr. Nancy A Cheney, wife of Bro. Thomas A. Cheney. Her disease was consumption; she suffered from ill health for a number of years.

Sr. C. was converted when quite young, and joined the M. E. Church; where she remained a consistent member, until the soul-stirring theme of the Savior's immediate coming was preached in Mount Holley by Bro. S. H. Shipman, in '42. Since that time she has been a constant believer in the Advent doctrine. A short time previous to her death, while conversing with a neighboring Bro., he remarked to her, "then you, like Paul, have a desire to depart and be with Christ." She replied, "yes; but I shall not be with him now; I shall lie in the grave until he comes; and then I shall be with him." She has left a husband and three children with other friends, to mourn the loss of an affectionate companion, and kind and loving mother. She exhorted them in her last moments to be ready to meet her, saying, "I shall not remain in the grave long." O may God give grace to the afflicted family to bear with *Christian* meekness, their severe bereavement.

Her funeral sermon was preached by Bro. Willard Dow, from 2 Tim. 4: 7, 8, (a text of her selecting) to a large and attentive congregation.

"Farewell sister, thou has left us,
And thy loss we deeply feel;
Though 'tis death that has bereft us,
God can all our sorrows heal."

Solomon E. Spaulding.

Died. At West Poland, Me., April the 2d, Lizzie T. Howard, daughter of Elder L. L. and S. Howard, aged 3 months and 13 days.

"The Lord gave and the Lord hath taken away, blessed be the name of the Lord," Job 1: 21. H. J. Hayes.

Lawrence, Mass., April, 1st.

Fell asleep in Jesus in this place, Israel P. James, on the 24th of March, aged 24 years. During his sickness, which was of a pulmonary nature, he was never heard to murmur or complain. Patient and resigned, he waited in calm submission the moment the enemy should close his eyes, and he should lie down and rise not till the heavens be no more. He should not awake, nor be raised out of his sleep;" believing that then they that dwell in the dust shall "awake and sing," when the earth shall cast out her dead.

Thus the monster Death has severed the tender ties of affection that entwine around the tendrils of a mother's heart, and she weeps, but not in hope forlorn.

The writer attended the funeral, and endeavored to comfort the weeping friends with words of Holy writ.

On Lord's day a sermon was preached in the chapel in this place by Eld. A Ross, from these words: "Thou destroyest the hope of man," Job xiv: 19. His remains were carried for interment to Stanstead, C. E., there to sleep till God though the great Life-giver shall send immortality walking through the portals of the gloomy grave. Even so, come, Lord Jesus. Amen. S. S. Brewer.

P. S. Will the Advent *Herald* please, at the solicitation of friends, insert the above?

The above was misplaced, or it would have been inserted before.

Interesting Missionary Intelligence.—*Henthada* and *Toungoo*—The Karen department of the Henthada mission has never been in so encouraging a condition as at the present time. An interest has been awakened in several places, and "quite a large number are beginning to worship God through Christ." Nearly twenty young men are laboring as assistants. Favorable indications also exist among the Burman population.

A chapel has been erected and a teacher planted half a day's walk farther from Toungoo than any that have existed previously. During a recent tour, Mr. Whitaker was received everywhere with the greatest enthusiasm. Many followed his train from village to village. "In leaving a village," he says, "it seems as though I was compelled to shake a thousand hands before I can get fairly clear of the chapel, and they are strung all along the path, waiting with hands extended for the first half mile, and by the time we get half way to the next village, we begin to meet the inhabitants of the next parish, coming to pay their respects." Mr. Bennett adds, "The work of grace in Toungoo is wonderful, and it seems a pity that the means should be so inadequate to the work."

A most interesting account is given of the spirit which characterizes the Karen preachers. They are indefatigable in their labors, and unceasing in their efforts to diffuse the gospel among their countrymen. San Quala gives a list of eleven churches founded by him, containing 637 members. There are twenty-eight churches connected with the Toungoo mission, embracing a total of 1880 members. In more than forty villages chapels have been built, and the villagers profess to believe in Christ.

Total Destruction of Gerrish Market by Fire—*Loss quarter of a Million—Buildings Crushed by Falling Walls—The Steam Engine at Work.*—At one o'clock on Saturday, the six story brick building on the corner of Portland and Sudbury Streets, extending to Friend Street, was discovered to be on fire in the upper stories. The wind was strong, added to which the portion of the building on fire was filled with inflammable material, causing the flames to spread with great rapidity. It was at first believed that the lower parts of the building would be saved, but gradually story after story was destroyed until the whole building was a mass of ruins, the falling of the walls in various directions preventing the firemen from having a hand-to-hand encounter with the flames. The dense smoke of the fire was seen for a great distance in the country, and engines from all quarters soon reached the city, including the departments of Cambridge, Charlestown, Roxbury and many other places. At about two o'clock, the steam fire engine, Miles Greenwood, which on that day had been reported by Chief Engineer Smith, as in a working condition, was ordered to the fire by Mayor Rice, and reached Haymarket Square, where it was placed and soon commenced to throw two powerful streams upon the fire, thus liberating most of the hand engines for the protection of the adjoining property, which, at one time, was in great danger.

The Market was erected some four years since by Mr. George W. Gerrish, and probably cost from $75,000 to $100,000. It was insured to the amount of $40,000, a policy of $10,000 having expired a few days since.—*Boston Traveller.*

Fearful Mortality in Southern Russia.—A correspondent of the Austrian *Gazette* states—and the report is confirmed by similar statements in other German papers—that typhus fever is making terrible havoc in Southern Russia.

Among the troops and militia stationed at Odessa and vicinity it rages with frightful mortality, and is spreading among the population to such an extent that all the hospitals and many private dwellings are filled with the sick, of whom a vast number die daily. More than twenty thousand soldiers are in the hospitals, and thousands have already died. Among the victims there were in one week twelve army surgeons and four physicians, of whom two were Americans, who had made preparations to return home.

In the city proper some fifteen hundred families are plunged into the deepest poverty, and commitees have been appointed to supply them with food, clothing and fuel; even among the better classes great distress prevails, and the desire for peace is universal. Not only Odessa, but all Southern Russia, in the vicinity of the seat of war, is decimated by this frightful scourge. Baktschiserai, Simpheropol, Cherson, and particularly Nicolaieff, are almost depopulated. Bessarabia is likewise threatened with a visitation of the disease The number of victims up to the latest dates was estimated at not less than 100,000.

The Bible in Newspaper Form.—A meeting was held in New York a few days since to consider the expediency of printing the Bible in newspaper form. Mr. Solomon Jenner presided, and addresses were made by a number of clergymen. It is proposed to print portions of the Scriptures in newspaper form for gratuitous circulation among the lowest and poorest classes. It is hoped that by this means many persons who would otherwise never read the Scriptures may be brought to a knowledge of their truths. Measures are being taken to raise a fund to defray the expenses of the movement.

New Orleans, April 12.—Advices from Galveston of the 8th represent the Indian depredations in Northern Mexico as continuing without abatement. Col. Senaqua had surprised a camp of the Lipans; killed 40 of the Indians and taken 200 prisoners.

Accounts from Illinois represent the coming wheat harvest as likely to be as good as the last, and much larger than ever harvested in the country. The snow within sixty days is estimated to have been worth ten millions of dollars.

The Christian Register says:—It is calculated that the clergy cost the United States six millions of dollars annually; the criminals nineteen millions; the lawyers eighty-five millions; tobacco forty millions, and rum one hundred millions.

Another Fillibuster Excitement in New York—*Sailing of the Orizaba for San Juan with Recruits for Walker—Arrests—New York* April 9.—Three men were seized yesterday on board the steamer Orizaba, as she was about sailing for San Juan, Nicaragua, charged with organizing a body of armed men to proceed to Nicaragua, to fight against the Republic of Costa Rica. The scene presented on the departure of the steamer was one of considerable excitement and interest, the United States Assistant District Attorney and his assistants having been partly carried down the bay in the steamer. The shouting at this moment was terrific; it was anticipated Mr, Joachimson was destined to take a trip to San Juan. In the meantime, however, word had been sent to the commander of the Revenue Cutter not to permit the departure of the steamer until the Marshal was satisfied.

The Orizaba lay to when in the stream, and the Marshal went out to her in a boat and arrested C. C. Hicks, J. C. Hemmich and John Kingsley; the others were not to be found. The three were taken before Commissioner Stilwell, and by him committed for examination. The bail of Hicks was fixed at $2500, and the other two at $1500 each. The Orizaba was permitted to proceed. It is said that the recuiting party to which the accused belonged, were from Baltimore. Their alleged leader was among those who escaped.

The Orizaba had some five hundred passengers, and of these over three hundred were unquestionably bound for General Walker's army.

Monster Steamships.—The new stamship Adriatic, which was launched at New York Monday is said to be the largest steamer in the world. The only vessel that at present approaches her size is the Persia, and she will only be exceeded by the Leviathan, now building in Glasgow, whose dimensions and tunnage are something fabulous. She is 350 feet in length, 50 feet breadth of beam, 33 feet in depth, and 4,200 tuns measurement. Her hull is divided by water tight bulk-heads. Her entire cost will probably be not far from a million of dollars.

The immense English steamer which is now building at Glasgow is 680 feet long, and will carry 600 first class passengers, and 1800 second class, and 10,000 troops with field equipments. She registers 23,000 tuns with capacity for coal in addition of from 12,000 to 14,000 tuns. She will have seven masts and ten boilers. In addition to an ample complement of boats, she will carry no less than eight small screw steamers, each 110 feet in length, placed four on each side of the vessel, with which she will land and embark both passengers and cargo.

Persecution in Tuscany.—We learn from Italy that the persecution of the native Protestants in Tuscany has re-commenced. We confess we were not prepared for the statement of our correspondent, that ten thousand persons have, on the admisson of the Government authorities, left the Romish Church. And yet other intimations run in the same direction. The supplement to the Austrian Concordat, published the other day, recommends on very flimsy pretexts, greater stringency in the prohibition of heretical books in Italy than in Austria. We suspect the real reason for this is concealed, and only makes itself apparent in the more outspoken persecutions of the Protestants at Pontedera. Who shall measure the depth or the velocity of this under current of feeling which has set in against the Church of Rome, even within the boundaries of "the seat of the Beast?"

The Bible Free in Turkey.—We take pleasure in recording the following significant incident:

A box of New Testaments in Turkish, that were to be shipped at Thessalonia, were recently sent from the Bible depot in Constantinople to the custom-house. As they were books, some copies had to be sent to the government censor to be examined before they could pass. They soon came back with the government seal on the first blank leaf, authorizing their free circulation in Turkey.

Tornado.—Philadelphia, April 13. A tornado last night unroofed 150 houses in different sections of the city, but there was no loss of life so far as heard from. Two large brick churches and three factories in Kensington were unroofed. The large boiler house of the Franklin Iron Works, 150 feet long, was totally demolished. The Trenton railroad depot at Kensington, was partially unroofed. The western telegraph lines are all down, and it will require two or three days to get them again in working order.

Further Account of the Tornado at Philadelphia and vicinity—*Life Lost—Cars Blown off the Track.*—Philadelphia, April 14. Accounts from towns in the vicinity of this city give additional information of the ravages of the tornado.

A lady was killed at West Chester by a shutter, while she was endeavoring to close the blinds. Innumerable dwellings and barns have been unroofed in every direction.

A train of loaded freight cars, standing near the depot of the Pennsylvania Railroad, in West Philadelphia, was blown from the track. Ten loaded cars on the Reading road were driven an hundred yards from the place where they were left, and five of the number blown off the track.

Damage by Wind.—The squall on Saturday night did considerable damage in Brooklyn. The scaffolding of the new Church, in President street, was blown down, and several houses unroofed.

Meteor.—*Belfast, (Me.,) April* 11.—At nine o'clock this morning, a large meteor fell to the south of Belfast, shaking the buildings in this city, and was distinctly heard in Rockland and neighboring towns. The noise resembled the explosion of a powder mill. It is not known where it fell.

Destructive Storm in Ohio.—Cleveland, April 14. The storm of Saturday night did great damage along the line of the Cleveland and Pittsburg Railroad. A Church and 15 houses were demolished at Alliance, and one man killed. A large number of trees were blown across the track between Salem and Damascus, and much other damage was done.

Nicaraguan Affairs.—The Herald's Washington correspondent says:

"It is true that the French and English squadron contemplate interfering in the Central American war, if the assertion of a distinguished foreign Minister, who ought to know, is to be believed"

FOREIGN NEWS.

Four Days Later from Europe.

Arrival of Steamship Washington.

New York, April 13.—The steamer Washington, from Southampton, March 26, arrived at this port at 7 o'clock this morning, bringing Liverpool dates of 24th, and London 25th.

The peace treaty was not signed. Matters at the Paris conference were not so harmonious, owing to difficulties interposed by Prussia. Peace, however, is considered substantially certain.

According to the London *Times*, the cause of the difficulties at the Paris conference, was a demand put forth by the Prussian plenipotentiaries to be admitted to sign the treaty of peace on the same footing, and in the same character as if Prussia had been a party to the alliance throughout. It is said that Russia supports Prussia in these pretensions. This took place at the meeting of the 22d. Another meeting was held on the 24th, but nothing of its deliberations had transpired. The opinions that the conference would ultimately resolve itself into an European congress is strongly believed.

The *Times's* Crimean correspondent says the war party still cherish hopes that the negotiations may break down. It may suit the French to make concessions, but it ought not to suit us. They doubtless consider they have done enough for honor and glory, and to revenge the reverses of 1812; moreover, they cannot afford war as England can, and their army, however numerous on paper, is dwindling sadly; scurvy and fever is playing havoc in its ranks. The mortality is stated to be 120 per day, and frequently more.

The allies had commenced the demolition of the enclosure lines around Sebastopol.

Ismael Pacha is increasing the army of Anatolia. His adversary, Gen. Mouravieff has reinforcements via. Caspian Sea and Tiflis.

The city of Parma has been again laid under siege, owing to frequent disturbances and assassinations. The government had also become greatly alarmed, owing to the cattle murrain, said to be spreading all over the continent.

Sir Hyde Parker, commander of the English naval forces in the East Indies, died at Davenport, on the 21st of March.

Sir Henry Pottinger died at Malta, March 18th.

Advices from Hamburgh state that Commodore Watson had declared Liban and all the Russian ports in the Baltic, in a state of blockade.

Advices from Persia state that Dost Mahommed has taken possession of Candapar, and Persian troops were marching against him.

A telegraphic despatch from Jassy states that a courier, who was the bearer of a formal demand for a union of the principalities, addressed to Count Walowski, had been arrested at Czernowitz.

Advices from Nicolaieff state that a commission had arrived there from St. Petersburg on March 4, and immediately commenced operation for the abandonment of that place as a military depot. It was stated it would be declared a free port.

THREE DAYS LATER.

Arrival of the Cambria.

Halifax, April 14.—The Royal Mail steamship Cambria, Capt. Douglass, from Liverpool on Saturday, 29th ult., arrived at this port en route for Boston, this forenoon.

The news is three days later than that received by the Washington, but presents no feature of decided importance.

The difficulties reported to have presented themselves in the Peace Conferences, just prior to the Washington's departure, are understood to have been removed, and it is confidently expected that the treaty of peace would be signed in a few days.

The Peace Conferences.—It seems to have been fully expected that the labors of the Conferences would be brought to a close on the night of the 22d ult., and that the treaty of peace would be signed so that it might be officially announced on Sunday morning the 23d, simultaneously with the celebration of the *Te Deum* in thanksgiving for the birth of the Imperial Prince. "The effect," says the Paris correspondent of the London *Times*, "would have been fine—while the solemn strain was pealing beneath the roofs of every Cathedral in France, that the thunder of cannon should announce the consummation of the work of peace." The Emperor, it is said, was so certain that the treaty would be signed, that he had given orders for the illuminations in the ministerial offices; and on the authority of other supposed to be well informed parties, it was affirmed that the business of the session of the conferences on Saturday would hardly be more than affixing signatures and shaking hands. But these predictions were not realized. The *Times* correspondent writing on Sunday evening, says:

"Difficulties have arisen which I hope are not unsurmountable, but which may take time to remove. That time is felt to be very precious in every respect, and not least in a financial point of view. Indeed, the loss incurred is considerable in men as well as money. Typhus is raging in the army, and the expense incurred by 14 or 15 days' unnecessary delay in the Crimea, is calculated for the English at about 20,000,000f., for the French about 15,000,000f. Our armistice expires on the 31st, and it is denied, though I can hardly credit the denial, that it will be renewed; but even if it be renewed, an act of indiscretion on the part of a general officer, of a diplomatic agent, or even of inferior persons, may add new complications, as if there were not enough already. You will agree with me that the cause must be a serious one indeed which would justify so much loss.

The Pacific—The British Admiralty, in response to an appeal addressed to them through the London *Times*, had despatched two steamers, the Desperate and Tartarus, in search of the missing Pacific. The *Times* remarks:

"The chance of success is very remote. The true course of action is neither to give way to exultation nor despondency, but to bend every nerve to the discharge of a solemn duty. The assistance which we now send would have been sent in any case, but we must not lose sight of the fact that our Transatlantic friends despatched an expedition in search of our missing countrymen in the Polar Seas. Such facts as these are far better evidence of the real sentiments that prevail among the great masses of the two communities than the noisy brawling of stump orators.

Italy.—It is stated in our telegraphic summary, the city of Parma, had been laid under siege. The immediate cause was an atrocious attempt to assassinate Gaetano Bordi, Auditor of War, as he was walking in the street. He was stabbed in the back by an unknown hand, and his life was in great danger. The assassin fled, and could not be arrested.

Russia.—Letters from St. Petersburg announce that after conclusion of peace, conferences will be held to examine and discuss plans of reform in commercial policy. The journey of the Emperor into Poland is postponed until his coronation. There are indications of bad feeling between Russia and Austria.

The Peace Conference.—Paris, Friday night. No doubt seems to be entertained that the treaty of peace will be signed early in Easter week.

Some surprise is felt in the department that 140,000 more recruits should be demanded for the army, as last year.

There is some talk, however, of a powerful force being sent into Africa, to complete the entire subjugation of the native tribes.

The French portion, too, of the army of occupation in Turkey, will not be less than 40,000 effectives.

The Peace Conference.—The Peace Congress met again Thursday, 27th ult. All the members were present. The deliberations were reported important. The treaty of peace, it is confidently believed, would be signed on Saturday, March 29th.

Lord Clarendon earnestly resisted Prussia's claims, and insisted that she should only adhere to the treaty of 1840, which was signed without her participation in making it.

The *Times* correspondence says that "Clarendon prevailed in his motion, and that an arrangement is come to that the Allies shall sign one protocol, and that a second shall be drawn up, which Prussia and the Allies shall sign jointly. A committee is now occupied in the "reduction" of both protocols. The only delay, supposing no accident occurs, can be in properly framing these protocols."

The armistice is not formally prolonged, but telegraphic instructions are sent not to renew hostilities without express orders.

Austria.—The differences between Austria and Rome, relating to the proposed conference to interpret the Concordat, have been mutually arranged.

A very bad feeling is exhibited by Russia and Prussia towards Austria; exhibiting itself in numerous small matters.

France.—The papers continue to publish shoals of congratulatory addresses.

A review of 100,000 men will be held at Paris, and celebrate the signing of the treaty of peace. The review is nominally as a compliment to Count Orloff, the only soldier of the Plenipotentiaries.

Among rumors prevalent, one is, that the Emperors of Russia and Austria have respectively promised to visit Paris soon after the conclusion of peace.

Six thousand French have embarked at Marseilles for the Crimea, probably to supply sick vacancies.

Napoleon determines to send an extensive expedition of colonization to Madagascar. England does not oppose.

APPOINTMENTS.

The Lord willing Bro. John Couch will preach in the Free Chapel, corner of Lowell and Causeway Streets, Boston, Mass. the *fourth* Sabbath in May.

The Lord willing, Brn. S. G. Mathewson, and Edwin Burnham will meet with the Church at Waldo Hall, Worcester, Mass., the *first* Sabbath in May, and commence a series of meetings to be continued through the evenings of the following week and over the *second* Sabbath.

If time continue and the Lord will, I will meet the Brn. and friends as follows:
At Freeport, Sunday, May 4.
West Falmouth, Sunday, May 11.
Brunswick, Sunday, May 18.
Durham, (Parker's school-house) Sunday, May 25. R. R. York.

The Lord willing, I will preach at Lawrence, Mass., on Sunday, April 20.
Edwin Burnham.

Br. John Couch will preach at Lawrence, Mass., on Sunday, April 27.
F. Flanders.

Eld. D. T. Taylor will preach in Waterloo, Vt., Sunday, April 20.
Champlain, N. Y., Sunday April 27.
Friends will address me at Rouse's Point, Clinton Co., N. Y., till May 20.
D. T. Taylor.

Eld. J. Turner will preach in Salem, Mass., Sundays, April 20 and 27.
Br. Partridge, May 4 and 11.
T. Hardy.

The Lord willing, I will preach at Portland Me., on Sunday April 20.
A Ross.

The Lord willing, I will meet with the Church at Portsmouth, N. H., Sundays April 20 and 27. S. S. Brewer.

Notice of the New England Mission Tent.—Those wishing for Tent-Meetings in Illinois, Iowa, or Wisconsin, this Spring, will please write to myself or Br. W. Pratt, at this place. P. B Morgan.

Moline, Ill. Feb. 28, 1856.

Conference.—If time continue, a Conference will be held in West Brattleboro', Vt., to commence the *second* day of May and continue over the Sabbath. The meeting will be at the Hall of the Melrose Seminary, which has been rented for a permanent place to hold meetings. We are desirous of commencing our meetings by holding a Conferance, so that the way may be opened for Preachers that have the truth.

We invite all our Brethren and Sisters who love the coming of the Lord, and other truths connected with that event.

I am requested to ask Brn. E. Burnham, S. Mathewson and H. Pratt to attend the meeting, and as many more of God's ministers as the Lord may send.

We wish the above named Brn. to inform us through the *Crisis* whether they will come.
D. W. Miller.

Notices.

BOOKS FOR SALE AT THIS OFFICE.

We call attention to the following valuable works:—

Voice of the Church, by D. T. Taylor. Price $1 single, $9 per dozen. Postage 17 cents.

A Treatise on the 24th and 25th chapters of Matthew, by I. C. Wellcome. Price 33 cts. postage 6 cts.

Works of John Cumming of London:
Benedictions of the Blessed Life, 75 cts.
The Church before the Flood, 75 cts.
Lectures on the Apocalypse, 1 series, 75 cts.
" " 2 series, 75 cts.
Signs of the Times, 75 cts.
The End, 75 cts.
Lectures on Romanism, $1.
The Tent and the Altar, 75 cts.
Church Debts, 50 cts.

THE SCRIPTURE DOCTRINE OF

FUTURE PUNISHMENT.

By H. H. Dobney,

Baptist Minister, of England.

Fourth Edition.

WITH AN APPENDIX ON

THE STATE OF THE DEAD,

By John Milton,

Author of "Paradise Lost."

1 Vol. 12 Mo., 310 Pages. Price 75 Cents.

This is one of the most important works ever issued upon this solemn subject. Clear, forcible, and sometimes eloquent in his language, the author surveys the whole field, and presents his arguments and examines objections with the facility of "a workman that needeth not to be ashamed." The style is calm and Christian, a rare excellence in a controversial work. The Universalist, the skeptic, and the infidel, will find here that while the truths they hold are admitted in all their force, yet the reasonableness of revelation and the retribution therein revealed cannot be denied. And the believer in the doctrine of the Eternal agony of the multitudes of the Lost, will find that objections to that opinion exist in the word of God, no less serious than those which arise from the calm consideration of the subject in the light of human reason.

Let all obtain and read this work with care, and we shall await with confidence the verdict of the candid and unprejudiced.

The volume is an elegant 12mo., and contains besides the views of the poet Milton, who, with Luther, Tindale, Bishop Law and Archbishop Whately, defends the doctrine of *unconsciousness in death.*

It will be sent by mail, post-paid, on receipt of the price, 75 cents.

For sale at the *Crisis* office, Boston; P. Richardson, 177 8th Avenue, New York; George T. Adams, 167 Hanover St., Boston, Mass.

The Laodicean Church or the Judgment Age, 3 cts.

The following from the pen of Eld. Z. Campbell:

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

Age of Gospel Light. Price 10 cts.

Materialism Scriptural—or, The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

Pauline Theology,	15 cts. single,		$10 per 100	
The Old Paths,	18 "	"	12 "	"
State of the Dead, by Milton,	5 "	"	3 "	"
Intermediate State, by Grew,	5 "	"	3 "	"
Future Punishment, by Grew,	2 "	"	1 "	"
Scripture Tract,	3 "	"	1,50	"
The Church not in Darkness,	5 "	"	3 "	"
The Three Worlds,	5 "	"	3 "	"
The Last Days,	5 "	"	3 "	"
Voice of Warning,	5 "	"	3 "	"
New Heavens and Earth,	5 "	"	3 "	"
Outline of the Coast of Man,	3 "	"	1,50	"

The Destiny of the Wicked, 3 cts.

Book of Seven Seals, 3 cts.

Seven Seals, 3 cts.

Dr. Decker's pamphlet on the 2300 Days. Price, singly 10 cts; per dozen, 50 cts.

Bible *vs.* Tradition, 75.

Dobney on Future Punishment, 75 cts.

☞ Bro. Brewer's Hymn Book, called "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown; 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

"Wellcome's Treatise on Matt., 24th and 25th chapters.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."
"D. T. Taylor."

Dec. 11th, 1855.

For sale by J. M. Fairchild & Co., New York city, 109 Nassau St.; P. B. Morgan, Moline, Ill.; and by H. L. Hastings, Peace Dale, R. I. Price 33cts. Postage, 6 cts.

BUSINESS ITEMS.

Br. Miles Grant's P. O. address is Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

Br. S. G. Mathewson's P O address is Bakersville, Conn.

Br. F. H. Berick's Post Office address is Union Mills, Indiana.

Br. J. T. Ongley's P. O. address is Waterloo, Seneca Co., N. Y.

Br. Wm. Jackson's P. O. address is Berlin, Washington Co., Vt.

Br. W. S. Campbell's P. O. address is Dubuqe, Iowa; family P. O. is New Britain, Ct.

Bro. C. Goodrich's P. O. address is, Pleasant Valley, Conn.

Bro. D. Dole: There is but one book entitled, "The Voice of the Church."

Cash Receipts.

Z Grovier, M A Cotton, R Taylor, J C Wheeler, J S Davis, A Barton, T N Magee, C H Pike, S K Partridge, M Austin, D W Frye, J Wilhite, M A Wilkins, E Bemis, E Small, D S Bachelor, R Sloan, H Leach, T White, L Flint, A Cudworth, R Wakefield, $1 each.

R E Dunlap, H B Sevey, W Hardy & Brown J Brooks, J Leighton, H N Patten, S Whitney, A Friend, 50 cents each.

Dr. A Decker $5, E R Morton $10, J Richardson 51 cts.

For the Old Debt of the Crisis—A R Howden $1, Fielder Converse $5, C G Miller 25 cts, M Hobart $5, Julia Dodge $1, Brn. in Pawling $1, Brn. in Portsmouth $10,50, Brn. in Newark, N. J., $6.

Whole amount of the Debt, $200,00
Amount paid in on the Old Debt, 101,29
Amount still due, 98,71

For the Crisis.

How many Dispensations are presented in Scripture?

Four—The Patriarchal ,the dispensation of the Law, the dispensation of the Gospel, and the dispensation of the fulness of times. These are illustrated by Exekiel's vision of the waters that issued out of the sanctuary. The amount of truth given in the Patriarchal dispensation, is comparable to the first measurement of the waters, which was up to the ankles, and so on. The dispensation of the fulness of times, will be a river to swim in, that cannot be passed over; spoken of again, as the "Times of Restitution," in which God "will gather together in one all things in Christ both which are in Heaven and which are on earth; even in Him."

The law is the letter and killeth—the Gospel and Spirit give life.

What is meant by the fulness of times?

All the truth, all the curse, all the blèsings of the past will come down into the fourth dispensation, as the waters of a river small in their beginnings, increase, deepen and widen till they arrive at their fulness, which fulness is made up of all the waters of the river from their beginnings. All the promises made to the Patriarchs will be fulfilled; all the curse of the law executed upon those who are under the law; all the blessings of the Gospel or fulness of the Spirit bestowed upon those who are under grace or have the Spirit.

Where are we in this river? Near the close of the third, or dispensation of the Gospel, waiting for the latter rain, or "refreshing from the presence of the Lord," to prepare us to be presented as a chaste virgin unto Christ. In the days of the voice of the seventh angel, which warns us of events that will come when the seventh angel shall have sounded. The seventh is the last, and it is also the Trump of God when the dead shall be raised incorruptible, and we shall be changed. Then shall the kingdoms of this world become our Lord's and His Christs. When the Nobleman returns, having received the kingdom and reckons with His servants. Hence commences the day of reckoniug, the day of judgment, for Christ judges "the quick and the dead at His appearing and Kingdom." Then commences the seventh day or Millennium, the day of redemption of the purchased possession; which work, I learn from Scripture, is progressive. The literal Zion, (a fort at Jerusalem—"the castle of Zion which is the city of David,") as well as the spiritual (outcast, Zion that no man seeketh after; whose speech shall be low out of the dust, &c.) shall be saved fist." For the Lord shall visit Ariel, the city where David dwelt with thunder and with earthquake and great noise, with storm and tempest, and the flame of devouring fire And the multitude of all the nations that fight against Ariel, and that distress her, shall be as a dream of night vision, &c., so shall the multitude of all the nations be, that fight against mount Zion," Isaiah 29: 6,-8, which is also treated upon by Zech. 14: 3-5. "Then shall the Lord go forth and fight against those nations as when He fought in the day of battle—ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah." How did the Lord fight in the day of battle? The 83d Ps. gives us some intimation of it, "keep not thou silence, O God; hold not thy peace and be not still, O God. For lo, thine enemies make a tumult; and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy *hidden ones*. They have consulted together with one consent; they are confederate against thee; The tabernacles of Edom (Esau) and the Ishmaelites of Moab, and the Hagarenes; Gebal, Ammon and Ameleh; the Philistines, with the inhabitants of Tyre; Assur is also joined with them; they have helped the children of Lot. Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook Kison: which perished at Endor; they became as dung for the earth. Make their nobles like Oreb, and Zeeb; yea all their princes as Zebah and as Zalmunna: who said let us take to ourselves the houses of God in possession. O my God make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire, so persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame; *that they may seek thy name, O Lord.*" Isaiah treats upon the same subject—10: 20-26, "and it shall come to pass in that day, that the *remnant* of Israel, and such as are escaped of the house of Jacob shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness. For the Lord God of Hosts shall make a consumption; even determined in the midst of all the land. Therefore thus saith the Lord God of Hosts, O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a *very little while* and the indignation shall cease, and mine anger in their destruction. And the Lord of Hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb; and as His rod was upon the sea, so shall he lift it up after the manner of Egypt."

How did the Lord do unto the Midianites? He raised up Gideon and selected an army of three hundred from ten thousand, and sent them forth with a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And when they had surrounded the camp of the Midianites in the night time, in the beginning of the middle watch, they blew the trumpets, brake the pitchers and cried, "the sword of the Lord and of Gideon." "And the Lord set every man's sword against his fellow, even throughout all the host." "When the report of Gideon's victory reached the Israelites they took their weapons and pursued their enemies, and overtook them in a certain valley encompassed with torrents, a place where these could not get over, so they surrounded them, and slew them all with their kings, Oreb and Zeeb." *Josephus.* "And Gideon came to Jordan and passed over, he, and the three hundred men that were with him, faint, yet pursuing." They took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host, about 15,000. The whole number were about 120,000. On enquiry, Gideon found that Zebah and Zalmunna were the murderers of his brethren. And he said, "as the Lord liveth, if ye had saved them alive, I would not slay you." And he said unto Jetha, his *first-born*, "Up, and slay them." "Execute the judgment written, this honor have all the saints," or first born.

What is the "purchased posfession" promised to the people of God? Ultimately the whole earth. "The meek shall inherit the earth." When speaking of the children of Israel by the prophet Ezekiel, the Lord says: "My tabernacle shall be with them, yea, I will be their God and they shall be my people." Rev. 21: 3, "Behold the tabernacle of God is with men, and He will dwell with them." Again, Ezek. 37: 26, "and I will set my Sanctuary in the midst of them forever more." What is the difference between Tabernacle and Sanctuary? Whatsoever things were written aforetime were written for our learning." From the many texts written, we learn that both mean a dwelling place for the Lord to manifest His glory. He first walked with the children of Jesus in a tent and in a tabernacle," 1 Sam. 7: 6.

Afterward Solomon built him an house. David says to Solomon, 1 Chron. 28: 10, "Take heed now; for the Lord hath chosen thee to build an house for the Sanctuary; be strong and do it." According to David in Ps. 78: 34, the land of Canaan is the Sanctuary. And He brought them to the border of His sanctuary even to this mountain, which His right hand purchased. His saints are His Sanctuary. Ps. 114: 1, 2. When Israel went out of Egypt—Judah was His Sanctuary." Heaven is the height of His Sanctuary, Ps 102: 19. Dan. 8: 14, "Unto 2300 days shall the Sanctuary be cleansed." This was the one Daniel was so much interested about—the land on which the temple or house was built—the house in which his people had worshipped and the Lord had manifested His glory, and which was defiled and trodden down.

Luke 21: 24, "And they shall fall by the edge of the sword and shall be led away captive into all nations. And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Then shall Jerusalem, the land of Canaan, the true Israel be cleansed—saved. Then will the Deliverer come out of Zion and turn ungodliness from Jacob. Then shall David's prayer be answered Ps. 14: 7, "Oh that the salvation of (literal) Israel were come out of Zion." Ezek. 34: 26, "And I the Lord will be their God, and my servant David a prince among them—and I will make them and the places round about my hill a blessing."

Of the land the Lord says, "O ye mountains of Israel, ye shall shoot forth your branches and yield your fruit to my people of Israel; for they are at hand to come. For behold I am for you and ye shall be tilled and sown and I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes builded, and I will multiply upon you man and beast; and they shall increase and bring fruit; and I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee and thou shalt be their inheritance. And thou shalt no more henceforth bereave them of men," (no more death) Ezek. 36: 8-12.

Of the people he says: "Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings; wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it; and I scattered them among the heathen and they were dispersed through the countries; according to their way and according to their doings I judged them. Therefore say unto the house of Israel: Thus saith the Lord God: I do not this for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the heathen whither ye went. And I will sanctify my great name which was profaned among the heathen, and the heathen shall know that I am the Lord, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, I will gather you out of all countries, and will bring you unto your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also, will I give, and a new spirit will I put within you, and I will take the stony heart out of your flesh, and I will give yon a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and ye shall dwell in the land that I gave unto your fathers; and ye shall be my people and I will be your God." "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, *when* I have opened your graves, O my people, and shall put my Spirit in you and ye shall live, and I shall place you in your *own land.* And the heathen shall know that I the Lord do sanctify Israel, when my *Sanctuary* shall be in the midst of them forever more. And David my servant shall be king over them."

Does the Bible afford a promise of restitution to any other portion of the earth at the same time that Jerusalem is to be restored? Read the word of the Lord by Ezek. 16: 48-63, "As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou (Jerusalem) hast done, thou and thy daughters. Neither hath Samaria committed half thy sins; but thou hast multiplied thine abominations more than they, and hart justified thy sisters in all thine abominations which thou hast done. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them." * * * When thy sisters, Sodom and her daughters, shall return to their former estate." "Thou hast borne thy lewdness and thine abominations, saith the Lord. For thus saith the Lord God: I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant. Nevertheless I will remember my covenant with thee in the days of thy youth, (Abraham) and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thine younger; and I will give them unto thee for daughters, but not by *thy* covenant, (the Law.) And I will establish my covenant with thee; and thou shalt know that I am the Lord; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord."

What is the condition of the rest of the earth from generation to generation? By comparing the 13th and 34th chs. of Isaiah we find it anti-types Babylon.

Isa. 13: 19-22, "And Babylon, the glory of Kingdoms, the beauty of the Chaldeans' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the Islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged."

Why has he thus treated Babylon? 14: 1, 2, "For (because) the Lord will have mercy upon Jacob, and will yet choose Israel and set them in their own land, and strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them and bring them to their own place; and the house of Israel shall possess them in the land of the Lord for servants and handmaids; and they shall take them captives, whose captives they were; and they shall rule over their oppressors."

It was the purpose of the Lord that that nation who had pressed his people beyond measure should be overthrown, and Cyrus, whom he had previously named, should be their temporal savior. This land still lies under the righteous judgment of God. Ancient Babylon had a people whose proud and self-exalted character has been strikingly anti-typed by mystical Babylon, the Roman Catholic Church and her daughters, whose oppressive spirit operates against the true people of God, and whose overthrow will be for the same reason.

Isa. 34: 1, 2, "Come near ye nations, to hear; and hearken ye people: let the earth hear and all that is therein; the world and all things that come forth of it. For the indignation of the Lord is upon all nations, and His fury upom all their armies; He hath utterly destroyed them. He hath delivered them to the slaughter." V. 5, 6, "For my sword shall be bathed in heaven; behold it shall come down upon Idumea, and upon the people of my curse to judgment. The sword of the Lord is filled with blood, their land shall be soaked with blood." V. 8--11, "For it is the day of the Lord's vengeance, and the year of recompence for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever. But the comorant and the bittern shall possess it; the owl also and the raven shall dwell it."

V. 13--14, "Thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be a habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech-owl also shall rest there and find for himself a place of rest; they shall possess it forever, from generation to generation shall they dwell therein."

In the ministration of the Law, God gave the Jews an opportunity to try what they could do to make known His Power, Goodness and Glory among the nations of the earth, and when raised to great eminence and beauty, and prospered into a kingdom, then they forsook the Lord and trusted in their beauty. "For it was perfect through my comeliness which I had put upon thee, saith the Lord God." Their abominations are recorded by Ezek. 16: 15-34. They finally sealed their doom by condemning the true Messiah, and rejecting His gospel after His disciples had been begotten again unto a lively hope by His resurrection from the dead. The Gentiles then, had the same opportunity. A new dispensation is introduced—the ministration of the Spirit, which exceeded in glory the ministration of condemnation. The body of Adam was glorious, when made in the likeness of God—so was the Law—but when God breathed into Adam the breath of life, and he became a living soul, how much greater the glory of Adam then—so is the Spirit to the law, or literal or outward. They are not independent of each other. Paul says of the Law, "I had not known sin but by the Law." And we may say, had we not known sin, we should not have known the value of a Savior.

The Jew is for all literal, and the majority of Christians now, are for all spiritual; and happy indeed are all such who are led by the Spirit, but the fulness of glory cannot be manifested by either separate.

The Gentile has alike with the Jewish Church, failed to make known the name of the Lord, but have alike profaned His name among the heathen, or those who do not profess to know the Lord. They too, have killed the Prince of Life by putting His faithful ones to death, many, literally, and many spiritually, by casting them out, destroying their influence and saying, "They have sinned, let the Lord be glorified;" notwithstanding all this, the promise of God is sure. Num. 14: 21, "But as surely as I live, the earth shall be filled with the *glory* of the Lord." Many in all past times have been gathered to the grave as a shock of corn fully ripe, prepared in its season for the harvest, (end of this world,) when they with those who have crucified the flesh shall be manifested —"made perfect in one"—cleansed from all their filthiness and from all their idols. —no longer trodden down. To-day we stand by faith. "Christ is a Son over His own house, whose house are we, if we hold fast the beginning of our confidence firm unto the end." All the words of Holy writ are good, and every jot and tittle shall be fulfilled. A part at one time and the rest at another and still another; and it will not all be fulfilled till the time arrives when Christ shall have put down all rule and all authority, and every creature which is in Heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them."

A Soul---its Value.

By H. L. H.

As we are informed that he that converteth a sinner shall save a soul from death, and as the question has been propounded by the Great Preacher, "What is a man profited if he gain the whole world and lose his own soul?" it may be proper to occupy ourselves a little with contemplating its value.

By the term soul, here, we are to understand a *a human being*; for a parallel passage represents the gainer of the whole world, as "loosing himself or becoming a castaway."

This question of the Savior, in itself, would be sufficient to awaken our attention to a consideration of the value of man—as he seems to throw him singly into the scale, and weigh him against the world—certainly he must be of immense and incalculable value.

We sometimes attach value to an article on account of its origin. And if the lovers of the beautiful, would spare no wealth to obtain a block of marble chisseled by the hand of a Praxiteles, or a picture drawn by the hand of an Angelo, what must be the value of the living specimen of Jehovah's handiwork? What must be the price of that clay that has been moulded in beauty by the hands of Elohim, and enlivened by the breath of his lips?

Or, if we estimate the value of a substance by the associations that it recalls, if we value some battered and mutilated statue because it presents not only the glory of Grecian art, but also the image of a Grecian Hero, and the story of his noble deeds, —then how highly shall man be valued—since he furnishes us with our nearest and most perfect type of Him, in whose image he was created, and also appears to us as a rich though ruined relic of the golden age that has long since passed away?

But this is an age when men are busy enquiring after the profit, the practical value, and utility of things. And in this point of view, if we value the mechanism that in its operations transcends the wildest fancy of days gone by,—if we prize the master products of human ingenuity,—if we contemplate with astonishment and admiration the fruits of human intellect, wherewith shall we value the being that has within him not only the elements of these magnificent productions, but also the germs and seeds of other and mightier ones that are yet unborn?

We value a seed because it may with careful culture expand and display a gorgeous flower, or spring upward and become a stately tree. We value a helpless child because he is the father of the man, and within that infantile mind are undeveloped powers that will grow with its growth, and strengthen with its strength, until earth shall tremble with fear, or smile with delight at the mention of his name. And if we thus value these things. how shall we value man, the noblest work of God, who, if planted in a nobler soil, and beneath a kindlier sky, and endowed with continuance there, might and would, in his expansion, as far transcend his present littleness as the tree in the branches of which all the fowls of the heaven do lodge exceeds "the mustard seed," "which is the smallest among the seeds."

Not the least valuable property of man is his capacity for enjoyment. If his ice-like heart was warmed by no kindly glow, if he was void of emotion, as the machinery that he produces—if joy never could cause his heart to beat higher, and his eye to beam with an unwonted brightness, then his value would well nigh be gone. Who would desire to preserve a race unfeeling as the stones? Who would weep to see the waters of oblivion close forever above a generation that could never be happy?

But man is not so. O, there are even in this world, days of joy that would repay long years of toil There are hours into which the bliss of a lifetime seems to be crowded, and which make the weary son of sorrow forget his toils and repent of his murmurings, and say, "it is good for me that I have lived upon the earth." But these mountain tops with their sun-gleams are rare, and the intervening valleys are deep and dreary. But there is another world, where the gladness of an earthly life may be comprised in the period of a single hour—where all the melody of earth shall be forgotten in one glorious burst of music from "harpers harping with their harps," where all the grand and thrilling anthems of this world shall lose their harmony in that one song of "Salvation to our God." And man may be there! Man who takes so much delight in earthly joy, may share that which shall be perfect and unending. Man who wears out his life in the pursuit of a few evonescent pleasures, may share that fulness of joy. and possess those pleasures for evermore.

Yes; for ever, for man may be brought up from the dust of death—his weakness may become power—his dishonor may become glory—and that which was natural and dying in its constitution, may become spiritual and immortal by the will and power of God. And does not *this* render his value incalculable? The proudest works of man must pass away and moulder down. History shows us this. But while of the Temple of Jerusalem, with its magnificence, only a few pilgrim-kissed stones remain; while the Parthenon, the brightest gem of earth's broad zone, is but a heap of ruins; while the Palaces of the Cæsars have become a rope-walk, the Roman Forum a cow-market—and the Tarpeian rock a cabbage garden,—while even the Pyramids themselves are all hastening to decay—while earth and all its glory rolls on to dissolution and desolation; while the works that are in it, however costly or enduring, must kindle the fires of the burning day, man may survive them all, and though in the cycles of eternity, star after star may disappear from view, yet shall the saint of God live onward. And is he of no value?

Let us look from another point of view. Go, mourner, go and gather to thyself all the wealth of many lands. Enter the caverns of the deep and bring up the riches of sunken argosies, ransack the bowels of the earth—enter the coffers of the rich and the covetous—traverse the broad world and return and bring its gold and silver and heap it one vast and glittering pile. Go again and bring "each gem that glows amid earth's treasures of darkness," bring the sapphire and the emerald, the ruby and the crystal. the diamond and the onyx, bring up each pearl that lies hidden beneath the ocean wave, and pluck each brilliant that sparkles in the coronet of royalty—bring all these, and lay them with all the broidered robes and costly apparel, with all the fragrant perfumes and precious spices of eastern lands,—by the loved one's grave, and thus see if you can buy back a single one from the embrace of death. Yes, go and bring every gem that sparkles in the foundations of the City of God—bring every treasure that is there displayed, and bribe the grim king of terrors to let thy loved one go. And there, while the gates of the grave are yet unclosed, and while no answer comes from the guardian of those gloomy realms, learn the value of a soul!

Nay, we must go farther to learn it. We must pass by the treasures of earth as of no account—we must leave behind us the precious wisdom of the sages of olden time —we need not bring the prayers of the good, they will not avail, even the tear of penitence, so precious in the sight of God, is worthless here. We must forget all these and yet enquire the value of a soul. We must traverse every land. and survey every product of God's creative energy, and having sought throughout the universe, we must come back, and stooping down beside the cross of Calvary, we must grope amid the "darkness" that is "throughout all the land," until the returning light reveals to us the Saviour dead, and the earth crimsoned with his trickling blood. Here shall we find the value of a soul, and here standing beneath the shadow of the cross we will read—"Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot."

Here is the long-sought price—the equivalent of the soul. No wonder that the Apostle exhorted his brethren to care for the flock of God, since he had bought them with his own blood. This is the price—the blood of the Son of God for the soul—the man.

And now need I say one word to influence any to engage in the work of saving mankind? This soul once lost is lost forever. This soul must be saved "from death," or it must "die." It must live onward while eternity. shall roll its ample cycles, or it must be "punished with everlasting destruction," and "be as though it had not been." These are the utterances of inspiration, the oracles of eternal truth. And that "soul" is yourself, or your brother, your sister, your wife, your husband, or your neighbor.

Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

—*Bible-Examiner.*

Plymouth, Mass. Feb., 1853.

The Reward of Dilligence.—"Seest thou a man dilligent in his business?" says Solomon: "he shall stand before kings." We have a striking illustration of this aphorism in the life of Dr. Franklin, who, quoting the sentence himself adds, "This is true; I have scood in the presence of five kings, and once had the honor of dining with one." All in consequence of his having been "dilligent in business" from his earliest years. What a lesson for our youth, and for us all!

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER STREET, BOSTON, MASS.

JONAS MERRIAM, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, APRIL 23, 1856. VOLUME 3, NUMBER 36.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF

JESUS CHRIST.

J. D. C. WHEELER, Printer, - - 167 *Hanover St.*

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For the Crisis.

The Seal of the Living God—The 144,000—The Everlasting Gospel—Fall of Babylon, and Third Angel's Message. Rev. 7th and 14th Chapters.

BY I. T. SWEET.

No. 3.

Having shown that the servants of God were sealed after believing the gospel of the everlasting covenant, which gospel began to be preached at Jerusalem, on the day of Pentecost, when Peter stood up with the eleven, presenting the promise of the gift of the Holy Ghost to those that should believe; the receiving of which, seals them servants of God, says Paul, Eph. 1: 12, 13, we come to the conclusion, that the preachers of the everlasting gospel are symbolized by the angel having the Seal of the living God. As his work commences with the preaching of said gospel, it will, of course continue while said gospel is preached; as he commenced his mission in the east, so the gospel began at Jerusalem; at which place Jesus told the disciples to tarry until they were endued with power from on high; for, saith he, "ye shall be baptized with the Holy Ghost, not many days hence;" as much as to say, wait until you are qualified for your mission, by receiving the Seal of the living God; then commence your work of sealing my servants. "And lo! I am with you alway, (by the spirit) even unto the end of the world."

Now before we come to the falling away, these messengers or this class of messengers are represented as having ascended into the midst of heaven with "the everlasting gospel to preach to every nation, kindred, tongue, and people, saying, "Fear God and give glory to him; for the hour of his judgment is come," &c. Shortly after the apostasy, we find some of God's servants sealed in their foreheads; at the time of the sounding of the fifth trumpet and first woe; Rev. 9: 4. This was about the commencement of the 7th century. On the first day of the preaching of the gospel, there were three thousand believers. Two thousand were added soon after; so that the number of the men were about five thousand, Acts 4: 4. Says John, "And I heard the number of them that were sealed, and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Five thousand is about one 29th part of 144,000; so we see it would take but a short time to complete this number, even at the rate of one thousand per year; 140 years would complete the number. And if they come from all the tribes of the children of Israel, there could be but ten thousand from each tribe; how so? I will explain myself; Manasseh is named here as the head of one of the tribes—he was Joseph's son. Jacob blessed Joseph's two sons, Ephraim and Manasseh, and adopted them as his own; saying, these shall be mine, but thy seed after them, shall be thine; and shall be called after the name of their brethren in their inheritance; so Manasseh and Ephraim were Jacob's sons, Gen. 48: 5, 6 Again: if Manasseh is head of one of the tribes of Israel, so is also Ephraim; but he is left out here. He would make the thirteenth tribe. Again: Dan should be represented here, as he was one of the twelve sons of Jacob; and Jacob said of him, "he shall judge his people, as one of the tribes of Israel," Gen. 49: 16. In the 48th ch. of Ezekiel's prophecy, Dan is recognized as one of the tribes, vs. 2, 32; so he would make the fourteenth in the dividing of the land as anticipated in Ezekiel 48: 1–7. Ephraim and Manasseh were to have a portion; but in giving the names of the tribes of Israel for the twelve gates of the city, Ephraim and Manasseh are omitted; while Dan is recognized as one of the twelve tribes. Again: in the 21st ch. of Rev., it is said, the twelve gates of the city shall be called after the twelve tribes of the children of Israel. Here the names are not specified; but in Ezek. 48: 32, Dan is recognized as one of the twelve names for the gates. Dan is therefore one of the twelve tribes, while Ephraim and Manasseh make the fourteen. Hence we see that Manasseh is not one of the twelve tribes of the children of Israel; for Ephraim has the same title, yea, I may say he is before Manasseh; because, when Jacob blessed and adopted Joseph's two sons as his own, (which makes the fourteen tribes,) he crossed his hands, putting his *right* hand on Ephraim's head, while Manasseh was the first born; and Joseph would have corrected the old pilgrim, and have him put his right hand on the head of Manasseh, saying, this is the first born, but Jacob said, "I know it, my Son, I know it; he also shall become a people, but his younger brother shall be greater than he, and his seed shall become a multitude of nations. So we see that Manasseh is not one of the twelve, but he is the last of the fourteen. This is a demonstration, that this has no reference, to the literal tribes of Israel; but these names are only used as symbols, and the number, 144,000, is as ymbolic number, including all the saints that shall be sealed from the time of the Apostles, beginning at Jerusalem, to the time of the four angels letting go the four winds. Then the servants of God are all sealed; this work cannot be limited or confined to any particular class of the servants of God in any particular generation, for it as essential that God's people be sealed in our generation, as in another; and as to their being sealed after the day of wrath has come, Rev. ch. 6: 17; I have only to ask, what you would think of a man that owned one hundred sheep, and should let them run at large for six months, and mingle themselves with one thousand of another man's sheep, without being marked, and then, when he was to take them home to his own pasture, should first mark them before separating them from the one thousand sheep with which they had been running? Or, if he should purchase one hundred out of a stock of one thousand, which he purposed to leave for some specified time, and then should mark them when he was taking them home? You would wish to know why he marked them then, as they were not to run with other sheep after they were thus marked; why not mark them before they were left to mingle themselves with the one thousand. You certainly would think the man very unwise. God's saints, we think, are sealed from the time they become His, by believing the gospel truth. We will now compare the 144,000 of ch. 7, with the 144,000 of ch. 14.

We have affirmed that this number includes *all* the saints from the day of Pentecost to the time of the letting go of the four winds. After John had heard the number of them that were sealed, he says, v. 9, "I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying. Salvation to our God," &c. And one of the elders says to John, "What are these which are arrayed in white robes? And whence came they?" And he answers, "thou knowest." And he said, "These are they that have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." He then tells John that the Lamb shall lead them, v. 17. Now observe, here, John heard the number that were sealed, he then looks, and behold, a great multitude as the result of the sealing of this 144,000. The elder tells him, this multitude came out of great tribulation; then they did not come out of the last generation. The Lamb was to lead this multitude, then, of course, they follow Him. This multitude had white robes, then they were servants of God; and if so, they must be included in the number of them that were sealed. Again: they cried with a loud voice, Salvation, &c. This loud voice, then, came from a multitude, from all nations, kindreds, tongues and people, that should follow the Lamb. Let it be remembered, the angel with the everlasting gospel, was to go to all nations, kindreds, tongues and people. We have shewn that the believers of the everlasting gospel, were sealed with the Holy Spirit, by reference to Eph. 1: 13; 4: 30; and Acts 2: 38. This multitude, then, must have heard the gospel, and believed from the fact, they had white robes; a symbol of the righteousness of saints, Rev. 19: 8. Now we wish to demonstrate, that this is the 144,000 of ch. 14. Let us follow John in *his vision* as recorded in ch. 14: 1–24. He now sees a Lamb on Mount Zion, and with him, 144,000 having his Father's name written in their foreheads. He then hears a voice as the voice of many waters, a symbol of nations, tongues and people, Rev. ch. 17: 15, This 144,000 then, is from these nations, kindreds, tongues, &c.; as their voice is the same as the voice of those of ch. 7: 9, 10. And they sang a new song before the throne, that no one could learn but the 144,000 that were redeemed from the earth. Think you that the multitude of ch. 7, that cried Salvation to our God, and were led unto living fountains of waters, were redeemed from the earth? I think so. Could they learn the song? They could not unless they were included in the number 144,000. Were they included in that number? We answer, they were. Hearken, and see who this 144,000 were, v. 4, These are THEY that followed the Lamb; did the multitude of ch. 7: 17, follow the Lamb? Ans. The Lamb led them; I think they followed him; then as these are they that follow the Lamb, they must be the multitude from all nations, kindreds, tongues and people, of whom it was said by the elder, the Lamb shall LEAD them unto living fountains of waters, and God shall wipe away all tears from their eyes. But it is said also of these, "They were redeemed from among men being the first fruits, unto God and the Lamb;" then the first fruits came from among men, not from the graves, but from among men; evidently from among all nations, and they sung a new song, that no one could learn but those included in the number specified. Now if we can find that some from all nations, kindreds, tongues and people, did sing the new song, then, we shall have twice proved, that the redeemed from all nations are included in the number 144,000. Now we will turn to ch. 5: 9, "And they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;" we think this is enough to demonstrate, who was included in the number 144,000

Let us recapitulate. When John first heard of the number sealed, he looked, and lo, a great multitude from all nations, stood before the throne, and before the Lamb, clothed with white robes, and this multitude cried with a loud voice, Salvation to our God which sitteth upon the throne, and unto the Lamb; this was the result of the sealing angel's mission. He was told that this company came out of great tribulation, and they should be led by the Lamb; he next sees the 144,000 on Mount Zion; and again he heard a voice from heaven, as the voice of many waters, (a symbol of nations, ch. 17: 15,) when he is told, "These are they that follow the Lamb, whithsoever he goeth;" as much as to say, John, you was told when you saw the great multitude, that the Lamb was to lead them; yes, well now I tell you that this 144,000 that sing a new song, are they that follow the Lamb; then they must be the multitude that was led by the Lamb; for they that are led do follow; and they that follow are led, and hence we identify the 144,000 that sing the new song with the multitude of ch. 7, and ch. 5, that came out of every nation, kindred, tongue, &c., and sing the same new song of the redeemed. Once more; the number 144,000 was the number of God's servants that were sealed, ch. 7. The number 144,000 was the number of God's servants that sing the new song; these that sing the new song, had God's name in their foreheads, then they were sealed, ch, 14. Now the 144,000 of ch. 7, must be the same as those of ch. 14, or we shall have 288,000, and this is not as it is written; if those of ch. 7, are the same as those of ch. 14, then they sing the new song; if they sing the new song then they are the multitude that John saw, immediately after it was announced that the servants of God that were sealed were 144,000; were the very ones that were sealed; and he says they were so numerous that no man could number them, and hence they were numbered with a symbolic number.

To be continued.

CORRECTION.—In the reference to Gibbon's History, in the first part of this article, in last week's paper, instead of pp. 288 290, it should read, Gibbon, Vol. 5, pp. 188, 190.

For the Crisis.

The Church the Moral Conservative of the World.

BY J. HOWELL.

Matt. 5: 13, "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

Mark 9: 50, "Salt is good; but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another."

Luke 14: 34, 35, "Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

"It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear."

1. The word "earth" in the text is used to denote the world which inhabits it—the moral world. What salt is to the natural world, thus will the Church of God be to the moral world. This is its obvious import. For Jesus could not be understood to express the sentiment, that the Church acting in a moral sphere, observing moral law, would preserve the natural earth which is incapable of being influenced by any other than a natural agent through natural law.

2. The term "salt" was used by the ancients as an emblem of wisdom, purity, persevering fidelity, perpetuity, incorruption, hospitality etc. We read of "Attic salt: i. e., Attic wit, sharpness, mental intelligence," &c. In Lev. 2: 13; Num. 18: 19, it is used as an emblem of incorruptibility and permanence. "It is a covenant of salt forever, before the Lord." Salt not only gives a relish to that to which it is applied, but preserves from putrefaction and decay. Note 2 Chron. 13: 5; salt is here employed to express the perpetuity of the kingdom of Israel to the house of David. In Ezra 4: 14, where it saith "Now because we have maintenance from the king's palace," it is in the Chaldee, "Now because we are salted with the salt of the palace," (margin) i. e., we are the recipients of the king's hospitality. Thus in expressing a great moral truth, Jesus was pleased to do it metaphorically, and hence enforce it by employing for a metaphor a substance with which all are perfectly acquainted. Such a substitute is salt—a very suitable emblem of that incorruptness of doctrine, character and action; of thought, word and deed, so very essential to secure our acquital in the scenes of judgment. How very important is the knowledge of our acceptance with God; and how very essential that such knowledge be derived from only those evidences which God declares as valid, as only adequate to convey such knowledge. May no deception surprise us in the judgment. Our dear Savior has announced a truth of the greatest magnitude, and fraught with interests and consequences the most blessed or the most fatal to all those who claim alliance with "the Church of the living God," in that short sentence: "YE ARE THE SALT OF THE EARTH." Let us then with personal heart-searching, investigate this truth, praying to God for aid. Lord apply it to our hearts; Amen.

1. The first particle of moral salt which we shall analyze, essential to constitute "the Church of the living God" what our Savior affirms it to be, is, the salt of heavenly Wisdom. By an examination of its amiable and invaluable qualities, we shall ascertain its true nature.

A. "The wisdom that is from above is first *pure*"—unmixed unadulterated—free from pollution's lightest stain, its gentlest touch. Purity, unblemished, unsullied in principle, and action. Eph. 5: 27, "That"—"blemish." A singleness and simplicity of intention, of thought, word and deed." A purity, moulded according to the heavenliest purest pattern: Hence, a Christian purity, the purity of Christ, He is the great Archetype of purity; indeed, He is His Father's great Church model. Did He "endure the cross and despise the shame for the joy that was set before Him," too much detached from the world? Did he ever ripen into maturity any principle of moral excellence, isolated from the world, in a state of perfect seclusion? Ah, no. As saith the great Apostle, "this thing was not done in a corner," but God raised Him up and shewed Him openly," as he had ever exhibited his purity. He could be no model for us, if moral purity depended for its perfectness on permanent, personal retirement from the world. Indeed, he prayed differently. Not that his followers should be taken out of the world, but kept from the evil. He was in the world, not of it; we are to follow him or not be his. His moral purity shone with greater brilliancy amid the moral pollution which encompassed it, and proved it to be a gem of the richest, heavenliest lustre. It proved itself adequate to combat the corruptness of the world, by retiring from the combat untainted. Pollution's heaviest charges were made upon the purity of heavenly wisdom, manifested by Wisdom's heavenliest Son, but without effect. He has retired from the battlefield in triumph, still pervaded with the purity of that "wisdom that is from above." Was his purity of an higher order, than was really essential to secure such a triumph? Would his Father have been pleased with less? It clearly developed the legitimate effect of truth in those whose activities correspond with it. Is not such a purity essential to our safety and triumph, dear reader? Note, 1 Jno. 3: 3, "And every man that hath this hope in him," of being like him, "PURIFIETH himself even as (*Gr. kathos*) in the manner that he is pure." Note, Matt. 21: 6, and 26: 24, where this word is employed. In Matt. 21: 6, we perceive that "the disciples went and did as (*kathos*) in the manner that Jesus commanded them." Did not the action of the disciples perfectly correspond with the literal meaning of the words employed to express the requirements. Compare Matt. 21: 2, with Matt. 21: 6. Their guilt would have been apparent, had they done otherwise. In Matt. 26: 24, "The Son of man goeth as (*kathos*) in the manner that it is written of him." Did he go thus? See Ps. 22; Isa. 53; Dan. 9: 26; Zech. 11: 12, 13. Had it been otherwise, would he not have disproved his Messiahship? If perfect correspondence in action and event, was so very essential in the quotations from Matthew, is it not equally so in 1 Jno. 3: 3, And every man purifieth himself, that hath this hope in him, even in the manner that he is pure. Even in the manner that he is pure, every man purifieth himself that hath this hope in him. Finally, as in the text, "And every man that hath this hope in him purifieth himself, even as he is pure." Dear reader, is it possible for us to avoid the following conclusions:

First. That the moral purity of Christ is attainable by "every man."

Second. In order to this attainment, a specific hope is essential.

Third. This hope is, "that when he shall appear, we shall be like him." v. 2.

Fourth. As the words "hath" and "is" are in the present tense, so this purity is attainable, while we hope "that when He shall appear, we shall be like him:" Therefore "in this present world," Titus 2: 11.

Fifth. Can we possibly have this hope in us, if we have not the purity? And *vice versa*.

O merciful Father, aid us by thy grace, or we perish forever. The equity of thy requirements is as perfect, as thy mercy is infinite. Therefore we can hope for nothing from thy mercy which infinite equity would not confer upon us, for thou wilt judge the people with equity," Ps. 98: 9. Hence, if "when He shall appear, we" would "be like him," our only alternative is to conform in thought, word and deed, to the requirements of the Gospel in their nature and extent. A *pure* heart, Matt. 5: 8; a *pure* conversation, 1 Pet. 5: 2; a *pure* action, 1 Jno. 2: 6; indeed, a *pure* life, Rom. 6: 4; 2 Cor. 5: 15, is essential to attain eternal life. Such "pureness," or life of purity, was that by which Paul approved himself as the minister of God. 2 Cor, 6: 4, 6. A precious quality of moral Salt. It must pervade him, who would impart it to another, and enter the New Jerusalem with the redeemed Church.

"Those holy gates forever bar pollution,
sin and shame,
None shall obtain admittance there but
followers of the Lamb."

My heart's echo from the far West is, be "Christ-like." O God, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow," Ps. 51: 7.

"Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous," 1 Jno. 3: 7.

B. "Then peaceable." Disposed to peace and concord. *Gr.* Harmony, agreement. Unity, to cultivate peace. "The wisdom that is from above is * * * * then peaceable." And will it not extend this amiable, priceless quality to all those who are its recipients? Such "wisdom" permanently established in our hearts, would be an acquisition worthy of an "heir of God." How "peaceable" in ourselves, and hence toward others. How earnestly we would "follow after the things which make for peace, and things wherewith one may edify another," Rom. 14: 19. How faithfully will all such "Depart from evil, and do good; seek peace and pursue it." Ps. 34: 14; Heb. 12: 14. To encourage such a pursuit, the reader is invited to the consideration of two arguments.

The first, is from the context, in Jam. 3: 13–16. The apostle compares, two kinds of wisdom, as different in their qualities, as they are their origin. He therefore inquires, "Who is a wise," prudent, discreet, "man and endued with knowledge among you?" How shall we know him? By great professions? No! "Let him shew out of a good conversation his works with meekness" (*Gr. Prauteti*) lenity, mildness, forbearance, a forgiving spirit, gentleness, kindness, a benevolent spirit, "of wisdom." How precious! With lenity of wisdom—mildness of wisdom—forbearance of wisdom—a forgiving spirit of wisdom—gentleness of wisdom—kindness of wisdom—a benevolent spirit of wisdom. Certainly, this is heavenly wisdom. Note the contrast. "But if ye have bitter envying," (rivalry, Wakefield) "and strife" *epithean*, love or desire of contention or altercation, warm contention in words, a contentious disposition, "in your hearts,

glory not" or boast not one's self against, i. e., to boast in such a manner as to imply disrespect to another, "lie not against the truth." Let not suct make any pretensions to Chritianity; their glorying is vain, and their profession opposed to truth. The source is wrong; the streams are the same.

To be Continued.

The World's Crisis.

BOSTON, APRIL 23, 1856.

Our Affliction.

DEAR BRETHREN AND SISTERS: Bro. Merriam has been obliged to leave the *Crisis* office, on account of a painful weakness in his eyes. Some years since, he was confined in a dark room, most of the time for three years, with little expectation of recovering his sight again. But for the last two or three years, he has felt special help from the Lord in answer to prayer. At present, he is in Lowell, with the intention of seeking some place where he can have the fresh air from the country hills.

We know that the above announcement will give a gloom of sadness to the readers of the *Crisis*, who have waited with anxiety for its weekly visits, and have felt it to be a friend indeed in these times of deep trial; but, dear Brn. and Srs., there is hope. The God of Jeshurun still lives, and yet answers prayer. We are aware that we hardly need say, *pray for our dear Bro. Merriam*, that the Lord may restore his sight, and again enable him to take charge of our interesting paper.

Those who have suffered the loss of eye sight occasioned by weakness of the optic nerve, as in our brother's case, know how to sympathise with him in his deep affliction. Bro. Merriam has felt *willing* to spend, and be spent for the purpose of feeding the flock of God in the last fleeting moments of time, until he is now almost exhausted; but may the *united prayers* from all alters where Christians bow, who love Jesus, and those who are begotten of Him; who have felt benefitted by the self-sacrificing labors of our brother; ascend to the ears of Him, who has taught us to "ask and receive." We trust our affliction will soon be past,—yes, past *forever;* and we, with our Bro. Merriam, and all the dear saints, shall be companions in bliss in paradise restored.

M. GRANT.

To our Patrons.

We feel thankful to our brethren who have responded so cheerfully to the proposition of Bro. Burnham, in No. 33 of the *Crisis*. We fondly hope that the old debt will be *cancelled at once*, and that *every reader* of the *Crisis*, who loves its weekly visit, will do all they can consistently to help bear the burden, both by material aid and contributions for its columns.

Let me entreat my brethren in the ministry, (and all others who love Jesus,) to write accounts of their travels, the state of things where they labor, the results of their efforts and words of comfort to the tried, tempted, sorrowing and afflicted saints of the Lord, who are longing for the *glad* hour to arrive when they can "see the King in his beauty."

When you speak through the *Crisis*, you address a large congregation. Let the articles be short as a general rule; well seasoned with prayer as you write, having the heart *full* of the love of God, so that every word may be warm with its heavenly influence.

Never dip the pen in gall, but on the contrary, let us provoke one another to *love* and good works.

Come, dear brethren, take up the pen, lift the heart to God, and begin to write. It may comfort many a poor widow and orphan who hear no preaching for months, save what they get through the paper.

If you have not time to write a whole page at once—write a few lines; and thus improve the spare moments. Rise a little earlier in the morning, and in this way secure time to send an epistle to the saints scattered abroad.

Brethren, I am in earnest about this. *Delay not another day.*

Do not try to say something *new*, or unthought of before, but set down to write, as you would to talk.

Write in the *simplicity* of the gospel, and be assured, it will be read with interest.

We need your articles. Let them fly from all fields like bees to the hive laden with honey.

M. GRANT.

Love worketh no ill to his neighbor, and is the fulfilling of the royal law.

The Passover.

According to the Jewish Calender for 1856, the month *Nisan*, which is the first of the ecclesiastical year, began the 6th of April; and the Passover is at the full moon on the 20th inst.

"The Feast of Weeks," or "Pentecost," will happen on the 9th of June.

The seventh month of the *ecclesiastical*, or the first of the *civil* year, begins Sept. 30th; at which time the Jews keep "The feast of the new year."

"The feast of Reconciliation," or "Atonement," is on the 9th of Oct., which is the 10th day of the 7th month.

"The feast of Tabernacles," occurs Oct. 14th, which is the 15th of the month Tisri.

M. GRANT.

Boston, April 19, 1856.

For the Crisis.

Letter from Bro. G. D. Simmons.

IOWA CITY, April 1st, 1856.

EDITOR OF THE CRISIS:—Although a stranger to you, I take the liberty to express a few thoughts, respecting the cause you are endeavoring to serve, and the present state of the professed friends of our coming Lord. I saw with some pleasure, in your last number, the proposed visit of our dear Bro. Pratt, informing us that he would by divine permission, make another effort in Iowa soon. He came to our city last December, and gave us several able discourses, upon the final state of the dead. Yet such is the selfishness, and stupidity of our community, that there were but few in attendance, notwithstanding we made laudable efforts to give them due notice. There are but *few*, very believers in the Advent doctrines; and especially in the truth respecting the final state of the dead, either in our city, or State. Worldly-mindedness, and a coveting to be rich, has eaten out the piety of our Churches, so that little else is to be seen, or heard among them but a "*form of godliness;*" and many, even *deny* the power of Advent doctrines, and mock at serious things. It is heart-sickening to the pious, to meet so much bigotry among the professed disciples of our Lord; like that among the ancient Pharisees who condemned the Savior for eating with sinners and mingling with common people.

Yet the gospel, and its advocates, have in all ages, met with both open and secret opposition, and the clenched fist of wrath; and the secret dagger is often returned for the most benevolent acts of Christian love. And as "time grows grey," and sin is almost finished; "Eternal death begins to roll up the dark pall; and we are looking for the speedy wreck of nature, and the crush of worlds; and the *setting up* of the EVERLASTING KINGDOM of our Lord. My cry has been for many years, "Come Lord Jesus, come quickly."

I have been holding protracted meetings this winter, and have seen most signal displays of the divine power, in converting scores of openly avowed skeptics.

I have tried to preach the Advent doctrines so far as practicable; yet could say but little at the first on account of the "ignorance of foolish men:" who make it a virtue to oppose every new sentiment, with haughty neglect, and an utter refusal to search the Scriptures, inquiring whether these things are so. I have been a firm believer in the prominent truths held by Adventists, for many years. The utter destruction of all the finally impenitent, together with satan, and all his allies, has been my faith for some fifteen years past, Yet I hold every Bible truth to subserve the great end of the holy ministry, viz.; *the conversion of sinners;* and not to dispute with those who are contentious. Had all the dear Brn. labored with this object most prominent, and held on patiently to the "old paths," we might have seen more accomplished, both in the saving of sinners and the awakening of a stupid, selfish Church. I have at least deemed this my course of duty and expect to pursue it.

My Lord called me to preach the gospel, and labor night and day to convert sinners; and immerse the true believers in Christ and add them to his Church; and feed the sheep and saints with the "sincere milk" of the gospel, until they can bear "strong meat;" and when he comes to set up his Everlasting Kingdom all who have immortality and eternal life will be found with him in his Kingdom although they may never have understood *where* their final home would be, or have never fully understood the final doom of the wicked. O that all Christ's disciples would, in view of the shortness of time and the certainty of the coming Lord, engage with me in weeping over the pathway of sinners and in laboring *specifically*, for the conversion of the impenitent world, instead of laboring to INDOCTRINATE the Church.

Excuse this plainness of speech, and believe me a warm friend to all who truly love the appearing of our Lord; hundreds of whom have but little knowledge of "time and place" and are found among the different Christian denominations.

G. D. SIMMONS.

P. S. I have just returned from Muscatine city, where I have preached seven weeks. Upwards of 80 additions to the Baptist Church, with whom I labored—and the work rolls on with great power.

G. D. S.

For the Crisis.

Letter from Bro. E. Blanchard.

NORTH ADAMS, Mass. Feb. 18, 1856.

BRO. MERRIAM:—I am glad we have the blessing of our heavenly Father in supplying our wants while on our journey home to the better land, where no sickness sorrow, pain or death can ever come; no chilling winds, nor poisonous blast shall ever enter there. All tears will be wiped away. O, what a glorious rest. Praise the Lord, for it remains for his saints. The apostle Paul said, that some must enter therein, and they to whom it was first preached, entered not in, because of unbelief. Dear Brn. and Srs., let me exhort you to fear, lest a promise being left us of entering into His rest some of us should come short of it. Let us fight the good fight of faith and lay hold on eternal life. Let us take heed, lest there be in any of us, an evil heart of unbelief in departing from the living God. Let us *believe* God, that it may be accounted to us for righteousness and be heirs according to the promise. Not every one that says, Lord, Lord, shall enter the kingdom; but he that *doeth* the will of my Father which is in Heaven. If we do His will; we must do something more than to pray in the family circle; we must *live* right at home, or it will do no good to pray. We must do something more than make a public profession. We may go to meeting and pray, sing and exhort before our Brn. and Srs., and the world; and if we do not live right from one meeting to another, our profession is good for nothing; it is as the tinkling of brass, or sounding of cymbal; f we are but stumbling-blocks in the way of others, a reproach to the cause of Christ, and an abomination in the sight of God; for we draw nigh to Him with our mouths when our hearts are far from Him. To do His will, is not merely to give to the poor; we must give with a cheerful heart, and the Lord will love us. It is said in His word, that "He that hath pity upon the poor, lendeth to the Lord." Now Brn. and Srs., if you like the *security* let all that have this world's goods give to him that needeth, and the Lord will pay you at the resurrection of the just. We may do these things *outwardly*, and still be lacking; yes, we may give to the poor, talk like angels, understand all mysteries, and yet be lacking. We may visit the sick, the afflicted, and administer to their wants, and not have pure religion. There is something for us to do for ourselves, in order to have pure and undefiled religion; we must keep ourselves "unspotted from the world." If we do this, we have hope, faith, and charity, but the greatest of these is charity.

Let us examine ourselves and see if we lack any of the Christian graces. In the first place, let us see if we lack charity. Charity suffereth long, and is kind. If it is lacking, we shall love to talk about some Bro. or Sr., who has some failings, forgetting the beam in our *own* eyes; and when we meet with some one that is in the same condition as ourselves, we shall make great ado about something we have heard concerning a Bro. or Sr., not knowing whether it is true or not; and thus we injure them, and ourselves. And when we pray, it seems to us that the Lord is very far away, and hard of hearing. Why is it so? It is because we love not one another according to the commandment. But how do we get so far off from the Lord, that He will not hear and answer us? 1, we lose charity; 2, brotherly kindness; 3, godliness; 4, patience; 5, temperance; 6, knowledge; 7, virtue; 8, faith; and when faith is gone, we cannot please God, for without faith it is impossible to please Him. If we have these things in us, we shall be neither barren nor unfruitful in the knowledge of Christ; and if we *do* these things, we shall never fall, and we shall enter the kingdom of Christ. But he that *lacketh* these things, is blind, and cannot see things afar off, and hath forgotten that he was purged from his old sins. Be of good cheer, beloved pilgrims, we are almost home. The land is nearing, we soon shall meet on Canaan's happy shore. If the Lord delight in us, we shall possess the land.

Your Bro. waiting for the Lord of lords, and King of kings.

EMERSON BLANCHARD.

For the Crisis.

Prosperity—Church Organization.

BY J. HOWELL.

BRO. MERRIAM:—The *Crisis* of March 26th, I received to-day, and having perused it with very great interest, as well as with thankfulness to the Author of our good cause for favoring me with its profitable communications, I should be pleased to contribute a mite to its columns. The article of Bro. Nehemiah, on the subject of "PROSPERITY," especially arrested my attention, and revived very many of my own reflections on the same subject. Bro. Nehemiah propounds three questions, which I desire briefly to notice; in doing which, my only object is the glory of God; the peace and harmony of the Church, and the salvation of men.

I. "Is Church Organization in any form right?"

To this I reply, heartily—"Yes."

My reasons for this reply, are:

1. That Church Organization was first established under the immediate influence of Divine inspiration by the Apostles, Acts 6: 1–4; 13: 1–3.

2. That God acknowledged their work and gave His visible seal to the same, Acts 6: 5–8. Note v. 7. "And the word of God increased; and the number of the disciples multiplied greatly; and a great company of the priests were obedient to the faith" Acts 2 : 20.

3. It was made subject to no limitation in the history of the Church, but is designed to be continued to the end. Eph. 4: 7—16, "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith. When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

4. The meaning of the *term* is quite sufficient to prove it right—viz., "The act of forming or arranging the parts of a compound or complex body in a suitable manner *for* service. Suitable disposition of parts which are to ACT TOGETHER in a compound body;"—Webster. Certainly it is right for the Church to be thus. Indeed, in it lies her strength, for without a union of its parts, it can never secure that end which can only be secured by such a union. But I must pass.

II. Is it expedient for us in our present circumstances?

1. It is quite as *expedient* as good order is preferable to confusion; as proper means to accomplish an end are preferable to no means; and as the Church will be held responsible for the loss of the end God has proposed to be attained by it.

2. As in the Primitive Church Organization, no provision was made for its suspension under any circumstances, therefore it is *expedient* in our present circumstances. When indeed is it improper for the Church to be in a position to secure the greatest possible good? Is not its organization as essential to effect permanent good now as in apostolic times? Where have we any evidence, that the organizations established by the Apostles, was productive of anything else than good to the Church? If not then, why should it be now? Do I hear "that some one may abuse it?" And because it is susceptible of abuse, would you despise it? The long-suffering of God is susceptible of abuse. Virtue the same, and indeed, what is not? Shall we despise God's long-suffering because of this susceptibility? Shall we abandon virtue for the same reason? "Order is Heaven's *first* law;" and what has God ever attempted to accomplish without it? Did he not *form* the earth to be inhabited? Isa. 45: 18. Was it not God that organized the Jewish Church, and has not their opposition to it brought upon them untold evils under which they now writhe? Did He not through his Son and Apostles, organize a Primitive Church, and are not many of our own troubles attributable to our opposition to it? Every violation of order has for its sequel, confusion, &c., and for my own part, I long, I sigh, I pray for Organization, that at least some of the time, talents, influence, and health of us as a people, may be preserved from utter waste. With you, Bro. Nehemiah, "I think that *our condition* is not the consequence of mining against the rocks of divine providence in our denominational existence" No! no! I believe with all my heart that it is "of *heaven*," and not "of *men*." But have we not run against the rocks of divine Providence in as you remark, "organizing against organization, and preaching against preaching?" Much, very much has been said among us about apostolic piety; success and power; while we have perhaps inadvertently opposed apostolic order essential to its existence. And can we manifest the moral power of the Primitive Church without it. If Church Organization were not essential to success in the Primitive Church, why its existence? Why did it receive the Divine sanction? Why did men under the immediate inspiration of God, constantly urge, and in every place establish it; and that too, without one rebuke from heaven, if it was not expedient? What reasons are there for its expediency, then, that we cannot enforce now in proof of its expediency. Were they few? So are we, comparatively. Were they weak? So are we—*exceedingly* so. Were they the reproach of the multitude? So are we. Was it essential to concentrate their entire energies in order to success, and is it not for us? Was it productive of peace and harmony? And is not this indispensably necessary for us now? Indeed, that it is *expedient* is perfectly evident from the consideration.

3. That the terms employed to designate the Church in all its history are expressive of organization in the clearest sense. It is a *house*, Heb. 3: 4–6. A *temple*, 1 Cor. 3: 16, 17, *fitly* framed and builded *together*, Eph. 2: 21, 22. A *body*, Eph. 5: 23–32. A large quantity of lumber thrown promiscuously together is not a house. Brick and stone in large or small quantities do not constitute a temple. Bones, muscles, ligaments, tendons, arteries and veins, &c., are not a body. These are materials only, and to be either of the above, they must be organized. If our head was distracted, as is the body, the Church, where would we be? Thank heaven, that it is not susceptible of being thus, and while the body is, it reflects dishonor upon the head. For my own part, long have I desired a permanent Church Organization, and have wept over our state, and prayed that we might have gospel order among us. As to the form of organization necessary to our success, that which the Apostles established, is the only right one, with the good wholesome New Testament discipline, suggested by Christ and the Apostles. With this, I presume most are acquainted, and if otherwise, I hope Bro. Nehemiah or some one else more capable than myself, will write on the subject.

You ask, "does it not appear that *** we can put ourselves in a position to prosper?"

Indeed we can, if we will submit ourselves one to another in the fear of God. Eph. 5: 21.

"Can we not as at first, agree to differ on theological questions?"

We can with grace enough, and a good share of meekness and humility.

"Can we not forgive and forget all offences, and ask forgiveness of the offended; lay aside our personal preferences, forgetting the past; letting by-gones be by-gones forever, and come together like a band of noble brothers?"

We can; praise God we can, if we have the spirit of Christ, and expect to be forgiven, or ever calculate to pray the Lord's prayer with sincerity—"Forgive us our debts, as we forgive our debtors." Indeed, I *from my heart*, request the forgiveness of all whom I may have injured in any respect in thought, word, or deed. If I have prejudiced one against another by any unkind, unguarded remark, forgive me. And wherever or whenever among my brethren, any position which I have taken has contributed to disorganization, or confusion, I ask forgiveness. *I have forgiven* ALL *from my heart*, blessed be God. We all can. We will. Think of the good we can do, by so doing, and of the evil which must result, yea, has resulted from a contrary position for which WE shall be *responsible*.

O let us rally as Israel did; after their return from the Babylonish captivity; restore the ordinances of God's house; appoint its proper officers, and put away everything defiling and strange from among us. Neh. ch. 1 to ch. 13. Come brethren in the ministry and in the Church, let us begin the good work of harmony and peace. Let us plant ourselves on the divine platform, and go forth ONE united, *heaven originated*, and *heaven disciplined* Church. From the Atlantic to the Pacific; from the extreme East to the wilds of the far, far West, whence some of our brethren are wending their way, let us speak the same language. "Mind the same things;" Seek the glory of *only* the *one* God and Father of all. Then can we "look forth as the morning, fair as the moon," exhibiting virtue's mildest rays, by which we will invite all to the investigation of the principles that originate them; "clear as the sun;" dispelling error's darkest shade, and disseminating the softening, enlivening, and enlightening influences of the blessed gospel; "and terrible as an army with banners," withstand the armed legions of vice, and opponents of our blessed hope. Come, come beloved, haste thee away from scenes of confusion and strife; to wait for that glorious day; the day that will bring us new life.

In conclusion, Bro. Nehemiah, I am with you to suffer, labor, weep and pray for union, permanent Christian union. I pant for it, my whole heart earnestly prays for it, and I have pledged myself before my heavenly Father, on my knees to labor for it continually. May God grant it. Amen. "O Lord, I beseech thee send NOW *prosperity*. Ps. 118: 25.

For the Crisis.

Letter from Bro. B. P. Manning.

GOFFSTOWN, April 14, 1856.

BRO. MERRIAM:—We are still pilgrims and strangers in this world of sin and wickedness, but O, the blessed promise to them that endure unto the end, the same shall be saved. Dear Brn. and Srs., the Lord is coming. I cannot see why the 2300 days do not end this year. The Bible gives us the starting point for the 70 weeks. Now them if the 2300 days begin with the 70 weeks, and are connected together, why will they not end this spring. But if the 2200 begin with the restoration of the daily sacrifice, which is found in the 8th ch. of Nehemiah; it will be seen that the days cannot go beyond next fall, if the chronology of the Bible is right. We find the daily was restored in the 7th month, 445 B. C. This interpretation is in harmony with the ending of the 1260 days in 1781,—with the state of the nations and all the signs. O what a state of things this world is in, not only the world, but what a state of mind many of the professed Advent people are in; some say it was wrong to ever preach time; well, I do thank my heavenly father that ever I heard the time of Jesus' coming preached. Glory be to God for the time; time has separated a class of people from the world, in a great measure. We took our Bibles and went forth to meet the bridegroom in 1843–4, on time; then at midnight there was a cry made, and it was on definite time; well then, one more time, and Jesus will come. Three different times to be preached in all, and Jesus will come. Look at Elijah; there were three different places to which he went before he was taken up, also three invitations to supper brought to view in the Bible. Dear Brn. and Srs. do not be deceived by any mortal man or woman. Look to the Lord for light. "If any of you lack wisdom, let him ask of God, that giveth to all liberally, but let him ask in faith," Ja. 1: 5–6. Paul, in Heb. 11: 1, tell us, that faith is the substance of things hoped for, the evidence of things not seen. O Brn., how little true, living faith there is at the present time; there is a great talk *about* religion in this day, but there is but a very little true, heart-felt, Holy Ghost religion lived out in these times of peril. Dear Brn., search the Scriptures to see if these things are so. O Brn. God is our refuge and strength, a very present help in trouble; therefore we will not fear, though the earth be removed, and the mountains be carried into the midst of the sea. "There is a river, the streams thereof shall make glad the city of God, the holy place of the tabernacles of the Most High." God is

in the midst of her: she shall not be moved: God shall help her and that right early. The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted," Ps. 46: 1, 2, 4–6.

O how truely the last verse has had a fulfillment in the war in the east. O Brn. have faith in God. James tells us in ch. 2: 26, "For as the body without the spirit, (or breath,) is dead, so faith without works is dead also." Brn., be strong in the Lord, hold fast whereunto you have attained that no man take thy crown.

Your Bro, expecting to see Jesus this year, and be made like him,

B. P. MANNING.

For the Crisis.

Letter from Br. T. T.

CONCORD, Jan. 29, 1856.

BRO. MERRIAM:—I have often had my mind refreshed in reading the *Crisis*, and while musing, one of the sayings of Jesus came to my mind—"No man having put his hand to the plough and looking back, is fit for the kingdom of God."

Solemn words indeed to every one that has enlisted to serve the Lord, and has gone back to the world and its vanities, that will starve the soul.

I believe the signs are most all in the past, and are given for our encouragement, teaching us when the Savior is at the door. My prayer is that we may all live and hope to the end, that we may be found of Him in peace.

Your unworthy brother,

T. T.

For the Crisis.

Obituaries.

Fell asleep in Jesus at Worcester, Mass., on the 30th day of March 1856, Sister Lois R., wife of Brother Abraham Flagg, aged 34 years, 7 months.

Sister F., since 1842, has looked for and loved her Lord's appearing, maintaining a consistent faith and deportment in his service, so that having learned in the school of Christ while in health, when sickness came, it was endured in Christian resignation and meekness, and in faith that though we should sleep in unconsciousness until the morning of the resurrection—yet then, she would awake to a glorious immortality. A day or two previous to her death, she took an affectionate leave of all her family and friends, exhorting them one by one to meet her in the kingdom. To her husband and children she was much devoted, bidding them farewell with many tears. Having done this, she seemed like one, who, standing by an untried sea, and turning her face from the shore, gazed out on the dark waters, ready and wishing to depart. She then met the "enemy" with Christian calmness, and on the first day of April, just seventeen years to a day from the time she left her home to be a bride, we carried her back to that home in Sterling, to be buried in the village graveyard with her fathers. There the great Unsleeping watches her dust, and she rests in sure and certain hope of a speedy resurrection.

She has left a helpless infant aged 2 months, with three other children and a husband to mourn their loss. May the consolation of the gospel of Christ be theirs in their affliction.

Still sin triumphs. Still evil predominates. Still affliction overrules. Still death riots and devours. O when will the Lord appear!

We're travelling through distress and gloom,
And night will last till thou dost come!

D. T. T.

Claremont, N. H., April 18, 1856.

Fell asleep in Jesus April 10th, 1856, LAURA E., wife of JOHN K. PAINE, aged 27 years. Her disease was consumption. She had her senses to the last, and with a firm faith that she should soon be raised in the likeness of her Savior, to die no more.

JOHN B. PAINE.

THRILLING INCIDENT—Rev. Mr. Jacobs, the Ojibway Missionary now in Boston, related the following incident at the Bowdoin St. Vestry, on Fast day afternoon:

There were two brothers, he said, among the Ojibwas, who were conjurers. One of them having become a convert to Christianity, renounced the practice of his art. This gave great offence to the other brother, and he declared that he would tomahawk the Missionary the first time that he saw him. A threat of this sort by an Indian is not a vain thing. The conjuror came into a meeting where the Missionary was to officiate, with his tomahawk in his hand. One of the Indians came to Mr. Jacobs, in the midst of his sermon, and requested him to stop, for the man had come into meeting to kill him; but he still kept on. The conjuror started from his seat to carry into effect his murderous design. Mr. Jacobs requested him to stop until he had finished his sermon, saying that after that he should be ready. He closed his eyes, expecting every moment to feel the stroke of the tomahawk. After a few minutes he heard a cry of distress; and opening his eyes, he saw that it was the conjurer prostrate, and crying for mercy. In about two days, he obtained peace in believing.

He is now a preacher of the faith which he once endeavored to destroy.—*Traveller.*

REVIEW OF THE WEEK.—We learn from Italy that the city of Parma has been placed under seige, the immediate cause being an atrocious attempt to assassinate the Minister of War. We referred some little time ago, to an attack upon French residents at Madagascar. Louis Napoleon has directed his immediate attention to that part of the world, and it is now announced that he has determined to send an extensive "expedition of colonization" there, and that England does not oppose.

The commercial advices by the Baltic show as the first result of peace an advance in consols. Cotton had gone up in price; breadstuffs have still a tendency to decline.

We are also in receipt of a fortnight's later intelligence from California. It is unimportant; but the same steamer brings us news of an exciting character from the Isthmus, the first detachment of Walker's troops having been defeated by the Costa Ricans. It appears that Col. Schlessinger with 400 men had reached San Jose and taken up a strong position, when they were unexpectedly attacked by a force of 500 Costa Ricans, under President Mora, and had to retreat, leaving many dead upon the field. The Costa Ricans, it was said, were about to enter Nicaragua, and Walker was rising from a sick bed to oppose them. His fortunes seem already desperate, even if there be no truth in a rumor that both the French and English governments propose to interfere.

The petty insurrection at Puebla, in Mexico, appears to have been suppressed, the revolutionary forces having surrendered, although their leaders, Haro and Castillo, have effected their escape. Insurrection, however, is a chronic condition of that unfortunate nation, and we dare not hope for a week in advance any continuance of perfect tranquillity and peace.

Advices from St. Domingo, go to the 15th of March, state that the Dominican Senate was about to ratify a treaty of commerce and extradition with the United States, notwithstanding the intrigue and opposition which appears to have been offered by the representatives of France, England and Spain.

We have received accounts from the colony of Liberia to the 20th of Feb., from which it would appear that three of the native tribes had risen in arms against the Americo Negro settlers, and had committed great ravages by fire, pillage and war. President Benson had placed himself at the head of the government troops, which had marched against the savage aggressors.—*Ev. Traveller.*

THE PACIFICATION OF EUROPE.—At length the war in Europe is ended. A treaty of Peace has been signed which, it is said, "by settling the question of the East, establishes the repose of Europe on solid and durable basis." How that question is settled, or what security is afforded for the permanent peace of Europe, are matters which for the present must be left to conjecture, as the stipulations of the treaty will not be made public until the exchange of the ratifications. The rejoicings incident to such an event have been somewhat checked by the doubt as to the nature of the terms which have been agreed upon. The announcement of the conclusion of the treaty has been received with comparative indifference in England, notwithstanding the assertion of Lord Palmerston, that its terms were such as would be deemed satisfactory, and fully accomplished the objects for which the war was undertaken.

The Earl of Clarendon in a dispatch to the Home Secretary, announces that the treaty provides for the maintainance of the "integrity and independence" of the Ottoman Empire; and the Times declares that this event secures "the integrity and independence" of a weak people against the schemes of a powerful neighbor. The promise made by the Allied Powers has then been fulfilled, if these assertions are true; but we are inclined to doubt that such is the case. We cannot believe that the allied Powers have been willing to "relax their hold upon Turkey."

We are certain therefore of thus much, as the result of the war. England has learned a lesson of humility; France has gained military glory and the dynasty of Louis Napoleon additional security; Turkey is no longer in immediate danger of Russian aggression; Russia after severe reverses and great military losses has, for the present at all events, abandoned her designs upon Turkey. We have as yet no information which leads us to conclude that the oppressed "nationalities" of Europe have derived any benefit from this contest. Poland, Hungary, and the Indian States still languish under despotic rule; and liberal principles, for which so much was to be effected, still remain unaided.—*Evening Traveller.*

THE TORNADO IN PENNSYLVANIA.—As the mails arrive from the interior of Pennsylvania, we contiuue to receive additional particulars of the destruction of property effected by the tremendous hurricane of last Saturday night, one of the most terrible that has swept over that State.

At Frankstown the Lutherean Church was destroyed. At Williamsburg a distillery was blown to the gronnd, and a bnggy blown entirely away from a horse to which it was attached. At Harmony, in Butler county, sixteen houses were destroyed, unroofed or badly damaged, and two boys are reported to have been killed. The Catholic Church, on the Franklin road, near the borders of Alleghany county, was demolished.

In Beaver, the observatory on the new Methodist Episcopal Seminary was blown away. But the storm appears to have been most serious at Kittanning, in that State, and at Alliance in Ohio. At Kittanning especially the storm laid waste almost everything in its course, and struck terror into the hearts of the citizens. The wood work of the bridge across the Alleghany, which was only completed a short time since, was lifted by the violence of the storm and hurled into the river a perfect wreck. A man who was on it was carried for two miles down the river and with difficulty rescued. So violent was the wind that many persons were lifted off their feet. Houses were unroofed and levelled with the ground. "Slabtown," with the exception of one or two houses, is literally a mass of ruins. Mr. Baker's barn, on the west side of the river, was blown down and two horses killed. Many houses and barns have been blown to atoms.

THE TORNADO.—The Cleveland (Ohio) *Herald* says the hurricane extended its track along the line of the Cleveland and Pittsburg Railroad from ten miles south of Alliance to two miles north of that place, and along it fences and trees were scattered.

Near Alliance a barn was blown to pieces and six cattle killed—a man in the barn escaped unhurt. In Alliance a Church and fifteen houses were destroyed. At Damascus a man was killed. Upon the Cleveland and Zanesville road, between Millersburg and Akron, a tree fell across the train, disconnecting the cars, and at the same time trees fell at either end of the train, fairly hemming it in.

A freight train standing on the track at Alliance was blown down upon the track and off a switch, as though propelled by a powerful steam engine.

On one of the railroads the locomotive of a train struck an oak tree two feet in diameter, which had been blown upon the track cutting it enirely in two. The engine was thrown off the track. Great numbers of trees were thrown across the railroads.

The damage to property in Alliance is estimated at $15,000 to $20,000. In several other towns considerable damage is reported to buildings, trees, &c. New Chambersburg, Columbiana County, is reported a mass of ruins, and fifteen persons killed or wounded, but the account is probably exaggerated. Several lives are said to have been lost at Old Enon, Penn.

THE RUSH TO THE WEST.—A Chicago correspondent of the New Hampshire *Patriot* speaks as follows of the emigration Westward:—

Many families of fathers and mothers, and any number of children, take the car, along upon the lines of your eastern railroads, with huge baskets and boxes of cooked provisions and cans of milk, and do not leave them till they arrive at their various places of destination, upon some of the various roads checkering the wonderfully progressing States of Illinois, Wisconsinand Iowa. During the forty-eight hours ending Saturday morning, the eight trains on the Michigan Southern Road brought eighty-one cars, containing 4050 passengers, and in the same time the six trains on the Michigan Central brought sixty-three cars, containing 4662 passengers, nearly 9000 in all, arriving in two days over these two of the fifteen roads terminating at Chicago, and nearly equal to the whole population of your lovely city.

PERSECUTION IN TUSCANY.—We learn from Italy, that the persecution of the native Protestants in Tuscany has re-commenced. We confess we were not prepared for the statement of our crrrespondent, that ten thousand persons have, on the admission of the government authorities, left the Romish Church. And yet other intimaiton run in the same direction. The Supplement to the Austrian Concordat, published the other day, recommends on very flimsy pretexts, greater stringency in the prohibition of heretical books in Italy than in Austria. We suspect the real reason for this is concealed, and only makes itself apparent in the more outspoken persecutions of the Protestants at Pontedera. Who shall measure the depth or the velocity of that under current of feeling which has set in against the Church of Rome, even within the boundaries of "the seat of the Beast?"

TORNADO AT GUAM.—Capt. Baxterr of the schooner Harrison, arrived at San Francisco, from Guam, one of the Ladrone Islands, reports that there was a terrific tornado, accompanied by a slight shock of an earthquake, at that place, on the 23d of September last. Within twenty minutes from the commencement of the storm more than eight thousand persons were left without a house or a roof to protect them. Nearly all the houses upon the island, with the exception of ten or twelve stone buildings, were destroyed and scattered in every direction. The rain fell in torrents, and as it touched the lips it tasted as salt as though it came from the ocean. Nearly all the cocoa and orange trees were desiroyed.

LIBERTY OF CONSCIENCE IN PRUSSIA.—The Elberfield *Gazette* publishes a letter from Nordhausen, which exhibits the position of Prussian dissenters as one not to be envied. It concerns a decision issued, on the 26th of November last, by an officer of the temporal executive against Edward Baltzer, a clergyman of a free congregation. By this decision, adverse to his plaint, he is bound, although a minister of religion, to send his children to receive religious instruction in the public school of the place, or otherwise from duly qualified private teachers. The reason of this is, that the religious instruction he himself may impart to his children is not recognized as able to replace the religious iestruction which the authorities require in the name of the law.

PILGRIMAGE TO JERUSALEM.—Extensive preparations are making on the Continent for getting up pilgrimages to Jerusalem. According to the *Galignani*, a fresh departure of pilgrims for Jerusalem and the Holy Land was to take place at Marseilles toward the end of February. About the same period another caravan, formed in Germany, was to sail from Trieste for the same destination.—*Advent Herald*,

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THE METEOR IN MAINE.—We have already mentioned that an ærolite lately fell, with a tremendous explosion, in Maine. Persons in Belfast distinctly saw the smoke and flame. In some parts of the State the people were so generally startled by the explosion, that the telegraphic lines were put in requisition to ascertain if there had been an accident at the Camden Powder Mills.

During the year 1855, there were seventy-three battles fought, or more than one a week, with an average loss of a thousand men killed in each, excluding those who have fallen by disease or skirmishes. The number swept out of existence must have been about 300,000—the bloodiest year since the battle of Waterloo occurred.

ANOTHER EARTHQUAKE IN JAPAN.—Accounts from Japan, received in California, report that on the 12th December another severe earthquake visited Jeddo, destroying houses and temples, burying nearly 3000 people beneath the ruins. At the previous earthquake, in November, many of the Japanese nobles perished.

ANOTHER PERVERT.—A recent letter from Rome says:

The Rev. Dr. Oldham, of the University of Oxford, has publicly abjured Protestantism. Dr. Oldham had very shortly before officiated in the English church of the Porta del Popolo.

Rev. Charles G. Finney, so well known for his writings and his efforts as a revival preacher, is about to visit Great Britain, with the view of addressing public religious meetings.

FOREIGN NEWS.

Four Days Later from Europe.

Arrival of Steamship Baltic.

NEW YORK, April 17.—The treaty of Peace has been signed by all the Plenipotentiaries.

FROM PAPERS RECEIVED BY THE BALTIC.

THE PEACE.—The great question that has kept all Europe in suspense for weeks past, is at last resolved. The treaty of peace with Russia was signed between 1 and 2 o'clock on Sunday, March 30. The guns of the Invalides announced the fact to the population of Paris, and the tidings were born on the electric wires to the remotest part of the French territory.

A Council of Ministers was held at the Tuileries at half past 11 o'clock, and remained sitting till a quarter past 12. The Emperor presided, and gave his last instructions, and Count Walewski returned to his official residence to receive the Plenipotentiaries. They appeared in full uniform, and wore all their orders and decorations.

They assembled in the *Salle des Conferences* before half past twelve, and after the treaty was read over, proceeded to sign it in the same alphabetical order in which they have been wont to take their places during the Conferences. Crowds of people had been out from an early hour, as it was known that something important was to occur, and numerous groups of spectators gathered on the quays opposite and close to the Foreign office to see the Plenipotentiaries enter and issue from it. These were received, both on going and returning, with marks of respect from the people. The moment the signatures were completed, the expected signal was given, and the cannon from the Esplanade of the Invalides, proclaimed the news before the Plenipotentiaries had quitted the hall.

Soon after, the following notice was posted up on the walls of Paris:

"CONGRESS OF PARIS, March 30, 1856.

Peace has been signed this day at one o'clock, at the Ministry of Foreign Affairs. The Plenipotentiaries of France, Austria, Great Britain, Prussia, Russia, Sardinia and Turkey, have affixed their signatures to the treaty which puts an end to the present war, and which, by settling the question of the East, establishes the repose of Europe on solid and durable bases.

(Signed) PIETRE, Prefect of Police."

The Plenipotentiaries were to continue to meet during the week, as before, for the settlement of other matters, not of a light or unimportant character, which have not yet been settled. The treaty will not be made public until the exchange of ratifications, and as Constantinople and St. Petersburgh are distant from Paris, the Plenipotentiaries remain bound by their obligation of silence for two or three weeks to come.

When the news of the signing of the treaty was announced to the Emperor Napoleon, he expressed himself to the following effect:

"He thanked the Plenipotentiaries for having come in person to him with such agreeable tidings. He observed that the result of their labors during the conference, was the complete realization of the speech delivered by Lord Clarendon in the House of Lords, and that the peace which the allies were determined on concluding was one which carried with it no humiliation to Russia, and which did not compromise the dignity or independence of any one.

"It was, in fact, such as a great nation might propose or accept without degradation; and it therefore, had all the elements of solidity and durability. And, he added, that so favorable a result was, in a great measure, owing to the conciliatory spirit, and the moderation which marked the policy of England, and which was particularly felt in the course of the present conferences."

On Monday, 1st, the Lord Mayor of London, accompanied by the civic officers, appeared, in citizens' costume, on the portico of the Mansion House, and read the following letter:

"HOME OFFICE, March 31, 1856.

"Mr. Lord Mayor,—I have the honor to acquaint you that a despatch has this morning been received from the Earl of Clarendon, dated, Paris, March 30th, announcing that a definite treaty for the restoration of peace, and for the maintenance of the integrity and independence of the Ottoman Power, was yesterday signed at Paris, by the Plenipotentiaries of her Majesty, of the Emperor of the French, of the King of Sardinia, and of the Sultan, and also of the Emperor of Austria, and the King of Prussia on the one part, and the Emperor of all the Russias on the other.

(Signed) G. GREY."

After cheers for the Queen, army and navy, and allies, the spectators dispersed.

At noon a large crowd assembled at the Exchange, in expectation that the heralds would appear in full pageantry, as in days of old, to proclaim peace. No one appeared, however, except the Mayor, who again read the above letter. At one o'clock, the Tower and park artillery fired a salute of 101 guns. Flags were generally displayed in the city and from the shipping. In the other cities, the same displays were made—quietly and without enthusiasm.

Lord Palmerston announced the conclusion of Peace in the House of Commons, on Monday evening, the 31st ult., as follows:

"The House is perfectly aware from the Gazette, that yesterday, at 2 o'clock, a treaty of Peace was signed at Paris—(cheers) The House will have seen by the announcement in the Gazette, that it was determined by the Congress that the particular conditions of the treaty should not be made public until the ratifications had been exchanged.

And that, indeed is the usual course, for it is a mark of obvious deference to the Powers who are parties to the treaty. At the same time, without going into any details of the conditions, the main substance of which is already known to all the world, because it has been embodied in protocols and published in every country in Europe, I may say at least that my conviction is, that that treaty of peace will be deemed satisfactory by this country and Europe. (Cheers.)

Sir, it will be found that the objects for which the war was undertaken have been fully accomplished. It will be found that by the stipulations of that treaty the integrity and independence of the Turkish Empire will be secured, as far as human arrangements can effect that purpose. (Cheers.) It will be found that that treaty is honorable to all the powers who are contracting parties to it, and I trust that, while on the one hand it has put an end to a war which every friend to humanity must naturally have wished to see concluded, on the other hand it will lay the foundation of a peace, which, I trust, so far at least as regards the circumstances out of which the war began, will be lasting and enduring. (Hear, hear.)

Sir, during the negotiations which have led to this peace, I am happy to say that the same cordiality that has prevailed among the Allies in carrying on the war has also mainly contributed to the conclusion of peace, and that we shall leave off at the conclusion of this war in a stricter and closer alliance with them—and in a more extended alliance—than existed during the continuance of the war; and that, therefore, the future permanence not only of a good understanding, but of an intimate connection between the great Powers of Europe, will have been cemented and strengthened by the communications that have taken place during the negotiations. (Hear, hear.)

Sir, I have nothing more to say, except that it must be gratifying to the country to know that nothing could exceed the ability with which the British negotiators have performed their arduous and difficult task during the negotiations—(cheers)—and that Lord Clarendon and Lord Cowley have not only maintained the honor, dignity and interests of the country they represented, but by their conciliatory conduct have secured for themselves and their country, the respect, esteem and good will of those with whom they had to do. (Cheers) The ratifications are to be exchanged as soon as they can be received at Constantinople and St. Petersburg. The limitation of time has been four weeks, but I should hope that at least within three weeks the ratifications will be exchanged at Paris. (Cheers.")

MISCELLANEOUS.—One of the first results of peace will be that the Austrians will evacuate the Danubian Principalities. The ill-feeling between them and the authorities and inhabitants has grown to such a point that their longer stay would produce an insurrection. The Porte and the Hospodars will unite in calling for the immediate withdrawal of the Austrian army of occupation.

The Czar has left St. Petersburg on his tour of inspection to Finland.

The commercial activity that will follow the declaration of peace will be unprecedented. The public of France expect vast undertakings, where profits will be insured by government assistance and supervision.

THREE DAYS LATER.

Arrival of the Africa.

The Africa which arrived at New York on Saturday afternoon, brings our European advices down to the 5th inst. The confirmation of peace has essentially diminished the interest with which we have for two years been accustomed to look for intelligence from Europe.

The advices by the Africa are of little moment. The rejoicings for peace had not subsided.

The French army will, it seems, return from the Crimea in bodies of 20,000, with corresponding *materiel*. The Bretagne is capable of transporting 2000 men at a time, and 150 guns by way of ballast. About six months will be occupied in the evacuation. It will begin in May and last over October.

ITALY.—Accounts from Italy represent the Duchies of Parma, Modena and Tuscany as being in an alarming state of fermentation.

MISCELLANEOUS.—An English Church is to be built at Constantinople by subscription, as a memorial of the British who perished in the war.

The downward movement in the corn trade is making fresh progress in France. The appearance of the crops is most promising.

The Dresden Journal mentions that some magnificent horses, coming from Russia, and supposed to be a present to the Emperor Napoleon, passed through that city on the 25th.

The London evening paper the Sun, was seized on Saturday, at the French Post-office in consequence of its appearing with a black border as a token of mourning for the peace, which it considers disastrous and disgraceful for England. The Daily News and Morning Advertiser were also seized.

Fifty persons have lately perished from earthquake shocks in and around Cuenca in Ecuador.

APPOINTMENTS.

The Lord willing Bro. John Couch will preach in the Free Chapel, corner of Lowell and Causeway Streets, Boston, Mass. the *fourth* Sabbath in May.

The Lord willing, Brn. S. G. Mathewson, and Edwin Burnham will meet with the Church at Waldo Hall, Worcester, Mass., the *first* Sabbath in May, and commence a series of meetings to be continued through the evenings of the following week and over the *second* Sabbath.

If time continue and the Lord will, I will meet the Brn. and friends as follows:
At Freeport, Sunday, May 4.
West Falmouth, Sunday, May 11.
Brunswick, Sunday, May 18.
Durham, (Parker's school-house) Sunday, May 25.

R. R. YORK.

Br. John Couch will preach at Lawrence, Mass., on Sunday, April 27.

F. FLANDERS.

Eld. D. T. Taylor will preach in Champlain, N. Y., Sunday April 27.
Friends will address me at Rouse's Point, Clinton Co., N. Y., till May 20.

D. T. TAYLOR.

Eld. J. Turner will preach in Salem, Mass., Sundays, April 20 and 27.
Br. Partridge, May 4 and 11.

T. HARDY.

CONFERENCE.—If time continue, a Conference will be held in West Brattleboro', Vt., to commence the *second* day of May and continue over the Sabbath. The meeting will be at the Hall of the Melrose Seminary, which has been rented for a permanent place to hold meetings. We are desirous of commencing our meetings by holding a Conferance, so that the way may be opened for Preachers that have the truth.

We invite all our Brethren and Sisters who love the coming of the Lord, and other truths connected with that event.

I am requested to ask Brn. E. Burnham, S. Mathewson and H. Pratt to attend the meeting, and as many more of God's ministers as the Lord may send.

We wish the above named Brn. to inform us through the *Crisis* whether they will come.

D. W. MILLER.

Notices.

BOOKS FOR SALE AT THIS OFFICE.

We call attention to the following valuable works:—

Voice of the Church, by D. T. Taylor. Price $1 single, $9 per dozen. Postage 17 cents.

A Treatise on the 24th and 25th chapters of Matthew, by I. C. Wellcome. Price 33 cts. postage 6 cts.

Works of John Cumming of London:
Benedictions of the Blessed Life, 75 cts.
The Church before the Flood, 75 cts.
Lectures on the Apocalypse, 1 series, 75 cts.
" " 2 series, 75 cts.
Signs of the Times, 75 cts.
The End, 75 cts.
Lectures on Romanism, $1.
The Tent and the Altar, 75 cts.

Church Debts, 50 cts.

The Laodicean Church or the Judgment Age, 3 cts.

The following from the pen of Eld. Z. Campbell:

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

Age of Gospel Light. Price 10 cts.

Materialism Scriptural—or, The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

Dobney on Future Punishment, 75 cts.

THE SCRIPTURE DOCTRINE OF

FUTURE PUNISHMENT.

BY H. H. DOBNEY,
Baptist Minister, of England.
Fourth Edition.
WITH AN APPENDIX ON
THE STATE OF THE DEAD,
BY JOHN MILTON,
Author of "Paradise Lost."

1 VOL. 12 MO., 310 PAGES. PRICE 75 CENTS.

This is one of the most important works ever issued upon this solemn subject. Clear, forcible, and sometimes eloquent in his language, the author surveys the whole field, and presents his arguments and examines objections with the facility of "a workman that needeth not to be ashamed." The style is calm and Christian, a rare excellence in a controversial work. The Universalist, the skeptic, and the infidel, will find here that while the truths they hold are admitted in all their force, yet the reasonableness of revelation and the retribution therein revealed cannot be denied. And the believer in the doctrine of the Eternal agony of the multitudes of the Lost, will find that objections to that opinion exist in the word of God, no less serious than those which arise from the calm consideration of the subject in the light of human reason.

Let all obtain and read this work with care, and we shall await with confidence the verdict of the candid and unprejudiced.

The volume is an elegant 12mo., and contains besides the views of the poet Milton, who, with Luther, Tindale, Bishop Law and Archbishop Whately, defends the doctrine of *unconsciousness in death.*

It will be sent by mail, post-paid, on receipt of the price, 75 cents.

For sale at the *Crisis* office, Boston; P. Richardson, 177 8th Avenue, New York; George T. Adams, 167 Hanover St., Boston, Mass.

Pauline Theology,	15 cts. single,	$10 per 100
The Old Paths,	18 " "	12 " "
State of the Dead, by Milton,	5 " "	3 " "
Intermediate State, by Grew,	5 " "	3 " "
Future Punishment, by Grew,	2 " "	1 " "
Scripture Tract,	3 " "	1,50 "
The Church not in Darkness,	5 " "	3 " "
The Three Worlds,	5 " "	3 " "
The Last Days,	5 " "	3 " "
Voice of Warning,	5 " "	3 " "
New Heavens and Earth,	5 " "	3 " "
Outline of the Coast of Man,	3 " "	1,50 "

The Destiny of the Wicked, 3 cts.
Book of Seven Seals, 3 cts.

Seven Seals, 3 cts.

Dr. Decker's pamphlet on the 2300 Days. Price, singly 10 cts; per dozen, 50 cts.

Bible *vs.* Tradition, 75.

☞ Bro. Brewer's Hymn Book, called "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

"WELLCOME'S TREATISE ON MATT., 24TH AND 25TH CHAPTERS.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."

"D. T. TAYLOR."

Dec. 11th, 1855.

For sale by J.M. Fairchild & Co., New York city, 109 Nassau St.; P. B. Morgan, Moline, Ill.; and by H. L. Hastings, Peace Dale, R. I. Price 33cts. Postage, 6 cts.

BUSINESS ITEMS.

Bro. C. H. Morgan's P. O. address is Johnstown, Fulton Co., New York.

Bro. John C. Davis' P. O. address is Lancaster, Mass.

Bro. J. R. Bellows, your communication has not been received.

Cash Receipts.

S Blanchard, H Clinkard, Job C Day, E G Sprague, C G Young, A Chapman, O Corgill, Geo Gillet, L Leavitt, S P Paine, H Towne, H B York, P F Willoughby, E Merril, S H Dyer, I Gay, R Parker, N Atkins $1 each.

S Tibbets $2.

Hudson Reed, D Griffin, A Burnham, 50 cts each.

For the poor—Geo Gillet $1.

For Old Debt of Crisis—Russell Woodward $1.

Whole amount of the Debt,	$200,00
Amount paid in on the Old Debt,	102,29
Amount still due,	97,71

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis, Asthma, Whooping Cough and Consumptive habits. It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Dr. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to present his advertisement to the public. ED.

Praise the Lord!

"My heart is fixed, O God, my heart is fixed; I will sing and give praise." Psalms, 57: 7.

As ope's the golden portals of the day,
When close night's silver curtain's borrow'd light;
Bend low the knee, in gratitude and pray;
For watchful angels guard thee day and night.

O praise the Lord, when snow-wreaths glitter bright;
And when the reapers chant the harvest song;
The promised seed-time, harvest, cold and heat,
Can never fail—Jehovah's word is strong.

O praise Him still, when sickness bends the form,
And dims the eye; 'though faltering, and weak;
Then lean more trustingly on Jesus' arm,
And more confidingly His guidance seek.

When sheaves are garnered, und the fruits are stored,
Thy neighbor's barns, with groaning plenty burst;
But thine are empty—scanty is thy board,
Still praise the Lord; and in His promise trust.

The little birds are objects of His care;
He clothes the lily with its beauteous dress;
Much more, His children shall His bounty share,
Replenished by the riches of His grace.

And should some golden ore your coffers strew;
Its bright links twined with love, and mercy's tear;
Then praise the Lord, there's work enough to do,
The orphan and the widow's heart to cheer.

Yes praise the Lord! beneath the sun's warm ray;
Praise Him! when lightnings flash, and thunders roll—
He'll lead His little flock to realms of day;
And satiate with joy the humble soul.

VESTA N. CUDWORTH.

Charlemont, Mass.

March of Intellect.

A parent asked a priest his boy to bless,
Who forthwith charged him that he must confess.
"Well," said the boy, "suppose sir, I am willing, what is your charge?"
"To you 'tis but a shilling."
"Must all men pay, and all men make confession?"
"Yes, every man of Catholic profession."
"And who do *you* confess to?
"Why, the Dean."
"And do the Deans confess?"
"Yes, boy, they do! confess to Bishops, and pay smartly, too."
"Do Bishops, sir, confess? If so, to whom?"
"Why, they confess, and pay the Pope of Rome."
"And does the Pope confess?"
"Oh, yes—to God."
"And does God charge the Pope?"
"No," quoth the Priest, "God charges nothing."
"O, then, God is best. God is able to forgive, and always willing—to Him I will confess, and save my shilling."

For the Crisis.

Consistency taught by the Savior.

BY B. MATHEWSON.

All seem raady to admit (in words,) that men should be consistent with themselves—but when shewn that they are not so, often seek revenge on those who have meekly portrayed these facts.

Some time since a spirit of inquiry was awakened in my mind relative to the teachings of the Savior in Luke 4: 25–27.

Believing the Savior to have been, not only in possession of truth, but of wisdom, when and where to utter that truth, I besought the Lord to know what I was to understand, what lessons of profit derive from this language which so incensed the only professed people of God, as to determine them to put an immediate end to His life by casting Him down a fearful precipice!

First, I was led to contemplate the *people* and *circumstances* that drew this language from Him who knows what language it is most proper to address to every heart—which in brief are the following:

He had been some time absent from Nazareth, the place where He had been brought up—had produced a great excitement in the different places through which He journeyed, not only by His wisdom and eloquence, but by the wonderful miracles He had wrought—particularly in Capernaum! Here He effectually healed the raving maniac while interrupting their worship in the synagogue. Then entered Simon's house and immediately rebuked the "great fever" with which his wife's mother had been prostrated, which so increased confidence in his ability to heal, that by the time of sunset, all the diseaed persons in the place were brought to Him; "Whereupon He laid His hands on every one and healed them of whatsoever disease they had!"

These wonders were noised abroad, and of course did not fail to reach Nazareth. Therefore when He returned, the Nazarites seemed filled with a kind of curious disquitude. They were much dissatisfied with Him, though his preaching was of so extraordinary a character as to attract universal attention, and no one could deny that they were "gracious words" that proceeded out of His mouth, yet they murmured against Him—not audibly—but Jesus well knew the sentiments of their hearts, and took this opportunity to express it in the following language:

"But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land:

"But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

"And many lepers were in Israel in the time of Eliseus the prophet: and none of them was cleansed, saving Naaman the Syrian."

It is evident from this language that they had entertained these deep murmurings and indignation against Him, because He did not manifest the same power at home that He had abroad, as if He were under obligation to perform the same works in every place. Though His wisdom at that time concealed from them the reason why no more of the power of God had been manifested in that place—Matthew and Mark distinctly state that "it was because of their unbelief!"

But what adduced their murmurings and madness to desperation, was the ostensible proof that their requirements were inconsistent and unscriptural. They professed great reverence for Elijah, and conceded him to be a pattern of godliness; hence Jesus refers them to him for example, showing that Elijah did not perform the same works in every place, or, to use a common expression, his "Charity did not commence at home!"

He shows them that Elijah wrought a miracle for the benefit of one *outside of his denomination aud ccuntry*, while many cases of the same dire disease existed in his own land of Israel! Yet not one case of leprosy in Israel was benefitted by an interposition of his miraculous power. He also wrought a miracle to sustain a widow residing in a Pagan city during the famine occasioned by drought in answer to the prayer of Elijah, though at the same time the home of Israel contained many widows, "but unto none of them was Elijah sent."

This simple exegesis and truthful reasoning cut them to the heart; but instead of humbling themselves and confessing the truth—being unable to produce any argument against it, they fell into a rage like many in the last half of the 12th century, who, when light is elicited from the unerring Word of God to prove the untenableness of their position, rage and imagine vain things. It is one clear sign that a man has not the truth on his side, when he *urges* instead of *reasoning*.

But often when destitute of the right kind of weapons to defend their reasons and conscience, like the Nazarene Jews—they determine to put those out of the way that give them the trouble of unanswerable arguments.

Sometimes circumstances forbid using violence on the person of those who wound with the sword of the spirit, but they must be maimed, if not by being cast down a fearful precipice, by branding those who preach against the false theories and practices of the present day with ignorance, intolerance, fanaticism, etc. But in spite of all the ingenuity exercised to give these stains upon the character an indesirable impress, they fade. Yes, more; they turn deadly pale as they come in contact with the great heavenly Eradicator.

In conclusion, may I not hope both writer and reader may derive some benefit from this lesson of consistency taught by the Savior? Never eulogize in one what what you condemn in another. Never oppose, unless it is plain the word of God opposes.

For the Crisis.

Letter from Bro. B. Spaulding.

PORTLAND Me., April 11, 1856.

BRO. MERRIAM:—I feel just like writing a letter for the *Crisis*. Do not know as it will be worth printing, do as you please with it.

I feel well, thank the good Lord, and everything seems to be praising the Lord, both animate and inanimate. The sun shines bright and clear, the birds sing merrily; with cheerful notes they warble forth their great Creator's praise.

I hear the whistle of the locomotives "those strong ones" whose neighings make the land to tremble, I hear the rumbling of Nahum's chariot wheels, while they run like the lightnings, raging in the street, I hear the puffing of those strong iron horses, while they drag tho chariots after them, I hear the peals of the church bells, and the city clock striking. I see the city three miles diatant, and its lofty spires pointing, (not to Heaven) but to the sky; and the smoke is curling as it rises upward, with the dense black smoke of the steam engines, giving interest to the scene.

Casco Bay lies spread out before me, like a smooth looking-glass, with vessels in every direction, some at anchor, others with their white canvass unfurled to the breeze are cutting their way through the water.

Before me on the south is the great, wide, blue sea, extending as far as the eye can reach, filled with fishes of every name, size and shape, sporting and enjoying life, all showing forth the wisdom, power and goodness of their great Creator.

And in the back ground, (the north,) I see the White Mountains raising their heads like giants, white as snow, adding sublimity and grandeur to the scene. And O, it leads my mind up through nature to nature's God. How can I, or any one else be an infidel, with so many evidences of the existence, the power, wisdom and goodness of God? People used to tell me. I should be an infidel after '43. Well, '43 has passed, and '54 too, and yet I am not an infidel, praise God, and have no temptation to doubt the being, the power, the goodness, the mercy, the promises, and threatnings of God or his prophetic declarations. I feel a confidence in God, I know I love Christians, and choose their company; I know I love his word, and his commands, and they are not grievous. And is it too much to say, that I *know* I love God, and that He loves me, leads me. gives me access to many minds? Is it wrong to have so much confidence in God? If so, then I am wrong.

I feel like praising God with all my heart, and like consecrating myself wholly to him, soul, body and spirit, I had rather be a servant of the Church, than a king on a throne.

There has been a very distracted state of things among the brethren for a year past, but there is an improvement of late, a coming up. They have been cut off from confidence in leaders, by the time's failing, and now they lean upon the Lord. They cannot take any man's say so, but must have a thus saith the Lord for what they believe. There is less of censure, less of the testing, judging spirit; and I think more confidence in God, and more humility.

I have observed a great spirit of enquiry with regard to the thousand years, or the space of time between the first and second resurrection, and the work to be done in that space.

Some think the thousand years are in the past, and that there will be a general resurrection.

Others think it is the future; and that the earth will be desolate and without an inhabitant during that time, and the saints gathered with Christ in the air, to remain there during the thousand years.

Others again think it is in the future, and that Jesus will come and gather all his saints to the valley of the mountain, spoken of in Zechariah, 14th. And that then the sanctuary will be cleansed, Dan. 8: 14, "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thy hands have established," Exodus 15: 17. The wicked nations being upon the earth, will now be given (in this space) to Jesus, and the uttermost parts of the earth; and he will rule them with a rod of iron, and dash them to pieces as a potter's vessel, (or in other words) they will be destroyed by sword famine and pestilence, which is a work of time. It cannot be done in one year nor two; for it wlll be done by human agency. And this work will go on until the slain shall be from one end of the earth to the other, not lamented nor buried.

"And from one new moon to another, and from one Sabbath to another, and from year to year, (more than one year) shall all flesh come up to worship the King, even Jesus." Up where? not in the air; for Jesus is not there; but up to Jerusalem, where Jesus is with his saints. Will all go up to worship? Nay, even as all did not go up and worship Jesus 1800 years ago, when he came just according to the prediction, so probably it will be now; for the hearts of men will be the same; but such as do come up and worship Jesus and obey his law, will be accepted.

And such texts as these will be fulfilled, "They shall go forth and look upon the carcasses of those who have transgressed;" "Seven months shall the house of Israel be burying the dead, that the land may be cleasned." "Seven years shall those who dwell in the cities of Israel, be burying the weapons of war; so that they shall not need to cut any wood out of the field or forest." Eze 39: 9, 10, 11, 12.

May the good Lord bless you Bro. Merriam, in your arduous duties and make you faithful. You need a great deal of wisdom, boldness, faithfulness, and every grace. You occupy a trying place; be faithful, never seek the honors or applause of men, but that which comes from God alone.

And to the Brn. scattered abroad, let me say, be humble, faithful and elevated, be pitiful, kind and courteous; love as Brn. walk together as heirs of the grace of life, keep the unity of the spirit, overlook each others imperfection, and the God of peace be with you.

Your Bro. waiting for the Kingdom,

B. SPAULDING.

For the Crisis.

Truth making its way.

Theo. Sem. Fairfax Co., Va.
April 11th, 1866.

DEAR SIR:—The question of the state of the dead has recently been discussed in the Rhetorical Society of this Institution. For various causes, after its first adoption, it was put off from week to week, for nearly a month.

Much anxiety was manifested among the students to hear the disputation, and they, together with a large number of ladies and gentlemen resident in the vicinity, assembled in Prayer-hall on the night finally determined upon for the trial.

The first speaker on the affirmative of the question; "Is there a conscious state between death and the judgment," began by *assuming* half the argument only; the *existence* of an immortal essence called soul. He further spoke of Christ preaching to saints in prison, and of the thief on the cross.

An answer to what he brought forward was submitted to the people, and sixty-five texts from the good Book appeared to take a position on the other side.

But little more was said during the night, as the first two disputants took up nearly one hour and a half. Rev. Dr. Sparrow was present at the meeting.

Many confess themselves open to the truth, boldly some now espouse it. Glory to God. The question of a temporary Millenium comes up next week, and then we hope for a discussion of the doctrine of annihilation.

Half the Seminary are inclined to Millinarian views—one quarter are *thorough believers*.

The shackles are falling; O rejoice!

C. A. SUMNER.

We rejoice with our brother to know, that the glorious truths of the Bible are spreading among those who are preparing to preach the everlasting gospel. May the good Lord continue to scatter light and truth.

We hope to hear again from our Bro. and receive farther particulars relative to the progress of truth in the theological Seminary.—ED.

For the Crisis.

Letter from Bro. C. H. Morgan.

JOHNSTOWN, N. Y.

BRO. MERRIAM:—I have oft times had a desire to pen a few lines to the *Crisis*; but have never allowed myself to harbor the idea of doing so. But this evening in my loneliness I pen a few thoughts. For several months past I have been from home and friends, secluded too from the society of our Advent Brn. My location has been with those who, although "professors," and members of a church, seemed to care for little else than the comforts of this life, and the things of earth. They are chiefly engaged in a very lucrative employment and all must conform to their wishes in order to do right. As they have all heart could desire to afford them comfort and the enjoyment of the things of this vain life; of course, they cared little about exchanging it for another, or for the chance of gaining a *better* one. They cannot consequently love the "glorious appearing of our Lord and Savior Jesus Christ;" nor those who advocate his revelation in their day, or the day of their children. Of course *their* (not God's minister must not believe it; or if he does and preaches it, he will lose his $1000, a year and be driven from his mansion to seek the despised of earth, and live more as his divine Master did. I have now left that place and am located in a large village noted for its immorality and vice. It contains 7 churches, several "rum-taverns," a court house and jail. Each has a liberal patronage. I am now surrounded by theological works (belonging to the pastor of the M. E. Church, a fellow-boarder and room-mate,) still I feel not at home, many a lonely and lonesome hour have I experienced, especially on the Sabbath.

The *Crisis* has been truly a welcome messenger as it has made its weekly visits. This with my "*Milerite Bible*," and hymn book are my only companions in tribulation.

Yours, waiting for the ending of the days, C. H. MORGAN.

Orthodxy partially right.

BY WM. GLEN MONCRIEFF, SCOTLAND.

"How loud, how deep, how piercing are the sounds sent forth by the archangel's trumpet! How does LIFE, at his bidding, find its way to the deepest, securest holds of death; and how do countless forms, beaming with beauty, come forth from the abodes of desolation."—*Dr. John Brown's "Resurrection of Life."*

In a previous article, entitled "Jesus the Life," we endeavor to unfold the doctrine that the Savior is the appointed eternalizer of his servants, in opposition to the common idea that they are already by creation partakers of a common immortality. We ventured to suggest that the prevailing theology that represents him as the bringer of happiness, and not an endless being does sadly misrepresent the design of his mission. This painful fact must be pressed distinctly and high into view, that the multitude who unintentionally limit his glory may be compelled to acknowledge its truth, and begin with contrite hearts to exalt him in a more suitable manner. What interest have they in exhibiting him as less than he is? None; and we are convinced among those who bear his name, and up to the extent of their knowledge mention it with love and honor, there are many who would gladly hail a clear statement of his sublime functions and prerogatives. The influence of names, and companies, and creeds—the terror of reproach, and the dread of worldly loss, may induce many to turn aside from the Scriptural facts we are proclaiming, but all are not so enthralled, so weak, so selfish. These powerful influences are neither slighted nor ignored by us. Who would not feel for a neighbor when he was sorely tempted; yea, when he is seen unresistingly to suffer himself to be tied hands and feet with cords and withs. Truth is the great emancipator, and hence we must speak it with fulness and love.

We accuse our friends and brethren of substantially setting aside the sublime fact that our common Savior is the lifegiver to his friends, in the most literal sense of these terms. This is no "railing accusation," since we present it in kindness, and with a true desire to share with them a happiness from our views, as undeniably we divide with them a happiness in theirs. In our opinion they "substantially" do what we affirm of them; yet as we allow in the title of this paper, they are "partially right." The language in our motto is just such as we would employ, and yet, after all, it may be understood to express more than its distinguished author would consent to. Indeed, we feel sure, that were he questioned as to the meaning of his lines, it would come out that they imported much less than a reader of them, by themselves, might suppose. Such language is common in the lips of popular theologians and Christians; and though it is scriptural, it does not, when employed by them, embody the idea that is lodged in it by the sacred penmen. Be plainer, so one whispers; and we shall.

According to the common notion, the souls of believers are at death made perfect in glory, and their bodies being united still to Christ, tarry in their graves till the resurrection. Some may prefer to have the word "spirits" instead of "souls;" at present they may be taken as identical, and of course as being what they are generally understood to designate. The soul of the believer being in fact the man himself,—since as we often hear the soul, and not the body is the man,—is incapable of death, and of course had no necessity to exercise dependence on Jesus for life. If the language "immortal soul" means anything, it signifies that it—more correctly each human being—must have lived forever, even if the Lord Jesus had not appeared in this world. The body may require life from him; all that the soul needs is happiness, and if God judges proper, reunion with a material frame. Man then essentially and substantially requires no gift of life—no resurrection—no revival from complete desolation. Life he never lost; life he does not need to have restored. He is beyond the dominion of the King of Terrors, and requires no deliverance from his sway. As has been Orthodoxically said by Addison,—

"The soul, secure in her existence, smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and nature sing in years,
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter and the crash of worlds."

It is long since the Apostle John, for example, died. But when he expired the dissolution of the saint was seeming not a reality. He die! The idea is scouted by the generality of Christians. At this moment he is viewed in the blaze of heaven, having a crown of fine gold on his head, and his eye kindling with unutterable ecstasy. What life—we don't mean happiness—has he found from Jesus? Why is it not admitted that had Jesus Christ failed to redeem the world, that at this hour John would have been as really alive, though of course dwelling in a very different portion of the universe? Life! What life does he need? His body requires to be re-built and re-animated by the power of Jesus. His body! and that is confessedly not himself; it is only life only to a body that he requires from the Redeemer—a body in which he will dwell—a body without which, as representations go, he is very blessed and very dilligent. The archangel's trumpet is to be the signal, then of life to bodies—not to men. Partially true the common doctrine is, but how insignificant its compass compared with that of the Bible announcements? On the one hand, it tells us that men die, and not their bodies merely,—"Man dieth and wasteth away"—man giveth up the ghost, and where is he? "Dust thou art, and unto dust shalt thou"—not a portion of him,—"return;" his breath (his breath, or spirit of life) goeth forth. he returneth to his earth; in that very day his thoughts perish."

On the other, and of necessity, we read that it is men who are to rise, and not a part that is to be connected with them as an appendage or organ of activity. "Thy dead men shall live—I shall be satisfied when I awake with thy likeness—the dead in Christ shall rise first—them that sleep in Jesus will God bring with him—in Christ shall all be made alive, but every MAN in his own order." Assuming that the soul of man is capable of disembodied existence, and of an immortal nature, the Bible statements about death and the resurrectien have been modified, and in many cases exhausted, of meaning altogether. The golden vessel is there, but the wine of truth is gone. As soon as it shall be acknowledged, and we confidently believe the day for this is coming, that the soul of a man is just the organized being himself, and that his spirit is the breath of life which is in his nostrils, and which, at his dissolution, returns to God who gave it. In a word, when it shall be confessed that man is a UNITY, the teaching in the Book on the subjects of death and resurrection will be much more easily apprehended—much more consistently explained.

It is reverence for God that keeps our friends from declaring that the entire man needs life. Thinking that the Book announces the dogma of immortal soulism, what else could we expect them to do? They declare Jesus gives life to what needs life, and a miserable conveyance it is, since it is not life to a man, but to his future habitation, which is quickened, not so much by any actual infusion of life from Jesus, as by his conjoining to the refined corporiety the deathless soul whose presence vitalizes and warms it, like a fire in the centre of a dwelling. Jesus is the life-giver, then, as a conjoiner of soul and body, not as infuser of vitality into a resurrected, sainted being. So worketh the heatheninsh doctrine of immortal-soulism; it misrepresents death's results, and the Redeemer's conquest; tempts a thinking man to believe that if all Jesus does as a lifegiver, and the resurrection, is merely what orthodoxy in its blindness assigns him, there are in the Volume a great many words about a very small matter. The church of God will yet blush that this beggarly account of the Savior's life-giving glory was ever held forth by her to the world. When Paul shall take the place of Plato, that hour will arrive.

The final era has come, and the Savior descends to exert his power. He leaves yon fair mansions, and with him are troops of souls—things of life and things of light—needing to be incorporated, and on the eve of entering a fleshly abode! The archangel's trumpet sounds, and forms, after the ancient model of humanity, though excelling in beauty and majesty, start forth from the plains of the astonished world. Each body has a soul thrust into it, as a sword is sent into its scabbard, and the animating force of the sometime exile from materialism, pervades the trunk and limbs as the electric influence diffuses itself through rocks and trees. Eternal power has labored at this humble task; and this we are taught by orthodoxy is the grand triumph of Immanuel—this is his unveiling as the Life!

Time brings on the appointed hour when the Lord Jesus shall revisit this weary world. He comes attended with squadrons of blessed angels, to be the ministers of his will, and the spectators of his glory. He comes with a conqueror's might to do a conqueror's work, and the grandest victory earth has ever witnessed is about to be accomplished. The pious ones who fell asleep in the ages past, are held in bondage by the arm of death. They are in the enemie's land; hushed are their voices; still their hearts; their very thoughts are long since perished. Can these DEAD MEN live? They shall.

The trumpet peals through space; "life at His bidding finds its way to the deepest securest holds of death;" and the innumerable heirs of the first resurrection have awoke—they are clad in the garments of incorruption—they are radiant with the morning flush of perennial youth. Behold the resurreetion and the life illustrated and confirmed; the long standing promise literally executed, and the family of the redeemed emancipated from the noisome grave. All heaven is jubilee; the new creation, the sons of the resurrection, take their place on the angelic level, and send forth a triumphant hymn to their glorious Benefactor. "O death where is thy sting, O grave where is thy victory. Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

Let it be written, remembered, and pondered, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."—*Bible Examiner.*

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER STREET, BOSTON, MASS.

JONAS MERRIAM, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, APRIL 30, 1856. VOLUME 3, NUMBER 37.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF

JESUS CHRIST.

J. D. C. WHEELER, Printer, - - 167 Hanover St.

Terms of Subscription to be Paid IN ADVANCE.

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For the Crisis.

The Church the Moral Conservative of the World.

By J. HOWELL.

No. 2.

"This wisdom descendeth not from above, but is earthly, sensual, devilish." It is swayed by the affections and passions of human nature. "For where envy and strife is, there is confusion and every evil work." How unlike the piety of the Bible; "the wisdom that is from above." For God is not the author of *confusion*, but of PEACE, as in *all* the Churches of the saints, 1 Cor. 14: 33. And can that possibly be one of them where confusion is rife? Note again the contrast, as the Apostle leaves this dark picture. "But the wisdom that is from above, is first pure, then peaceable." "Peaceable," the opposite to "bitter, envying, strife, vain glory, rivalry, deception, confusion, and every evil work." Peaceable wisdom; the one from above—the other from beneath. The one from God; the other from the devil. The one is then peaceable; the other "confusion and every evil work."

Dear reader, will you seek that "wisdom that is from above?" Will you pursue its peace?

The second argument, is from James 3: 17, "But the wisdom that is from above, is first pure, then peaceable." "First," *Gr. Proton:* first in time; in the first place, Mark 4: 28; 16: 9. First in dignity, importanee, &c., i. e., before all things, Matt. 6: 33; Luke 12: 1.

"Then," *hepeita Gr. Adv. It denotes sequence or succession of events*, etc.; afterwards, then, thereupon. "*Proton*, first," pure; "*hepeita*, then, next, thereupon, after that," peaceable. How very evident it must appear to every one, that the "first," great prerequisite to peace, is PURITY. Here is the great cause of strife and contention. Where this is not, peace cannot, does not reign; for "there is no peace, saith the Lord, unto the wicked," Isa. 48: 22. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God to the wicked," Isa. 57: 20, 21. How blessed is the volume of divine truth: how faithful its record of human nature, and how true. The causes of all moral consequences are plainly set forth in it, and sometimes, they compel us to blush with shame. Think of this, ye contentious ones; ye who delight in altercation, wrangling and war—were it not for you, the Church could put on her beautiful garment of peace and quietness. Think you, ye are pure? Deceive not yourselves in this important matter. Come to the light; to God's faithful word, and remember that "the wisdom that is from above is first PURE, after that PEACEABLE." If it is in us, will not we be so too? Has this the appearance of severity? Could it indeed be so, it is only the severity of truth,

Note James 4: 1, "From whence come wars," contentions, quarrels, "and fightgins (*morgu, brawlings*) among you? Come they not hence, even of your lusts that war (are in a state of hostility)—in your members?" Ah, yes, this is it. Like begets like. Contention, strife, rivalry, are inside before they are seen out. It works from within, outwards; and the above truthful picture drawn by inspiration's skilful pencil, ought to lead us to the most rigid self-disciple; self-criticism possible. Is it I? Lord is it I?" May God assist us to faithful, impartial examination.

"*Gentle.*" "The wisdom that is from above, is first pure, then, after that, * * * GENTLE." Thus was Christ, and hence saith Paul, 2 Cor. 10: 1, "Now I Paul beseech you by the meekness and gentleness of Christ," etc. Such ought the servant of the Lord to be. 2 Tim. 2: 24, "And the servant of the Lord must not STRIVE, but be GENTLE unto all men, apt to teach, patient, (*margin forbearing*,) in meekness instructing those that oppose themselves." Thus was Paul, 1 Thess. 2: 7, "But we were gentle among you, even as in the manner that a nurse cherisheth her children." Nourishing, counseling, and preserving you. When you were falling, saved you; stumbling, took you up; meekly and patiently watched all your goings with the gentleness of faithful, Christ-like love. Thus ought every one of the Church to be. Titus 3: 1, 2, "Put them in mind * * * to speak evil of NO man, to be NO brawlers, but GENTLE, shewing all meekness unto all men." It is a fruit of the Spirit. "The fruit of the Spirit is * * GENTLENESS," Gal. 5: 22. It is a characteristic of "our Father which art in heaven." Ps. 18: 35, "And thy GENTLENESS hath made me great." Kind reader, let us cultivate this heavenly grace—grace of heavenly wisdom, and may the Lord assist us. It is that mild, placid word and action, that impresses all who come in contact with him who possesses it, with the conviction, "I am for peace." O that we all may possess more of it, which may our Heavenly Father grant for his mercies' sake. It is the gentleness of purity; hence, "the *gentleness* of Christ."

"*Easy* to be entreated." First pure, then * * * EASY to be entreated," practicable, pliant—easily persuaded from vice —not obstinately engaged in any pursuit opposed to religion and virtue. At such times as we perceive ourselves to be the objects of divisions, our characters traduced, and injury follow injury in quick succession, until our patience is almost exhausted, then look out. Heavenly wisdom is manageable. It is "easy to be entreated"—is not obstinately disposed; does not become very much exasperated; does not refuse to speak to those who have occasioned it; seek their injury, and then call it a Christian trial. Poor human nature. How it will justify itself in acts that it would condemn another for, and even itself when standing without any connection with vice. The judgment of God is the same at all times. Let us then take heed; be yielding, and "submit ourselves one to another in the fear of God," Eph. 5: 21. Another amiable quality of "the wisdom that is from above," is to be "full of mercy." "First pure, then * * * FULL of mercy and good fruits." Compassion for all. The offender in its hands is kindly treated. When he has no means of self-defence, and expects the heaviest stroke of wrath, then mercy smiles upon him. Trespasses and injuries it delights to forgive, and in this it displays its benevolence, mildness, tenderness and meekness of temper. If it must employ the rod, it is merciful, and makes the offender realize that stern necessity impelled it to chastise. Be "full of mercy." Every variety of fruit that is good is Wisdom's to confer. Hence the tree must be good. "Pure, peaceable, gentle, pliant, merciful and good fruit, the wisdom that is from above," originates "Fruit of the Spirit; of righteousness; which are by Jesus Christ, unto the glory and praise of God," Phil. 1: 11. If these exist, and continue in us, they will keep "us without offence till the day of Christ." In Eph. 5: 9, the Apostle sums it up as follows: "For the fruit of the Spirit is in all goodness, which is that quality or disposition which is contrary to malice and wickedness; or it may mean benignity and bounty.

2. *Righteousness*, "which is opposed to injustice, whereby one becomes hurtful to another, through deceit, covetoueness, oppression and violence."

3. *Truth*, "which is opposed to errors, lies, heresies, hypocrisy, both in common affairs, and also in matters of religion."

"But the wisdom that is from above, is first pure, then * * * without PARTIALITY. Undiscriminating, undistinguishing and impartial. The "partiality" here referred too is evidently that to which the Apostle points—Jas. 2: 4, "Respect of persons." He there affirms it to be, having "the faith of our Lord Jesus Christ, the Lord of glory with respect of persons," and hence cautions the Church against it; teaching us all, that it is a violation of "the royal law according to the Scripture. Thou shalt love thy neighbor as thyself;" and if we do it, we, having offended in *one* point of that law, are "guilty of *all*." Hence we must not discriminate between things that are alike; between the little ones of Jesus; of their "Father." On the same ground that we would shew favor or honor to one of Christ's little ones, we would show it to another in like circumstances, there being no valid reason why we should shew "partiality." Such preferences as those forbidden, are founded in, and are characteristic of impiety. By a careful investigation of James 2: with other Scriptures, it will be clearly demonstrated to every mind.

Finally, "The wisdom that is from above is first pure, then, after that, without HYPOCRISY. Affecting to be what one really is not. For the benefit of the reader, I will transcribe the observations of Mr. Cruden on this subject. He remarks that "our Savior frequently accused the Pharisees of hypocrisy, Matt. 23: 13, 14, &c. Their character is drawn out in that chapter, as

1. They say and do not, v. 3; their practice was not agreeable to their doctrine, and therefore their example was not to be imitated; for they imposed many strict injunctions over and above what the law required, and severely exacted obedience thereto from others, but did not observe the least part thereof themselves, v. 4.

2. What good things they did, were only for ostentation, to be seen of men, v. 5.

3. They ambitiously affected titles, vain applause, and the precedency at entertainments, v. 6–12.

4. They hid their crying sins under an appearance of virtue, and pretended to holiness, that they might sin with less suspicion and more security, v. 14. These our Savior compares to whited sepulchres, that within contain sordid dust and rottenness, v. 27, 28.

5. They were exact in light matters, they tithed mint and cummin, but neglected substantial duties. They were zealous in the outward parts of religious worship, and neglected righteousness and mercy, thinking to compensate for their defects in the duties of one table, by strictly observing the duties of the other, vs. 23, 24.

6. They studied rather an external purity, than the inward purity of the heart, v. 25.

7. These hypocritical Scribes and Pharisees pretended a great deal of respect to the ancient prophets, and to disallow what their fathers did to them, and yet were as ready to practice the like themselves to Christ and His Apostles, v. 29, 30, 31.

8. Hypocrites pray to God only in the time of sickness and danger, when, by their afflictions they are driven to it, but shew no love to prayer or delight in God in time of prosperity, Job. 27: 8–10.

9. They judged and censured others severely for smaller faults, being in the meantime themselves guilty of greater crimes, Matt. 7: 5.

10. They were more for outward ceremonies and human traditions, than for the true and spiritual worship of God, Matt. 22: 1, 2, 7; 15: 2, 7–9.

11. In worldly affairs, they were quick-sighted, not so in spiritual and heavenly things, Mark 3: 4; Matt. 16: 1–3.

12. Hypocrites in public calamities are fearful, Isa. 33: 14. * * * Hypocrisy also turns the means of Salvation into poison; for the frequent exercise of religious duties, which is the means to sanctify others, confirms and hardens hypocrites."

May all be saved from the awful reflection in the judgment, "I was a *hypocrite* on earth."

II. The *second* particle of *moral salt* which we will analyze, essential to constitute "the Church of the living God," "the SALT of the earth," is CHARITY. 1 Tim. 1: 6–7. "Now the end, scope, design, object, of the commandment is CHARITY out of a PURE heart, and of a good conscience, and of faith unfeigned: From which some having swerved, (not aiming at,) have turned aside unto vain jangling; idle, trivial disputation, desiring to be teachers of the law; understanding neither what they say, nor wherof they affirm." Those who have not deviated from "charity," do not this. The above presents three sources from whence springs true charity, and these three securing the end or object of one great "commandment." These three sources are essential to secure true charity.

First, "a PURE heart." Pure, unsoiled, unalloyed heart.

Secondly, "a GOOD conscience." That faculty of the soul which distinguishes between right and wrong, and prompts one to approve of and pursue the former and to disapprove of and avoid the latter.

Thirdly, "Faith UNFEIGNED." "Without hypocrisy." Such qualities of *salt* must be productive of the best results. "Charity out of a pure heart," must be pure. "Charity out of * * a good conscience," must be true and equitable. "Charity out of * * faith unfeigned," must be real and sincere. It is the fulfilling of the law. "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. Love worketh no ill to his neighbor, therefore love is the fulfilling of the law," Rom. 13: 8–10. "A new commandment I give unto you, That ye love one another; AS I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another," Jno. 13: 34, 35. And will not "all men" know that "ye are" not His disciples if brotherly love is not manifested? Its amiable qualities are presented in a group, in 1 Cor. 13: 5–8. Here is the fruit of Charity in one rich, pure, heavenly cluster, proving itself worthy of its reign. It is long-suffering and kind toward all under every provocation, and without envy in all its history; is no arrogant trifler, neither does it "play the braggadocio." It is not proud, vain, insolent: its manner is becoming, and hence not impatient of censure; it is opposed to covetousness and selfishness in all its forms; is even-tempered, not excited to indignation, and angry dispute. It invents no evil against another, and seeks no overthrow of foes, neither rejoices in their overthrow; or in iniquity of any kind, as injustice, falsehood, or deceitfulness; but ever rejoices in the truth, rectitude and probity. How patient in every emergency; faithful in all its course; and its reliance upon God. It hopes on; hopes ever; unfading, unfailing in its nature. Would you acquire such fruit? Possess the tree. Firmly grasp and permanently retain it, and in its history you may read your destiny: you, like it, will never fail. O for a "pure heart, a good conscience, a faith unfeigned," from whence proceeds a virtue of such inestimable worth, filling the heart of its recipient with its precious fruit; inviting all, even the most discriminating, to an investigation of its amiable qualities. Sacrificing for the benefit of its foes, the object most intensely dear to itself, an "only begotten son." "For God is love," and that Son the very embodiment of love; casting its benign influences upon all; developing its secrets to its real friends; and it knows them; and ennobling all of poor degraded humanity who will, to an eternal realm. Will not all seek it? All secure it? And will not all those who expect its benefits, practice its virtues. It is a *sacrificing* love. I do not mean that it will sacrifice the moral character of another to its caprice, because of a supposed injury; one which, perhaps, never lived, only in the domain of jealousy and evil surmising. No! no! Charity is of heavenlier origin. It has no such fruit. It sacrifices its ease, for the comforts of others; its substance to supply other's wants. It seeks not how much it may give and not feel it. It loves to feel it, and hence gives liberally that it may feel.

Covetousness is not among its virtues, but among the most notorious vices it has to oppose. And why not? It is "the love of God, of Christ, of the Spirit." It is this love in the Church, and can those who have it not belong to the Church of God. It is a faithful, meek, forgiving love. Faithful in all its efforts for the good of others, and in none more so, than those put forth for the safety and harmony of the Church, and the salvation of men. *Meek*, patiently suffering wrong rather than do wrong. Free from retaliation at all times. *Forgiving* others the sufferings they inflict upon us, the injury they do us. This forgiveness is from the heart. "Even AS Christ forgave you, *so also do ye*," Col. 3: 13. And we must be "*Christ-like*" in order to live with Christ in his kingdom. These two great principles, *Wisdom and Love*, which involve every Christian grace in their development, we *must* posses, if we will be the Church of which Christ declared, "YE ARE THE SALT OF THE EARTH," world. The salt of heavenly wisdom; of heavenly love, can alone season poor human nature, so as to make it possible for God to relish humanity at all. Their qualities must be diffused through our entire being. Possessing these, we will possess "the fruit of the Spirit," Gal. 5: 22, 23, and those precious graces essential to our having "an entrance ministered unto us abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ," 2 Pet. 1: 1–12. Dear Lord grant it. Amen.

To be continued.

For the Crisis.

Letter from Sr. A. Mussey.

FISHERVILLE, N. H., April 9, 1856.

BRO. MERRIAM:—As the *Crisis* comes weekly, filled with comfort and consolation to the household of faith, I am reminded of the golden rule, "As ye would that men should do unto you, do ye even so unto them," and as I have been often refreshed with the epistles from my dear Brn. and Srs. through the *Crisis*, perhaps a word of comfort from me may not come amiss at this time. Although weak and frail, I do desire it may be said of me in the day of accounts,—"*she hath done what she could.*" The storm is still raging, the chilly winds are blowing and the waves dashing against the old ship about to land her faithful crew in the Harbor, yet all is safe! (blessed be the Lord our great Pilot!) if we abide in the ship; said Jesus, "if ye abide in me, and my word abide in you, ye shall ask what ye will, and it shall be done unto you."

As I read a short epistle from Bro. Higgins, in a late No. of the *Crisis*, my soul responded Amen. Truly, much has been written of the way the children of Israel were led, and the way Adventists have been led; but I think it much more profitable to understand the way *Jesus* was led, for he has given us an example that we should follow in his steps.

I have often felt sad and disheartened, and sometimes almost discouraged, while so many conflicting views and elements have been raging, but He who calms the raging tempest speaks peace to my troubled soul, and then all is fair weather for a little while; Oh, then how pleasant after a storm to have the clouds disperse and the sun shine again. I rejoice that I have been a believer in the coming of the Messiah to reign on the throne of his father David, and to sway His sceptre over all the earth; and although my expectations have not yet been realized, there is still cheering intelligence from the Prince of peace—"fear not little flock for it is your Father's good pleasure to give you the Kingdom!" O, my heart is made glad to-day while I write, that the word of God has not failed,—thank the Lord! My dear Brn. and Srs., the Kingdom is ours if we hold fast the profession of our faith without wavering, firm unto the end; for He is faithful who has promised to give the Kingdom to Israel, and he that believeth hath the witness in himself, so we need not fear. My own mind is fully made up to cease from man and cling to Christ; He is the Pilot, and I am resolved to keep my eye on Him, and what though the billows roar and all is commotion without—"Thou, O God, shalt keep him in perfect peace whose mind is stayed on thee because He trusteth in thee."

Our Bro. H—— asks the question, "cannot some one give the way in which Jesus was led?" I answer yes, for He has given us the way Himself,—has left it on record, and all may learn the way by His blessed Word.

In the first place, after His baptism, He was led by the spirit into the wilderness to be tempted by the devil; and did He yield to temptation? nay verily, but bade the tempter begone, and angels came and ministered unto Him. And what if we (by following Him) have been led into the hour of temptation which has come upon all the world to try us, shall we listen to the tempter and turn back from whence we came? No, never! What saith the Word? "resist the devil and he will flee from you"—"draw nigh to God and He will draw nigh unto you." What if we are told, this is the way, walk ye in it, or that is the way, or you must believe this or that or the other? said Jesus, "I am the way the truth and the life"—"I am the door, by me if any man enter he shall go in and out and find pasture—he that heareth these sayings of mine and *doeth* them," &c. Lord help us all to do, as well as say, and listen to that prophet which the Lord our God has raised up, which is Jesus Christ, our great pattern, prophet, priest, and King; and as many as follow Him, peace be upon them and the whole Israel of God forever, for there is nothing that can harm you if ye be followers of that which is good. What if the world reproach us? they called the Master of the house Beelzebub, much more they of his household; He was a man of sorrows and acquainted with grief; shall we not follow in His footsteps? He was reviled yet He reviled not again;—have we enough of His spirit to do likewise? He was persecuted but threatened not; are we like Him? He was led to Pilate's bar as a lamb to the slaughter, "and as a sheep dumb before her shearers, so opened He not His mouth"—can we bear all things, suffer all things, endure all things? Lord fill us with that love that never faileth. He died upon the cross, the just for the unjust, He laid down His life for us that He might bring us to God, and by His stripes we are healed; and can we lay down our lives for our Brn.? O for more of the mind of Christ! and the mind of Christ was to do the will of His Father which is in Heaven, and the spirit he possessed was a spirit of love; and said Jesus, "he that doeth the will of my Father in Heaven the same is my mother, my sister, and my brother"—let us do likewise.

Dear Brn. and Srs., the long looked for day is coming when the great Shepherd of Israel will gather His sheep who have been scattered in this dark and cloudy day, into one fold, and reign over them forever. Then the Watchmen will see eye to eye—peace will be restored and all the captives will be free! O Lord hasten the time! is my prayer, speed on the glorious day, let thy kingdom come, bring immortality, awake the sleepers under ground and give them life, dry up the mourner's tears, bring back the loved ones from their graves. O let Zion be redeemed—cheer our lone hearts with thy presence, O thou great Shepherd and Bishop of our souls, bring us to mount Zion the city of our God, the

capital of the great King; let us behold thy glory, and unite with angels and all the redeemed host of the Lord in giving thanks to thy holy and righteous name. *Here* we are scattered over mountain, hill, and dale—*here* we have trials, temptations, sorrow and tears,—*there, will be none*;—"*here* we grieve the friends we love and they in turn grieve us;"—but *there*, we shall be at peace and our rest will be glorious; *here* death reigns and our loved ones are hurried away to the silent prisonhouse, awaiting the summons—"awake, ye dead, and come to judgment!"—*there* in that world to which we journey, will be no more death neither sorrow nor crying. Come, then, thou great Life-Giver! remove the curse and restore the earth to its Eden beauty!

From your unworthy Sr.,

ABIGAIL MUSSEY.

The World's Crisis.

BOSTON, APRIL 30, 1856.

Question.

"Is there any Scripture to prove that man has an immortal soul, and that the wicked will be raised in a state fitted to exist forever in eternal pain? What are we to understand by Rev. 20: 10; and Mark 9: 44. Yours seeking after truth.

L. LEAVITT."

ANSWER.

1. Our *most* FIRM *belief* is, that there is not a SINGLE text of Scripture that teaches, man has an "immortal soul," unless it be the saying of *Satan* to Eve, in Gen. 3: 4, "Ye shall *not* surely die." Paul teaches us in Rom. 2: 7, that *immortality* is to be obtained "by patient continuance in well-doing;" that it is something to be *sought for*, not that which we have already in *possession*; for none but an absent-minded man, will "*seek*" for that which he has obtained.

The Savior tells us in John 6: 40, that "this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, *may have* everlasting life; (not has got,) and I will raise *him* up at the *last* day." No promise of raising him up at *death*. The word *immortal* is found but *once* in the whole Bible, which is in 1 Tim., 1: 17, "Now unto the King eternal, *immortal*, invisible, the only wise God, be honor and glory for ever and ever. Amen."

If we ever have *eternal* life, it will be received as a *gift* through *Christ*. Says Paul in Rom. 6: 22, "The wages of sin is *death*; but the GIFT of God is *eternal life through Jesus Christ* our Lord."

Then it follows, as Paul declares in 1 Cor. 15: 17, 18, that if Christ our Life Giver is not *raised*, "they also which are fallen *asleep* in Christ *are* PERISHED." This can not be *true* if men go to their reward at death, before the resurrection. Paul says in 1 Cor. 15: 32, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the *dead rise not?* Let us eat and drink for to-morrow we die."

It is plain that *Paul's only* hope of a *future life* was through the *resurrection* "at the last day;" "For," said he, "the Lord *himself* shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and and the *dead* in *Christ* shall rise first."

2. In answer to the *second* point, we would say, we would think the Bible speaks in *very plain* terms, showing that the wicked *never* become *immortal*; but on the contrary, after their resurrection and judgment, they *die* the "second death."

Let us inquire of the Holy Spirit that moved the prophets to write the mind of God, and abide the answer. What becomes of the *soul* that sinneth?

Ans. Ezekiel says, "The soul that sinneth it *shall die*." In Rev. 20: 14, 15, we find what is meant by the *death* experienced by "the soul that sinneth." It is being "cast into the lake of fire. This is the *second* death." Death is the *end* of dying, and when the sinning *soul* is *dead*, it is no longer alive, but the act of dying is closed, and unless there is *another* resurrection for the sinner, after the *second* death, he can *never* live again; this being true, his *death* or *punishment* would be ETERNAL; hence for this reason, the Savior declares in Matt. 25: 46, "these shall go away into everlasting, (eternal) punishment; but the righteous into life eternal."

But let me inquire of Paul what is the *wages* of sin? Is it eternal misery? Note his answer. "Rom. 6: 24, "The wages of sin is DEATH." This is plain, and as the Bible does not teach the affirmative and negative of the same question, when rightly understood, we are *satisfied* that the sinner will *never* rise from the *second* death, which is experienced *after* judgment; for if he should, his punishment, which is *death*, would not be *eternal*, as the Savior declares, in Matt. 25: 46.

Our inquirer asks, "What are we to understand by Rev. 20: 10, where it is said, speaking of the devil, 'and shall be tormented day and night for ever and ever.'"

The whole verse reads, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever."

We find, as admitted by all who have carefully studied the Bible, that the words, ever, forever, and everlasting, are used some two hundred times in the Bible in a limited sense; and signify, as acknowledged by some of the *best* Bible students, the longest possible duration of that to which they are applied. We have only time to note one or two examples. Jonah, in speaking of the time when in the belly of the fish, says in ch. 2: 6, "I went down to the bottoms of the mountains; the earth with her bars was about me FOREVER." But Jonah is not there *now*. *That forever has ended.*

In 1 Sam. 1: 22, we read, "But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide FOREVER." Here, *forever* lasted during the *life* of Samuel, as may be clearly seen by the context. His mother says in v. 11, I will give him unto the Lord all the days of *his life*;" and in v. 28, "As long as he *liveth* he shall be lent to the Lord."

We return to Rev. 20: 10. The torment of the *devil* in this verse must continue so long as the devil *exists*.

We now inquire, does the *Bible* teach that he will exist eternally?

See 1 John 3: 8, "For *this purpose* the Son of God was manifested that he might DESTROY the WORKS of the devil."

If the devil continus working *eternally*, and all the wicked too, how will the Savior accomplish the great enterprise he has undertaken. Satan would then be forever in advance of the Son of God. If the devil *himself* were destroyed, then his *works* could all be demolished. Let us look at Heb. 2: 14, and we think the matter will be made *plain*. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through *death* he might DESTROY HIM that had the power of death, that is the devil."

Thank the Lord for this Scripture, for it *plainly* teaches that our *great* enemy will *die himself* for introducing death into our world.

Let us look a moment at the meaning of the words "*destroy*" and destruction. They signify "to kill, to devour, to consume, to extirpate, to annihilate a thing, or the *form* in which it exists."

"Destruction consists in the annihilation of the *form* of anything, that form of parts which constitutes it what it is," Webster.

Then it follows that when the devil is DESTROYED, as the Bible declares he shall be, 'that FORM of parts which constitutes him what he *is*,' *no longer* EXISTS. This looks like the work of the Son of God. To his name be praise, for ever and ever.

Our Sister asks one more question, to wit:

"What are we to understand by Mark 9: 44, 'Where their worm dieth not, and their fire is not quenched.'"

This passage has been thought to prove the doctrine of *eternal misery*, because it is said that "their worm dieth not, and their fire is not quenched."

If these expressions prove that whatever is cast into an *unquenchable* fire will *exist externally*, we think it proves more than would be admitted by those who introduce this passage to prove eternal torment.

Let us examine a few other passages where these words occur. "Isa. 66: 24, "And they shall go forth and look upon the *carcasses* of the *men* that have transgressed against me; for their worm shall not die, neither shall their fire be quenched."

If *unquenchable fire* proves the *eternal existence* of what it receives, then these "CARCASES of the *men* are *eternal*.

Read Jer. 17: 27, "But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I *kindle a fire* in the gates thereof, and it shall *devour* the *palaces* of Jerusalem, and it shall not be *quenched*."

Here is an UNQUENCHABLE FIRE, DEVOURING the PALACES of Jerusalem. Does this prove that after the city is set on fire it will burn ETERNALLY? Just as much as it is proved that *men* will burn eternally, when *they* are cast into fire that cannot be quenched.

The fact in relation to Jerusalem, is, that a fire *was* kindled in it about A. D. 70, and was "*not quenched*," consequently it was *consumed*, as we are taught ALL the wicked *shall be*.

We look upon the passage in Mark 9: 44, as a very *strong* one to show that the wicked will cease to exist in consequence of being cast into an *unquenchable* fire.

When we see a house on fire, and say, "the fire cannot be quenched," we do not mean that the house will burn *eternally*, but that it will be burnt *up*. So with the wicked.

Mal. 4: 1, "The day *cometh*, that shall burn as an oven; and *all* the proud, yea, and *all* that do wickedly, *shall be* stubble, and the day that *cometh* shall *burn them* UP, saith the Lord of hosts, that it shall leave them neither *root* nor *branch*."

This is precisely what an unquenchable fire *would* do.

If the fire could be *quenched*, then a *part* of the burning object might be saved from destruction.

Says the Savior in Matt. 13: 40, "*As* therefore, the *tares* are gathered and *burned* in the fire, so *shall* it be in the end of this world."

When tares are gathered and *burned*, they no longer *exist as tares*; *so* when the wicked are "burnt UP root and branch," they no longer *exist* as wicked men. As the prophet Obadiah says, "They shall be as though they had *not been*."

M. GRANT.

Question.

BRO. MERRIAM:—Will you, or some other Bro., explain Ezk. 29: 4, and 34: 25. Yours, seeking for the truth.

M. A. C.

ANSWER.

1. Ezek. 29: 4, reads, "But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales."

This prophecy was given in the tenth year of Jehoiachin's captivity in Babylon, under Nebuchadnezzar, about B. C. 588.

The second verse of this chapter requires the prophet to set his "face against Pharaoh—(*Hophra*,) *king* of Egypt, and against *all* Egypt.

In the third verse, he is called "the great dragron, that lieth in the midst of his rivers, which hath said, my river is mine own, and I have made it for myself."

Here the pride of this king of Egypt is compared to a great dragon in the rivers, holding control over all the smaller animals in the waters, and claiming a right to decide who shall dwell in the streams, because he was the Creator.

Like Nebuchadnezzar, this *dragon*, which represents the king of Egypt, is saying, "Is not this great, Babylon, that *I* have built?"

Like the king of Babylon, he has forgotten "That the Most High ruleth," and his *humiliation* is illustrated in the fourth verse, by the dragon with hooks in his jaws, and afterwards thrown out upon the banks in the wilderness, as in v. 5, in a helpless condition—some like Nebuchadnezzar, when his reason departed, and he had "his portion with the beasts of the field."

The *fish* in the rivers occupied by this haughty dragon, are represented as sticking to his scales, and sharing the same fate as their great master.

We think this *illustrates* the fact, that the *people* of Egypt possessed the *same spirit* as their king, and consequently adhered to him, and became "a *base* kingdom," as declared in v. 14.

Herodotus, the oldest historian whose works are extant, says, that the king of Egypt "Proudly and wickedly boasted of having established his kingdom so surely, that it was not in the power of any God to dispossess him of it." We see then a *reason* why this prophecy should be uttered against the king of Egypt.

2. Ezek. 34: 25, "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness and sleep in the woods."

In v. 22, the Lord compares his people to a *flock*, and in the preceding verses he represents them as having received very unkind treatment from their shepherds. Like a flock of sheep in the wilderness wood, left by their shepherd among devouring wolves to be scattered and lost, mangled and killed; even so has the flock of God, or his saints been treated by their *professed* shepherds.

From v. 22, to the close of the chapter, he represents the saints *in* the kingdom, in their glorified state, by a flock feeding and quietly resting where there are no "evil beasts" to molest their repose, as in the 25th verse.

M. GRANT.

For the Crisis

Letter from Bro. Geo. A. Barker.

WASHINGTON CT., March, 28, 1856.

BRO. MERRIAM:—For some time past, I have felt that I would like to speak a few words through the *Crisis*; but not being a grammarian, I have refrained from doing it, till my heart is full; but as I wish to say only a few words, I will venture to speak, and I pray that my mind and pen may be guided aright.

I was a firm believer in the time movement, and now it is past, I do not charge the *Lord* with any mistake which we have made in preaching the time. Still I believe the Lord was with us, and blessed us in our honest endeavor to preach what we thought was truth. But I never made it a test of fellowship, but have been condemned by some, for having so much charity for those who did not see, as I did; but condemning and being condemned, are alike to me. Brn., time is short; what good can we do by using carnal weapons, such as harsh words, condemning those that differ in some points from us. O Christian! Bible Christian! where art thou? May the good Lord help us to purify ourselves, that we may be found of Christ in peace when He comes.

I wish to say to all of like precious faith, that I am still among those that expect to endure unto the end. O for grace to stand. I have had many a trial the winter past while looking over the rations that fell to me and mine; when I have seen the small portion with which we were to be supported, my heart has been made almost to sink within me; then it was that I had a chance to trust in God. Ah, Bro. Pratt, you are right. Of the many who talk about trusting in God, how few know how to do it, or what it is to trust Him. Often have I thought I could preach no more, and that I should be obliged to sell my old horse and wagon; but by selling my watch, and with the Lord's blessing on our scanty stores, we have lived through the winter. How we have lived I cannot tell, unless you allow me to say, the God that kept the widow's meal and oil from diminishing, blessed the little we have had, for we have not been allowed to suffer, nor to apply to the town for help; thank the good Lord forever; but no thanks to those who have seen their Bro. have need, and have virtually said, "be ye warmed and filled." No thanks, did I say? We do thank them for their good food which we were permitted to share; but their "God bless you," and "when are you coming again," and, "be sure and come again," cannot keep us alive: but no need of my writing on this. Dr. Hastings has done his duty, and if his letter gives offence, surely mine would. But one word Brn; the Scriptures provide for those that preach the Gospel; the time of raining manna for God's people to eat, is past, and catching fish with money in their mouths to pay our taxes, gate fees, or fare on the cars, is also gone by, but think not I am begging, or am too lazy to work. The Lord has given me a little better health, and I have taken wood to saw, that I may add a little to what I get for preaching.

Your Bro. GEO. A. BARKER.

For the Crisis.

Letter from Bro. Merriam.

WARNER, N. H., April 26, '56.

DEAR BRO. GRANT:—Supposing my Christian friends are desirous of hearing from me, I dictate a line for the *Crisis*. Since leaving the Office, my eyes have been, for a part of the time, exceedingly painful; but a kind Providence having led me to the hospitable mansion of Bro. Couch, I am now attending to my health in the use of medicine, and as much of air and exercise as my health and sight will permit. I now feel somewhat relieved; thank God, and have reason to praise the Lord for his protecting care and the kindness of endeared friends. How soon the eye may so far recover its accustomed tone as to enable me to read and write, it is, of course, impossible for me to say. Shall I not have the prayers of the Church in my behalf?

Yours in the blessed hope,

J. MERRIAM.

Patience.

BY EDWIN E. BURNHAM.

Who among us is it that asks the question, "is the Lord among us or not?" Did not the anger of Jehovah burn against his people formerly, when they came out of Egypt, for asking such a question? and did not he afflict them sadly? Why will we tempt the Holy Spirit in this unbelieving manner? Who but the Holy God would ever have begotten in us such burning desires for the appearing and kingdom of the blessed Redeemer? Who but Himself would, and could have sustained us in our holy, eager, persevering waiting for this, year after year, until now? Why have we not, ere this, hungered and thirsted after the foolish things of the world to such an extent as to have gone away entirely from the interest of this great question of the Kingdom near? Because God has been with us, and kept us. Why have not the contentions and tumults among us, driven us to discouragement and dispair in regard to our cause? Because God has been with us to give us patience, hope, encouragement, and help. Praise His name! Why have not our repeated disappointments destroyed our confidence in the veracity, and truthfulness of His word? Because the Holy Spirit would not suffer it, while it was among us. Why have we been made to hunger and thirst after righteousness ever since we engaged in this cause? Because the Spirit of righteousness is among us. Why are we daily striving for holiness of heart and life? Because a Holy God is in our midst. Are we not wonderfully helped in preaching the Word? Does not the blessing of the Lord rest upon us in our conference and prayer meetings? Do we not have seasons of unspeakable refreshing in the closet? Does not God supply all our temporal necessities? Do we not have sweet and holy communion with saints? Of what, then do we—shall we complain? Do you say there are some—have been some—bad men and women among us? So there were some bad persons in the family of God's patriarch Jacob—some bad people among the Israelites—some bad people in the early Church—a Judas among the twelve—some angels fell from Heaven! The hive with the honey—the thorn with the rose—the husk with the kernel. But you say we stand in an unhappy position before the community. Yes, but not quite so unhappy a position as our Master did—the position of a "co-operator with the devil," "a glutton," "a wine-bibber," and "beside himself." We want patience, my brother—sister—and in the fulness of time all will be well. Yes, yes, "let patience have her perfect work." "The husbandman hath *long* patience." So, then, there are two kinds of patience, *long* and *short*. Well, we want the *long* kind. Come, come, put on patience, and wait for the *finale* of this matter. If you become impatient and go away, where will you go? To the world and perish in its vanities, and corruption? To the fashionable Churches, and attempt to fill your belly with the husks of "spirit-lands," "immortal souls," "death-bed stories," forms, ceremonies, traditions, a "vissionary heaven," and an "ideal Christ?" Go, you that will, I loathe the thought! I would rather dwell alone "in the wilderness, and sleep in the woods!" Let me rather die, and be quiet, than to endorse, and countenance the solemn, fashionable mockery of what is now generally called religion. Put on patience, Bro. and stay where you are. You cannot better yourself. It the truth is not here, where is it? If the Book does not mean what it reads, who knows what it does mean?

Patience, Bro., it does mean what it reads! Every jot and tittle will be fulfilled in its time. Our God will right soon come. HE WILL COME! He will deliver his people, and pour destruction on his foes!

Have patience—have patience!

For the Crisis.

Letter from Bro. P. B. Morgan.

MOLINE, Ill. April 10th, 1856.

BRO. MERRIAM:—I have for some time hoped to be able to prepare some articles for the *Crisis*, but for want of time have been prevented; and not knowing when I shall have the leisure I wish, I send you this which may suffice for an apology. For the last six months past, my time has been increasingly occupied. I am thankful that the *Messenger* is off from my hands,—not that I did not delight in the work of its publication, but because I delight in, and can preach the more; while you can send them a paper; and I think if the *Crisis* can be made what we need, the most of the western *Messenger* subscribers will, without doubt, renew their subscriptions for the *Crisis*.

Since I last reported my labors, I have preached in Dekalb Co., where our cause is doing well under the faithful labors of Brn. Spencer and Jaynes. In Chicago I spent two or three weeks, but to little effect. The door does not seem to yet open in Chicago, although I preached repeatedly in a seminary, and once in one of the churches; but could obtain no place for an uninterrupted and continuous effort, without which, very little can be effectually accomplished in Chicago. During my stay there I experienced much kindness beneath the roof of Bro. A. Verder, who with a few other ardent lovers of the truth are earnestly desring the time when the glorious truths of the soon coming Kingdom of God shall be effectually proclaimed there. In Vermillionville, where I had preached once when on my first tour in Ill. (now nearly three years since,) and where a few Brn. had been collected—I spent four weeks, preaching nearly every evening, and on Sabbaths. And although we had an immense prejudice to contend with at the first, we felt when we left that the Lord had so far given us the victory, that from hence while time continues, we should have a permanent interest in Vermillionville. Other places in Lasalle Co. are opening; and under the united and fostering care of Brn. Calkins, Lathrope (late of the Baptist Church) and Bro. Teeple (late of Ct.) I think with time we may expect much from this region. At Paynes-point, Ogle Co., I attended the Northern Illinois semi-annual Conference, (Dec. 8th,) and though in conference we had the most melting seasons—which was indeed sitting together in heavenly places in Christ—yet were sad to find the interest in this Co., declining. This, though attributed in part to a diversity of reasons, is I think owing for the most part to a want of suitable labor; a man sacrificed, but living—and filled with faith and the Holy Ghost, is what they greatly need.

In January I held a series of meetings in this place, but did not so effectually route the erring as we had hoped to have done, although the result appeared salutary among our Brn. My most recent labor (except a single discourse in the city of Davenport,) has been in the new but promising town of Princeton, Iowa, where I commenced a series of meetings about six weeks since, and where by the blessing of God we now have a Church of about thirty substantial men and women. This was an entirely new field, except two or three discourses that had been preached there by Bro. Chandler—but if we may judge from present appearances, the truth has taken a very deep and permanent hold of this community, and not a few we shall hope to find with lamps trimmed and burning at the appearing of our Lord. About nine hundred dollars I am told has already been pledged for a chapel which it is intended to build when about as much more has been subscribed, which it is thought will be so nearly raised as to warrant the effort of building soon.

God willing, I shall again visit Princeton next Sabbath, and next week go to the Central Illinois Conference that sits the 18th in St. Albans, Hancock Co.

My faith in the soon coming King of glory—so long away from His mourning and afflicted Church—remains unshaken. Whatsoever may be the course of events in Europe, it seems to me that not knowing the precise day or hour, we are nevertheless warranted in looking for the immediate revelation of our Lord. My greatest lament is that that part of the Church which can discern the signs of the times is so poorly prepared for the glorious expected epiphany—that the spirit of worldly-mindedness and world-likeness is so rife amongst my Brn. of like precious faith. Still we have the everlasting assurance that God will never forsake those that trust in Him. And it does appear to me that our Deliverer will either speedily appear, or we shall soon see a more effectual binding together of the faithful.

Brn. Chandler and Pratt are yet in the field, although the former is obliged to give his attention somewhat to secular things to support a large family. Bro. Pratt is wholly devoted to the work of an Evangelist, and is laboring to good acceptance.

Thus you will see we are doing what we can. There are some things that look forboding, but feeling that we are engaged in the cause of Almighty God, we have nothing to fear; He will give us victory.

I remain very truly, your Bro. in Christ, P. B. MORGAN.

For the Crisis.

Letter from Sr. S. P. Green.

PLYMOUTH, Vt., April 22d, 1856.

BRO. MERRIAM:—I desire to send you my thanks for being so kind in continuing to send me your paper without any compensation; and I can truly say, it has been a source of great comfort to me. I would say that I am, and *always* have been willing to pay something, but have not the ability so to do. I do really feel too unworthy to ask for so great a boon, on the account of my unfaithfulness, and short comings to my blessed Redeemer,—I am

"In the midst of temptation, and sorrow,
and strife,
And evils unnumbered, of this bitter
life;"

but hope, by bearing the cross, and denying myself, I shall receive a crown of glory that fadeth not away. I am striving to purify myself, "*even* as *He* is pure;" for without the spirit of Christ we are none of His; but the way at times is so hedged up, and obscure, that I know not how to get along or what to do. O Brn. and Srs. in the Lord, pray for me, yea, let us pray for one another, that we may gain the victory, and be *overcomers* at last. There is no other way for us, but to hold on to God —cling fast to His word—pray much—be ever on the lookout, for without are foes, and fears within. Let us go to Him in secret, and pour out our complaints. "Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord; He is our help and our shield. O magnify the Lord with me, and let us exalt His name together. Let us not fret ourselves because of evil doers, for they shall be cut off; but the Lord preserveth them that trust in Him." My dear Brn. and Srs. let us travel on together in the way our Leader trod. My heart is sad to see such a declension in spiritual things, and so much conformity to the world; but all these things are speaking loudly of the near approach of the day of judgment. Oh! what will become of poor sinners here, even here in Plymouth, where there has been so much done,—but alas! deep anguish will soon, and too late, take hold on them, when God reveals Himself in flaming fire, taking vengeance on the ungodly, and them that obey not His gospel. Dear Brn. and Srs. my heart bids me rejoice in view of the time that has long been foretold by the prophets, apostles, and all God's servants. None of His servants have ever been ashamed of Christ, or of his words, they have ever been willing to preach this gospel of the Kingdom. This gospel was to be preached among all nations for a witness, and then the *end* should come. I well remember the time when Bro. Miller labored in Rochester, the meeting-house was *crowded* each successive day; *all* attended, great and small, rich and poor, pastors, deacons, universalists and infidels. "The world at large was stirred!" Who can say the hand of God was not in it?

Well, let us hold fast to the professions of our faith without wavering, firm unto the end; and soon all the redeemed will be where—

"The splendid arches glisten,
Within God's sacred dome,
With waters clear as crystal
Proceeding from the throne;
The tree of life so healing,
On either side the stream,
Whose branches gently waving,
Add grandeur to the scene.

Come all ye thirsty—fainting—
Drink from life's cooling stream,
Which, when you once have tasted,
You ne'er shall thirst again;
O! be constrained to enter,
Through *Christ* the living way,
Then you can live forever,
In realms of endless day."

Your Sr. in the bonds of love and charity,
SOPHRONIA P. GREEN.

For the Crisis.

Letter from Sr. S. F. Leavitt.

DANBURY, April, 22, 1856.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness," 2 Pet. 2: 11. In this chapter we have a descriptive account of the great day of God, the burning day when the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat. We are also informed how we may know we are in the last days. "There shall come in the last days, scoffers walking after their own lusts, and saying, where is the promise of His coming." O ye loved ones of God, is it not even so now? We are living in the last moments of time. And O how lamentable it is to see so many that have been shining lights in the work of the Lord, becoming dozy, and falling asleep over their eternal interest, and drinking deeply of the spirit of this present evil world; the grace of God leaking by degrees out of their hearts; their conversation becoming filthy and worldly. Many that once enjoyed their Lord and believed His personal, literal coming to be near, are now smiting their fellow servants, and eat and drink with the drunken. O Brn., this is too true; come, let us arouse ourselves, and shake off the entanglements of this life, that we may be found of the King of kings, without spot and blameless.

Praise the Lord, we have the promise that "unto them that look for him, he will appear the second time without sin unto salvation." S. F. L.

Danbury, April 22, 1856.

WHAT IS TO BE THE FATE OF ITALY?—It seems to be pretty well understood that the Italian question will occupy the attention of the Conferences now in session at Paris, the discussion in regard to the power of the Congress to entertain this and other subjects relating to European affairs generally, having resulted in a determination to take them into consideration.

The evils under which Italy has so long suffered, resulting from foreign domination, ecclesiastical misrule, and the tyranny of some of its own sovereigns, have secured for that unfortunate land the commiseration and sympathy of the friends of human freedom everywhere. Now that peace has been declared, the hopes of the friends of Italy are in some measure revived; for with the general arrangement of the affairs of the European Continent which will result from the peace negotiations, it is impossible that the affairs of Italy should be overlooked. Austria of course does not wish to have the Italian question brought forward, and its introduction in the Conferences was strenuously resisted by Count Buol, the Austrian plenipotentiary. But Louis Napoleon, it is said, will see this question mooted without displeasure, and the British Government have long entertained the opinion that the *independence* of Italy is necessary in order *to* secure the peace of Europe. Russia, by consenting that the affairs of Italy should be discussed in the Conferences, and by the friendly feeling she has of late manifested towards Sardinia, has evinced a disposition to interpose no obstacles to the settlement of this question.

It has indeed become evident that the tranquility and security of Europe demand a rearrangement of the Italian Peninsula, by emancipating the Italian States from foreign rule, by *destroying the temporal power of the Pope*, and by establishing Italian unity and rationality. England and France have an interest in aiding to bring about such a state of things. England as a Protestant nation, cannot regard with indifference the efforts of the ultramontane party of the Romish Church to bring all Italy under their dominion, an effort in which that party is sustained by Austria, who has bound herself by the recent Concordat to maintain the most outrageous ecclesiastical pretensions and demands. A desire to be relieved from the necessity now devolving upon her for frequent interference in order to sustain the unnatural order of things now prevailing, also induces England to support the Italian movement. France has no inducement to continue her occupation of the Roman territory.

There are three parties of Italians, who seek the liberation of Italy. First, there is the moderate or constitutional party, of which Count Cavour himself is one of the leaders. They wish to unite Italy in one kingdom, under a constitutional government similar to that of England.

The second party, represented by Manin, the Governor of Venice, is the Federal party. They wish to see Italy consist of several distinct republics, each with its separate capital, but bound together in a confederation, like that of the United States of America.

The third party is that of the Republicans, with Mazzinni for their leader. This party wish to make Italy an undivided Republic, with Rome for its capital.

These parties, though entertaining different political views, are all striving to accomplish the one grand object of the Independence and Unity of Italy.

Their first desire is to rescue their country from the Austrian yoke.

The next step towards Italian freedom is the *dethronement of the Pope.* Priestcraft, so long the curse of Italy, has proved fatal to the national progress and development. There can be no freedom of thought, speech or action in the dominions of the Pope. His government has long been detested by the Roman people, for nowhere is the Pope himself more despised than in *Rome*. Once they compelled him to flee from the City, and he would still be a fugitive if he were not protected by foreign bayonets. The people of the Roman States, repressed by Austrian and French power, are now compelled to submit to the government of Pius Ninth; but the deplorable condition of the papal territories cannot long continue. It is to this matter that the attention of the Paris Conference has been particularly called, and they cannot well avoid some action concerning it.

What the Conferences may do for Italy remains to be seen. They will be compelled to insist that Rome shall be no longer occupied by French troops. The reconstruction of the Roman Government, and the *abolition of the temporal power of the Pope* will, as we have remarked, most probably receive their attention, and some decisive action will be taken upon this matter.—*Ev. Traveller*

FACTS WORTH NOTING.—The whole number of languages spoken in the world amounts to 2,523—viz: 587 in Europe, 396 in Asia, 276 in Africa, and 1,264 in America. The inhabitants of the globe profess more than 1000 different religions. The number of men is about equal to the number of women. The average of human life is about 33 years. One-fourth die previous to the age of seven years, one-half before reaching 17. Of every 1000 persons one reaches 100 years of life; of every 100 only six reach the age of 65, and not more than one in 500 lives to 80 years of age. There are on the earth 1,000,000,000 inhabitants. Of these 333,333,333 die every year, 91,824 every hour, and 60 every minute, or one every second. These losses are about balanced by an equal number of births. The married are longer lived than the single; and above all, those who observe a sober, industrious conduct. Women have more chances of life in their favor previous to being 50 years of age than men, but fewer afterward. The number of marriages is in the proportion of 75 to every 1000 individuals. Those born in Spring are generally more robust than others. Births and deaths are more frequent by night than by day.

MATTERS IN JERUSALEM.—Letters from Jerusalem give great credit to the new Pasha of that province, who is said to be carrying out with energy the liberal views of the Porte towards Christians of all creeds and denominations. With his suite, he attended service in the English Church on Epiphany Sunday, and visited the English hospital and the English school, leaving handsome donations for each.

The Turkish Governor of the district of Nablous having become obnoxious to the inhabitants, the Pasha at once deposed him, and has installed a native Syrian in his stead.

The Greeks are cultivating land to a great extent in and about Jerusalem, planting olive and mulberry trees, and building silk-mills.

Almost all travellers now succeed in visiting the Great Mosque of Omar, the site of the Temple, though they have to make large presents for the privilege. The Jews, however, are still unwilling to enter the Temple, from fear of defiling it, because they believe that the Ark of the Covenant, containing the two Tables of Stone, was buried on that spot by Jeremiah when Judah was carried away captive to Babylon.

THE BIBLE IN SPAIN.—A private from Madrid, of the 15th mentions the following facts:

"We are rather in a curious state here about the Bible—a subject in which the people of England take a deep interest. There have been lately some attempts at Protestant doctrine in Barcelona, which have aroused the Catholic spirit of the people, stronger at this moment than it has been since the war of independence—a fact the explanation of which I am unable to give, and which I leave to more philosophical or metaphysical inquirers. The government partake—whether out of conviction or fear—in this revival, and are determined to oppose vehemently all attempts of English Bible or proselyting societies to introduce the wedge, by which through hammering hereafter 'orthodox Spain' is to be transfered into a 'heretic community.'"

FOREIGN ITEM.—The old story of a union between the Greek and Roman Catholic Churches is revived. An ecclesiastic has published a work on the subject at the expense of the Pope, and, with the patronage of his Holiness, has left Rome on a mission to the authorities elsewhere. He declares the union to be the easiest thing in the world.

RUSSIAN IMPERIAL MANIFESTO.—In the imperial manifesto published at St. Petersburg on the 1st of April to announce the signing of the treaty of peace, the Czar says, "The future condition and the privileges of all the Christians in the East are henceforth guaranteed. The Sultan solemnly recognizes them, and, consequent upon this act of justice, the Ottoman empire enters into the family of European States."

FOREIGN NEWS.

Four Days Later from Europe.

Arrival of Steamship Arabia.

HALIFAX, April 23. The Royal Mail Steamship Arabia, Capt. Stone, from Liverpool, about 1 P. M., Saturday, 12th inst., arrived at this port at 7 A. M. this day.

THE CONFERENCES.—The Paris correspondent of the Post says the telegraph is constantly employed on the Italian question, between Rome, Naples, Vienna, and Paris, Count Cavour's propositions having been referred to those Courts, and, on the answers being received, France and England will take decision.

The Plenipotentiaries continue to engage in festivities. Ali Pasha was to give a grand ball in Christian style. The banquet by the Emperor to all the Plenipotentiaries is appointed for the 12th.

Paris authorities state a journal of the proceedings in Congress is to be published.

The commission of Russian and Austrian officers to rectify the Moldavian frontier are now in Paris, awaiting orders.

It is said the Russian Plenipotentiaries proposed that Count Buol, Ali Pacha and M. Bourqueney should comprise the commission to definitely arrange the Moldavo-Wallachian government, but the proposal was rejected, and persons who have not taken active part in the conferences will be selected.

GREAT BRITAIN.—A British order in council raises the blockade of all Russian ports, and permits the free resumption of commerce in all articles.

The grand naval review by the Queen of all ships that can be collected is postponed till the 22d or 23d, by which time the expected treaty of peace will be signed.

The Crimean Inquiry Commission continues—Lord Lucan is on trial.

Steamers are being fitted out to bring home the army from the Crimea.

Attention is active respecting more rapid communication with Australia.

FRANCE.—The expeditions against Madagascar and the Kabylies are decided. Permission will be sought to send troops through Egypt to the former, and the latter will serve as a cause for the Emperor's visit to Algeria, although he will not himself command the army.

There is some speculation as to who shall be Minister to St. Petersburg. Marshal Villant is spoken of for France—also Canrobert and Bosquet. Gen. Marmora is spoken of for Sardinia.

The Moniteur contains the following:—"In consequence of unfavorable accounts from Paraguay, relative to the treatment of emigrants, the French government has suspended granting passports thereto, and colonists are recommended to wait until the situation of foreigners there shall be placed under better regulations."

The energies of the Russsan government are said to be now devoted to three objects, viz:—Firstly—Alliance with France; Secondly—Completion of great railways; Thirdly—The manufacture of Russian feeling on the Continent, especially in Germany.

The Russian Palace, at present a French hospital, is being cleared for the return of the Embassy.

The London Morning *Post* of the 8th inst., says that by the terms of the treaty of peace, "the number of vessels which Russia may keep in the waters of Turkey, must not exceed 10. Turkey may keep up a considerable fleet in the Sea of Marmora, in the harbor of Constantinople, and in the Mediterranean. The presence of English consuls in the ports of Russia is guaranteed."

The London Morning *Times* of the 8th inst. announces that a memorandum presented by the Count de Cavour to the Congress of Paris, claims in the Roman Government the political separation of the lay and spiritual powers, the intervention of the Allies at Naples, the recognition of the national unity of Italy, the removal of foreign troops, the customs union between Piedmont and Lombardy, and lastly material amelioration, more liberal institutions in Austrian Italy, as well as more indulgence to facilitate relations with Piedmont. The chief importance is given to the deplorable condition of the Papal territory.

The London *Spectator* says:—"The people of Piedmont have been led by their own representatives to expect that valuable recognitions, if not concessions would be obtained from the Conference—something more than admission to privileges in the Black Sea. But it is said that the state of Italy has been formally laid before the Conference by Sardinia, on the invitation of the Western Powers. The constant struggle which certain governments maintain against popular parties in Italy is said to be the subject of these representations.

But in those struggles the governments of Central and Southern Italy are even now abetted by Austria; the Austrian Government backs that of Parma, or rather acts as the substitute for the Government of Parma, in a chronic battle with the popular party of that state. An outbreak at Padua, headed by students, exhibits the popular party of Italy as acting against Austria upon her own territory, with herself as the direct antagonist in the same perpetual warfare.

Arrival of the Argo.

NEW YORK, April 23.—The steamer Argo has arrived with intelligence from England to the 9th inst.

The treaty of Peace being signed, all measures of blockade were to be raised, and the merchant vessels of the Western Powers permitted to enter Russian ports, and all Russian vessels detained in neutral parts, liberated.

A difficulty was said to have existed in the Peace Conferences, owing to the refusal of Austria to vacate the Danubian Principalities. Later intelligence, if correct, states that the Austrian Army had commenced taking their departure.

A despatch from Paris states that the Allies have sent orders to raise all blockades which kept Russian vessels in neutral ports.

The French government denies contemplating an expedition against Madagascar, but advices from Toulon show the contrary.

The Russian Minister of Finance issued a notice April 5th, that in consequence of the Treaty being signed, the merchant vessels of Western Powers would be admitted to Russian ports.

The French army is to be reduced from 600,000 to 400,000 troops.

It is believed Russia will send an Ambassador to Turin as soon as ratifications are exchanged.

Advices from St. Petersburg state that the law prohibiting the export of Russian produce had been repealed.

The Czar has issued an uskase, stating that the two fleets hitherto maintained by Russia in the Black Sea and Sea of Azoff, are not to be reinstated.

Le Nord states that the exchange of ratifications would be effected on the 20th.

CONDITIONS OF THE TREATY.—The Opinione, of Turin, gives, upon what it declares to be good authority, the conditions contained in the treaty of peace. They are affirmed to be as follows:

1. Neutralization of the Black Sea. Russia not to keep more than ten ships of war armed for the defence of the coasts.
2. Nicolaieff reduced to a merchant port, with engagement that no ship of war shall be constructed beyond the number agreed to as above.
3. Russia to allow consuls from all the powers in the ports of the Black Sea and the Baltic.
4. Bomarsund not to be reconstructed.
5. Russia cedes a part of the territory of Bessarabia, comprising the fortress of Ismail.
6. Russia renounces the exclusive protectorate of the Danubian principalities.
7. She equally renounces the prectectorate of the Greeks of the Ottoman empire.
8. The free navigation of the Danube is guaranteed to all States without exception.

The 9th article refers to the commission to be sent into the principalities to study the questions of the frontiers and the mode of government.

The Opinione denies that any stipulation has been made in favor of Sardinia, and that the Italian question will be discussed at large by the plenipotentiaries in their supplementary sitting. Russia will, it is said, send an embassador to Paris after the ratification of the treaty.

An article in the *Debats*, which undertakes to unveil the proceedings of the Conference, further states, that

"The Russian plenipotentiaries, it is said, did not defend either the military arsenal of Nicolaieff or their naval establishments in the Black Sea, in the Sea of Azoff, or upon the shores of the Sea of Azoff. The treaty of peace proclaims in the widest and most absolute sense the principle of the neutralization of these two seas. Sebastopol will not be rebuilt. The Russian ports and cities will be accessible to all governments, who will be free to exercise an active surveillance by means of consular agents. All the Russian forts which have been constructed upon the eastern coast of the Black Sea, along the Caucasus, until the extremity of the Russian territory, not far from Batoum, will be destroyed, and cannot be replaced."

It is also affirmed that the Turkish plenipotentiaries demanded of Russia an indemnity for the expenses of the war, and for damages sustained through repeated invasions of the Principalities by Russia. This demand the Russian plenipotentiaries rejected.

THE HOLY PLACES.—The *Univers* publishes the following letter from Jerusalem of the 17th of March:—

"The Holy Places are now crowded with pilgrims from all parts of the world. The religious ceremonies of the Passion Week have passed over without the usual scandalous conflicts between the Latins and the Greeks owing to the circumspect conduct of the latter.

"The Duke and Duchess of Brabant have presented several charitable institutions of the country with pecuniary gifts, and have sent a handsome snuff box to the Chancellor of the Patriarch, as well as other presents to those who were attentive to them during their late visit here. After the ceremony of the solemn [illegible] greater portion of the Catholic pilgrims were present at the consecration of the Marquis de la Marche, as knight of the Holy Sepulchre.

"Of the ancient orders of knighthood, this entry celebrated on the 13th of March, the is perhaps the only one that has preserved a strictly religious character. All eyes were fixed on the sword which is supposed to have belonged to the liberator of the Holy Sepulchre, and with which the Patriarch girds the receiver, after having given him a blow on each shoulder. Amongst the members of this order are two French prelates, Cardinal de Bonald and the Bishop of Arras. On Sunday, the 16th of March, took place the benediction of the palm branches, celebrated by the Patriarch of Jerusalem on the stone which covers the Divine Sepulchre.

"Mgr. Valerga distributed with his own hand palm branches which he had blessed to the regular and secular clergy, and to all the European pilgrims. The procession of palms has lost much, however, of its pristine splendor. On the afternoon of that day the German pilgrims went to Bethlehem and the French to Bethany, where they followed the traces of our Savior from the sepulchre of Lazarus to the outside of the golden gate. There are at this moment in Jerusalem about 900 schismatic Armenian pilgrims, and the same number of Greeks. The Easter of these dissenters falls this year a month after that of the Latins."

MISCELLANEOUS.—The Empress Eugenie is entertained every day in her chamber by a concert of the choicest description.

There are said to be 122,000 French soldiers in the Crimea, and upwards of 20,000 at Constantinople.

A fresh shock of earthquake has been felt at Broussa.

Letters from Switzerland state that the weather is extraordinarily fine. The mountains are entirely free from snow, and the passages of the Alps, which last year were difficult even as late as July, are already practicable.

The Emperor Napoleon has purchased an extensive piece of ground between St. Cloud and Mont Valerin, for the purpose of erecting a model farm.

Four Russian merchant vessels, which had been for the last two years in the port of Antwerp, whence they did not venture out lest they should be captured, on the 7th hoisted their flag, and are preparing to put to sea.

From a return to Parliament, it appears that last year there were 3,840,691 gallons of British spirits exported—while in the previous year there were only 680,564 gallons.

Several meteors in the shape of fiery globes, were remarked on the night of the 22d ult., in various parts of Piedmont, especially at Ivrea and Pont St. Martin.

APPOINTMENTS.

If the Lord will, I will preach the word at North Adams, Sunday May 4.
Savoy, Monday and Tuesday eves. May 5 and 6.
Charlemont, Wednesday and Thursday eves. May 7 and 8.
West Hawley, Sunday May 11.
C. GOODRICH.

Providence permitting, I will preach in New Bedford, the first Lord's day in May.
M. GRANT.

The Lord willing Bro. John Couch will preach in the Free Chapel, corner of Lowell and Causeway Streets, Boston, Mass. the *fourth* Sabbath in May.

The Lord willing, Brn. S. G. Mathewson, and Edwin Burnham will meet with the Church at Waldo Hall, Worcester, Mass., the *first* Sabbath in May, and commence a series of meetings to be continued through the evenings of the following week and over the *second* Sabbath.

If time continue and the Lord will, I will meet the Brn. and friends as follows:
At Freeport, Sunday, May 4.
West Falmouth, Sunday, May 11.
Brunswick, Sunday, May 18.
Durham, (Parker's school-house) Sunday, May 25.
R. R. YORK.

CONFERENCE.—If time continue, a Conference will be held in West Brattleboro', Vt., to commence the *second* day of May and continue over the Sabbath. The meeting will be at the Hall of the Melrose Seminary, which has been rented for a permanent place to hold meetings. We are desirous of commencing our meetings by holding a Conferance, so that the way may be opened for Preachers that have the truth.

We invite all our Brethren and Sisters who love the coming of the Lord, and other truths connected with that event.

I am requested to ask Brn. E. Burnham, S. Mathewson and H. Pratt to attend the meeting, and as many more of God's ministers as the Lord may send.

We wish the above named Brn. to inform us through the *Crisis* whether they will come.
D. W. MILLER.

Notices.

BOOKS FOR SALE AT THIS OFFICE.

We call attention to the following valuable works:—

GLAD TIDINGS:
OR
BIBLE PROOF

That WOE and SIN are to END in the Universe, by a LITTERAL DESTRUCTION of *wicked men and devils*, at the Judgment.
All Texts on FUTURE PUNISHMENT collected and arranged.

By JACOB BLAIN,
Baptist Minister, of Buffalo, New York.

"And there shall be no more *death, sorrow, crying, nor pain*."—Rev. 21: 4.
"And *every creature* which is in heaven, and on the earth, and under the earth, * * * * heard I saying, *blessing*, and *honor*, and *glory*, and *power*, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. 5: 13.
"The *last enemy* shall be DESTROYED."—1 Cor. 15: 26.

Published by the author, No. 19 North Division Street, Buffalo, N. Y., and for sale at the *Crisis Office*, Boston, Mass. Price 10 cts. single.

ENGLISH BIBLES with references, well bound. Price varying from 70 cts. to $200.

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Fourth Edition.
WITH AN APPENDIX ON
THE STATE OF THE DEAD,
BY JOHN MILTON,
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Let all obtain and read this work with care, and we shall await with confidence the verdict of the candid and unprejudiced.

The volume is an elegant 12mo., and contains besides the views of the poet Milton, who, with Luther, Tindale, Bishop Law and Archbishop Whately, defends the doctrine of *unconsciousness in death.*

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The following from the pen of Eld. Z. Campbell:

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

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☞ Bro. Brewer's Hymn Book, called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate [illegible]. It contains 320 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

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Br. S. G. Mathewson's P O address is Bakersville, Conn.

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☞ We have thus far avoided publishing any advertisements in the Crisis; but as Br. Pierce's medicine is well known to many, and called [illegible] in many [illegible], and have proved to my entire satisfaction the [illegible] qualities of one of the articles, [illegible] advertisement to the public.

For the Crisis.

To Clarice.

By Vesta W. Cudworth.

Tune—"*O Mother, you will miss me here.*"

"O death when wilt thou cease?—Dryden.

I miss thee, when the evening hour,
Returns for praise and prayer;
The sweet response I used to love,
I often list to hear;
But ah, those lips that breathed of love,
Death's chilling touch has sealed;
No more in Jesus' praise they'll move,
'Till Earth's dread curse 's repealed.

I miss thee, when we gather round
Our silent morning meal;
A vacant place is ever found,
No stranger heart can fill;
O yes, I miss thee everywhere,
While I am toiling here;
The gentle step, the empty chair,
The word of hopeful cheer.

And when I see my birdlings dear,
All gathered by my side,
Unbidden starts the gushing tear,
I can no longer hide;
O, then I miss thy precious skill,
To guide their floating bark;
But God will hear the orphan's wail,
My little tender flock.

But when the ransomed swell the song,
Of triumph on that shore,
I'll meet again my cherished one,
Where Death can part no more;
There I shall see thy suffering brow,
A golden crown adorn;
And where adoring seraph's bow,
Thou'lt mingle in the throng.

Charlemont, Mass.

For the Crisis.

The New Jerusalem.—Rev. 21.

[Br. Merriam:—The following lines, taken from the Missionary Magazine, filled my heart with so much joy, that I thought—if you were willing—I would like to have them published in the Crisis.—E. Barett.]

"Beautiful Zion, built above,
Beautiful city that I love,
Beautiful gates of pearls so rare,
It needeth no temple—God is there.

"Beautiful trees forever there,
Beautiful fruits they always bear,
Beautiful rivers gliding by,
Beautiful fountains never dry.

"Beautiful Heaven, where all is light,
Beautiful angels, clothed in white,
Beautiful songs that never tire,
Beautiful harps through all the choir.

"Beautiful crowns on every brow,
Beautiful palms the conqueror's show
Beautiful robes the ransomed wear,
Beautiful all who enter there.

"Beautiful throne for Christ the Lamb,
Beautiful seats at his right hand,
Beautiful rest—all wand'rings cease—
Beautiful home of perfect peace."

For the Crisis.

The Old and New Creation.

By B. P. Hildreth.

No. 1.

In the Book of inspiration we find many great and unparallelled mysteries, which are beyond the ken of mortals, into which we would not presume to intrude; but as Jesus has said, "unto you it is given to know the mysteries of the kingdom of God, but to them that are without, all these things are done in parables," Mar. 4:11. We feel at liberty to search into all that He has revealed; for He said: "I will open my mouth in parables; I will utter things which have been kept secret from the foundations of the world," Matt. 13: 35. "Great is the mystery of godliness." Paul's labors were directed "to make all see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ," Eph. 3: 9. It is a mystery to us, that the eyes of some were closed, lest they should see, hear, and be converted and healed; but it is so recorded, and we are bound to believe it; and as we know that there is also a "mystery of iniquity," we must suppose that it has some connexion with those whose eyes are closed, that they might not see and be converted; and we learn many things from the records of "the fall," which we cannot learn elsewhere; and to vindicate the justice and goodness of Jehovah, is the indubitable privilege of all whom He has chosen to salvation; which is the sole design of this communication. While I am writing I feel my own weakness; and desire that the grace of God may so direct my mind, and pen, as to bring some revenue of glory to His wondrous name.

When we comparse Scripture with Scripture, it oftentimes explains itself; and by making the New Testament a key to the Old, we may obtain light. It is from the former that we learn who the serpent is, that beguiled Eve; and likewise his whole character; that it is the devil and satan who "sinned from the beginning," of whom the Holy One said, "I beheld satan fall, as lightning from heaven." With these preliminaries, we shall begin with the Creation.

"In the beginning God created the heaven and the earth." "He spake, and it was done, He commanded and it stood fast," and "the word" by which he created all things "was (afterward) made flesh," born of a woman. All the beauties of creation were produced in six days. "And God created man, in His own image; in the image of God created He him; male and female created He them. And God saw everything that He had made, and behold it was *very* good." "And the morning and the evening were the sixth day," Gen. 1: "And He rested on the seventh day, from all the work which He had made." In view of the beauties and glories of creation, well might the angels sing, "Thou art worthy O Lord, to receive glory, and honor, and power; for thou hast created all things, and *for thy pleasure* they are and were created," Rev. 4: 11. The whole earth must have been extremely beautiful, being covered with grass, and herbage; plants and trees, yielding fruit; the beasts after their kind, and cattle, and creeping things, and fowls of the air, might be supposed to have confirmed the happiness of the first parents of our race. But as if these were insufficient for that purpose, "the Lord God planted a garden eastward in Eden, and there He put the man, whom He had formed," "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life, also, in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden." * * * "And the Lord God commanded the man, saying, Of every tree in the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die." Such was the whole law of God, consisting of but one prohibition, but comprising all the moral law of God; and surrounded as they were by every thing below that could make life desirable, the power of God also, and the songs of victory in heaven; when "the morning stars sang together, and all the sons of God shouted for joy;" one would suppose they never would have thought of any restraint; only to obey, with their whole hearts their benificent Creator. They might have sung, "The flowers appear on the earth, and the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Our plants are an orchard of pomegranates, with pleasant fruits. Our odors are spikenard, frankincense and myrrh, with all the chief spi- [illegible] We can walk in our garden, among thn beds of spices, and gather [illegible] the rose and the amaranth, were not strangers there." They were surrounded with the righteousness of their Maker; and though "naked," they had no cause for "shame." Adorned with spotless robes of innocence, not a blush of confusion to mantle the cheek: nor a trembling nerve to agitate the frame; all was peace, and joy and glory; anxiety and solitude had found no place in their hearts. There was beauty to delight the eye, music to charm the ear, fruit of all kinds to regale the taste, and fragrant aromatics to satisfy the smell; as well as every pleasing feeling, both of body and mind, that could make life delectable. They knew no enemy, no pain, nor sorrows; and I see not how they could have enjoyed more in the flesh; for distress, anguish, death or curse, had not as yet, entered there. Every fish, bird and beast, were alike subject to them, to attend on, and obey their call. "And God blessed them, and said unto them, be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth."

Thus Adam was appointed Patriarch-king of the newly created world; and what could his Maker have done more for "His vineyard," that He had not done in it? and may He not look for better fruit than "wild grapes?" Hear what His prophet announces: "Thus saith the Lord, that created the heavens: God Himself hath formed the earth and made it; He hath established it; He created it *not in vain:* He formed it *to be inhabited;* I am the Lord, and none else," Isa. 45: 18. This is the original decree of Jehovah, respecting the earth; that it should be inhabited; by the multiplication of the human species; to descend from Adam and Eve, till it came up *to the number* which the size of the earth required. And from His own work being performed and completed "in six days," we learn that it was to continue "six thousand years;" when, mankind, if obedient, would be advanced to the position of angels; being the "children of God," Luke 20: 36. And can this plan of Jehovah be frustrated? We think not. The earth will be filled with a holy race, made immortal in glory; and the tabernacle of God be placed among them; (as the "tabernacle of witness" was among the children of Israel,) according to the original decree.

Thus "God made man upright; but they have sought out many inventions," Eccl. 7: 29. Satan, the great adversary of God, moved with malice, laid a snare to entrap unguarded man; (for God gave him the freedom of choice;) and most artfully was it effected, by lying and deception. He chose the serpent as the most subtle instrument, by which he could accomplish the ruin of our race; who makes his appearance in the hypocritical garb of heaven, with angel wings, ("for satan is transformed into an angel of light," 2 Cor. 11: 1) and lights on "the tree of knowledge;" and there begins a parley with Eve, as if he was perfectly astonished; "yea, hath God said, ye shall not eat of *every tree* of the garden?" as much as to say, is the report true, that God has forbidden you to eat of any or of all of the trees of the garden? Eve then answers, "We may eat of the fruit of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it lest ye die." As quick as thought, he directly gives God the lie; "ye shall not surely die; for God doth know, that in the day ye eat thereof then your eyes shall be opened; and ye shall be as gods knowing good and evil."

It is probable that Eve thought, by his heavenly appearance and power of speech, that he must be a messenger from heaven; and if so, she would eat; for "when she saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat; and gave also unto *her husband with her*, and he did eat." But she believed a lie, and it cost her her life. By disobeying her Maker, she manifested the most detestable ingratitude, and disregard for Him to whom she was under every possible obligation to yield implicit confidence; and to love with her whole heart. The inspired Apostle informs us that "Adam was not deceived; but the woman being deceived was in the transgression;" which seems to be equivalent to saying, had she not been deceived, she would not have been in the transgression. Well, to be deceived shows an untruthful state of mind; and if Eve was guilty for being deceived, what shall we think of Adam, who was not dteeived; but could stand a voluntary and silent spectator to the dialogue between his own wife, and the serpent, (for he was with her) and not interfere at all; though he must have known that death would be the inevitable consequence. But she holds a parley with the serpent, and he deceives and seduces her to disobey the great Jehovah, by partaking of the forbidden fruit, and dying, "thou shalt die," was the irrevocable sentence. Truly did the Messiah say, "he was a murderer from the beginning, and abode not in the truth, because there is no truth in him; when he speaketh a lie, *he speaketh of his own;* for he is a liar and the father of it." Eve takes the fatal fruit, and behold she is naked; her white robe of innocence is lost! forfeited forever! not only to herself, but to all her posterity. Satan had represented to her his perfect amazement of the prohibition that God had laid upon them; to "*not eat of every tree in the garden;* as though it was very unkind and ungenerous in Him; Eve lent her ear to his, caught his hellish flame, seized and devoured the interdicted fruit; and the trap sprung and she was caught.

But most remarkable is it, that Adam, (perfectly familiar with *all* that had passed,) should turn, and fatally peril his own soul, by deliberately, and voluntarily, throwing himself into the same net. So completely infatuated was he when he saw his "weaker" companion lost, that he instantly framed the desparate resolution to take the fatal leap, and perish with her. "And the eyes of them both were opened, and they knew that they were naked." They were morally stripped of that inherent righteousness in which they received their existence; and now they could bitterly cry, "woe unto us, for we are spoiled! Our vestments of glory are gone, and what have we left but fig-leaves? Our purity both inward and outward has fled; and degeneracy, fear and shame, are substituted in its place." Truly writes the poet,

"Down from the top of earthly bliss,
Rebelious man was hurled."

To be continued.

For the Crisis.

Prayer.

By Roxanna Collins.

Private prayer is a Scriptual means of obtaining a clearer knowledge of the revealed will of God.

It has been compared to a golden key unlocking the mysteries of the divine word. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and ubraideth not," James 1: 5. The knowledge of many choice and blessed truths is but the returns of private prayer. We have a remarkable instance of this in the history of Cornelius. "I was fasting this hour, and at the ninth hour, I prayed in my house; and behold a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God," Acts. 10: 30, 31. His prayer was not only heard and accepted, but graciously answered in the knowledge he obtained of salvation by Jesus Christ. Another instance may be adduced from the book of Daniel. He was a man who studied the Sacred Scriptures, and in answer to prayer, obtained a clearer knowledge of their contents, 1 Daniel 20: 21–23, "And while I was speaking and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; Yea, while I was speaking in prayer, even the man Gabriel whom I had seen in the vision at the beginning being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications, the commandment came forth, and I am come to shew thee for thou art greatly beloved; therefore understand the matter, and consider the vision."

To understand the matter, and have clearer views of the revealed will of God, was a great blessing, but not a greater, than that gracious assurance with which the communication of that knowledge was accompanied, namely, that he was in the favor of God, a man greatly beloved. Happy is he, who in sincerity seeks instruction at the fountain head of all spiritual wisdom. The Holy Ghost is promised to teach us all things. The promises of God should be pleaded in prayer. He loves to be sued upon his own bond, and delights to lade the wings of secret prayer with his sweetest, choicest richest blessings.

Hence the word of Christ dwells most richly in them who are most diligent and fervent in pouring out their hearts to Him in secret.

"Night is the time to pray;
Our Savior oft withdrew
To desert mountains far away,
So will his followers do."

For the Crisis.

Letter from Bro. W. Welch

Van Buren, Jan. 20, 1856.

Bro. Merriam:—As a servant and obedient child of the most high God, I wish to cast in my mite for the support of the cause. Although poor in this world's goods, I care not, if I may be honored of God and his dear Son. And as I am denied the blessed privilege of hearing Zion's watchmen proclaim from the oracles of God, for my encouragement, the *Crisis* is a welcome messenger to me. Ah! yes, dear Bro., it is like oil and wine in a desert land. As I read from week to week from the columns of the *Crisis*, I feel my strength and my hope confirmed.

Still let us count the long suffering of God salvation, and hold ourselves in readiness, still striving to send out that hallowed influence that some poor alien from God may be convicted of the error of his way and return to his Father's house, and be made partaker with all the saints of that bread that never will perish.

If any of the preaching Brn. come this way, I hope they will call and give us meat in due season; and as God has blessed us, so they shall be rewarded. I live two miles from Canton station, on the N. E. Central R. R., (12 miles from the city of Syracuse,) and keep the pilgrim's home. The cause is at a low ebb here, therefore help is needed. I hope the Lord will put it in some good brother's heart to give us a call. Now my prayer is that God will sustain and give you grace that you may with honor fill your calling. The love and peace of God be and abide with you till He comes, and then I hope to meet you never to part. O what a glorious hope is the Christian's!

Your Bro. in the bonds of love, looking for that kingdom soon to come,

William Welch.

Sectarianism.

"Were the question, what constitutes a person a disciple of the Lord Jesus Christ? By what marks is his Christianity to be determined? put to the various societies distinguished by the appellation of Christians, what a host of conflicting answers might we expect to receive? Very probably we should find their replies not less varied and contradictory in character, than multitudinous in number—each sect would return a verdict different from, if not directly opposed to, every other sect. Yet, notwithstanding this distressingly conflicting variety in their decision, it would, at the same time, present a oneness or similarity. The testimony of each contending sect would amount to this,—"That man is to be regarded as a Christian who believes what we believe." And it is this similarity in their verdict that renders it so bewildering, for, the confusion is, none of them believe alike.

"Turn we, then, to the Law and to the Testimony," we shall find that the marks of true discipleship consist not in *opinion*, but in *practice*; in other words, the Bible teaches us to discern our brethren in Christ, not by their creed but by their character. 'By their fruits ye shall know them;' 'ye are my friends, if ye do whatsoever I command you;' 'by this shall all men know that ye are my disciples, if ye have love one to another.' The justified by faith 'have peace with God through our Lord Jesus Christ.' Those who are in Christ Jesus, 'walk not after the flesh but after the spirit;' i. e., their deportment is characterized by such sentiments as love, joy, peace, long-suffering, gentleness, faith, meekness and temperance, see Gal. 5: 22, 23. To sum up all, they have the spirit of Christ. The inspired record assures us, that if any man have not the spirit of Christ, he is none of his; consequently, all who have the disposition of Jesus belong to him. The feelings of our divine brother toward God and man have been beautifully manifested during his pilgrimage on earth; and may be described in such terms as the following: Unflinching obedience to his Father's will; unwearied effort for the weal of man. Unsullied piety towards God; unbroken love to the human race. A perfect abhorrence of sin; and the tenderest pity for the sinner. Blessing all men, and with latest breath; amid the most shameful, painful, and unmerited sufferings, pleading pardon for his merciless murderers. To sum up all, he had *perfect love to God and perfect love to man.*

"Such is the spirit of Christ, and by the manifestation of the same feelings are his disciples to be distinguished. Not that every follower of the Lamb possesses these dispositions in the same degree as Jesus, but they have their qualities of mind to such an extent, as to be distinguished by them. The germ of true godliness has taken root in their minds, and their highest ambition is to arrive at the 'measure of the stature of the fulness of Christ.'

"It is a notorious fact, that a man may believe any of the creeds of the sects, and still remain destitute of the Spirit of Christ; it is also true that a man may believe or disbelieve any of these creeds, and yet possess like dispositions with the Savior. It therefore follows that we should regard, as our brethren in Christ, all who have peace with God through our Lord Jesus Christ; whose main desire is to glorify God, to learn and obey his will, so far as as they understand it. We should test them, not by the resemblance of their opinions, but by the likeness of ther conduct to Christ's.

"The folly of testing men's piety by their peculiar beliefs must appear evident, when we reflect that God alone is the proper judge of men's thoughts and opinions. He alone is infallible. The best of men have had imperfect views of divine truth, and are daily changing their opinions; and, until we arrive at infallibility, we have no right to exclude a man from our fellowship, simply because he sees some Bible doctrine in a different light than we do.

"Yet this presumptive intolerant system of trying men's Christianity by their creed, reigns rampant throughout the whole Christian world. Wherever we turn our eyes, we see it manifesting itself in the form of petty bickerings and fierce disputes, excommunicatings, splits and an increase of sects; and the worst feature as it is, that no sooner is a new sect formed, than, notwithstanding all their complaints against the tyranny and uncharitableness manifested in their expulsion, no sooner are they constituted a Church, than they begin to exercise authority over the minds of any of their number who have learned a little faster, or it may be, a little slower than themselves; and then we have another excommunicating, or another split, and so the separation goes on till total ruin sets the splitters at rest.

"Difference of opinion among Christians, regarding spiritual truth, during the present state of things, appears to us inevitable. Where freedom of thought is exercised, and a variety of mind exists, the more active and vigorous intellect must make greater progress in the discernment of truth, than one of an opposite character; while both alike may be anxious to learn and obey the will of God. Love, guided by reason, will lead us to judge that, while many pious individuals do not think on many points as we do, this is not because they love God less, or are less willing to to do His will, but simply because their convictions are different from ours. In the spirit of love and fidelity, we should try to persuade them to the adoption of what we think right. Should we fail in this, being convinced of their attachment to Christ, still let us esteem them as brethren, cheerfully walking together so far as we are agreed.

"Acting under this idea Paul enjoined the brethren at Corinth to 'receive him who was weak in the faith; and not subject him to doubtful disputations,' but to 'follow after peace, and things by which they might edify one another." 'Twas with the same feelings that the Great Teacher bore with the ignorance and stupidity of those disciples more immediately under his care and instruction; and to whom he primarily addressed his new commandments—a command equally binding on us, and his followers in all ages—'Love one another, as I have loved you.'—*Bible Examiner.*

The Days of thy Mourning shall be Ended.

The days of thy mourning shall be ended. Then there is an end somewhere. Sorrow may continue long, but it shall not be forever. It may extend wide, yet it shal cease at last. It may crush and scatter and destroy, it may waste and wither and make desolate, it may cast the blight o destruction upon our earthly hopes, and lay the mould of death upon our dearest joys, but it "shall be ended," by-and-by.

The long ages of captivity and down-treading shall terminate, the protracted, cruel and unsparing reign of the King of terrors, the chiliads of blight and curse and desolation, shall find their conclusion soon. Aye, soon; for there is appendedno mighty stretch of weary ages to earth's week of wo and bitter toil. Weeping may endure for a night, but joy cometh in the morning. And the morning is at hand. No ages of dubious twilight or still more dubious torch-light shall defer its coming. It is at hand. The time for measuring this world's future by centuries or generations is past. The night speedeth along—the day-star is up and shining, and heralding the coming sun, and by-and-by the darkness and gloominess of this terriestral state shall be chased away by the flooding splendor of the uprisen Sun of Righteousness. It is near; it hasteth greatly; and unto it the mourning Church are also 'hastening,' by their earnest prayers and strong desires.

"Then shall the days of mourning be ended. The Lord shall be the eternal light; the cry of violence and of wasting shall be forever hushed, and the murmuring songs of peace shall rise and blend and swell till all in heaven and earth prolong a chorus mighty as the voice of many waters, and brilliant as the angel-anthems that ring and echo along the arches of the city of God.

"Reader shall you be there? Shall I be there? Shall our mourning be ended there? or shall the end of the Christian's sorrow be the commencement of ours? Shall the day that shall dawn in brightness upon the weary Church, be to us the long dark night that hath no morn beyond it, and no star."—*Cross and Crown.*

"What is in a substance cannot be separate from it. And is not all matter a compound of qualities? Hardness, extension, form, color, motion, rest—take away all these, and where is matter? To conceive of mind independent of matter, is as if we should conceive of color independent of a substance colored. What is form, if not a body of particular shape? What is thought, if not something which thinks? Destroy the substance, and you destroy its properties; and so equally—destroy the properties, and you destroy the substance. To suppose the possibility of retaining the one without the other, is an evident absurdity."—*An old Writer, B. C.,* 307.

Nothing should excite murmurs.—Murmur at nothing; if our ills are reparable, it is ungrateful; if remediless it is vain. A Christian builds his fortitude on a better foundation than Stoicism; he is pleased with every thing that happens, because he knows it could not happen unless it had first pleased God, and that which pleases him must be the best. He is assured that no new thing can befall him, and that he is in the hands of a Father who will prove him with no affliction that resignation cannot conquer.—*Lacon.*

"Oceans of ink, reams of paper, and disputes infinite, might have been spared, if wranglers had avoided lighting the torch of strife at the wrong end; since a tenth part of the pains experienced in attempting to prove the why, the where, and the when, certain events have happened, would have been more than sufficient to prove that *they never happened at all.*"—*Lacon.*

"If Satan ever laughs, it must be at hypocrites; they are the greatest dupes he has; they serve him better than any others, and receive no wages; nay, what is still more extraordinary, they submit to greater mortifications to go to hell, than the sincerest Christian to go to heaven."

"It is much easier to ruin a man of principle than a man of none, for he may be ruined through his scruples. Knavery is supple, and can bend; but honesty is firm and upright, and yields not."

"Envy, if surrounded on all sides by the brightness of another's prosperity, like the scorpion, confined within a circle of fire, will sting *itself* to death."

"Men will wrangle for religion; write for it; die for it; anything but—*live for it.*"

"Let those who would affect singularity with success, first determine to be very singular."

The fear of the Lord is the beginning of wisdom; and to depart from evil is understanding.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER STREET BOSTON, MASS.

JONAS MERRIAM, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, MAY 7, 1856. VOLUME 3, NUMBER 28.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF

JESUS CHRIST.

J. D. C. WHEELER, Printer, - - 167 Hanover St.

Terms of Subscription to be Paid IN ADVANCE.

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For the Crisis.

The Old and New Creation.

BY B. P. HILDRETH.

No. 2.

O how changed is man; from a celestial personage, luminous with glory, to a filthy stalk of mortality and corruption! And no wonder they hide themselves "among the green trees of the garden," from the presence of Him whom they have so greatly affronted. But the Judge arraigns them by calling, "Adam, where art thou?" His confusion is seen by his answer: "I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself. And He said, who told thee that thou wert naked; hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat? And the man said, 'the woman thou gavest to be with me, she gave me of the tree, and I did eat.' And the Lord said unto the woman, what is this that thou hast done? And the woman said, "the serpent beguiled me, and I did eat." Here is confession; but without so much as the shadow of repentance. Adam not only criminates his wife, but seems to cast blame on His Maker for giving him a woman. Eve throws the blame on the serpent. "And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle; and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman; and between thy seed, and *her seed; It* shall bruise thy head, and thou shalt bruise his heel." The sentence on the serpent, has been constantly fulfilling, from the day it was pronounced, to the present; and the last part of it will not be annulled, even in the regenerated earth;—"dust shall be the serpent's meat," Isa. 65: 25.

"Unto the woman, He said, I will greatly multiply thy sorrow, and thy conception; in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee." Had Eve successfully resisted her tempter, and maintained her integrity; (though it seems she did not know she had an enemy, but she knew that it would be an act of the basest ingratitude and dishonor; which no devil or satan could extenuate;) she probably would not have been subjected to sorrow, or inconvenience, in the production of her species; nor ever given birth to any but holy ones; which, during the six thousand years of propagation, would have peopled the world with the full complement of holy beings, as appears to have been the first design of the Creator; and perhaps she might never have had another assault from her adversary. But alas, it was not so. Eve suffered herself to be misled from her Maker; she listened to the lies and deceptions of a false one; and by the multiplication of her "conceptions," as well as "sorrows," she is doomed to bring forth "the children of the wicked one:" of which her first born son was a perfect type;—a murderer and liar; the genuine seed of his father, "the devil," John 3: 12. According to Josephus, Adam had thirty-three sons, and twenty-three daughters; of course, all by one woman; which probably was tenfold more than if she had never sinned.

"And unto Adam He said, because thou hast hearkened to the voice of thy wife; and hast eaten of the tree, of which I I commanded thee saying, thou shalt not eat of it; cursed be the ground for thy sake; in sorrow shalt thou eat of it, all the days of thy life. Thorns also, and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;" "In the sweat of thy face, shalt thou eat bread, till thou return to the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

O wretched man, thy glory is laid in the dust! Thou hast forfeited thy happiness and thy life; guilt, shame and remorse, are thine attendants; exposed to sickness, pain and woe; thou are doomed to toil for thy bread, till death the grim "king of terrors," shall close the scene of thy life; and the same evils must attend the many many millions of thine unborn race.

God is righteous; He is just; and His mercy is potently displayed in revealing a Savior as "the seed of the woman, who should bruise the head of the serpent;' which, though literally fulfilled daily, will be mystically accomplished when the Messiah's enemies shall be put "under His feet;" for He was sanctified, and sent into the world, "that He might destroy *the works* of the devil;" the commencement of which, we have just been describing; and whose whole progeny, though born of woman, will fall with him, "into the lake of fire. And the Lord God said, Behold the man is become as one of us, to know good and evil; and now lest he put forth his hand and take also of the tree of life, and eat and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man, and placed at the East of the garden of Eden, cherubims and a flaming sword, which turned every way, to keep the way of the tree of life." Eden was paradise, in the midst of which, the tree of life was planted; and we learn from Rev. 2: 7, that the same tree, "is in the midst of the paradise of God," prepared for those who "overcome the wicked one by the blood of the Lamb, and by the word of their testimony." Had Adam tasted the fruit of the tree of life, it could not have disannulled the sentence of natural death; but it might have entailed an existence of suffering, "*forever;*" from which now he may be exempt. The fruit of the tree of life, seems to involve immortality; and as Adam did not eat of it, we cannot suppose him, or his posterity to be immortal, (indeed, we know God "only hath immortality;" 1 Tim. 6: 16) and if man in his present state, is not immortal, I must think that God took good care that he should not become so, by His flaming guard of the tree of life.

"And thus our two first parents stood,
'Till sin defiled the happy place;
They lost their garden and their God,
And ruined all their unborn race.
So sprang the plague from Adam's bower,
And spread destruction all abroad;
Sin that curs'd name in one short hour,
Spoiled six days labor of a God."

Thus sin entered our world, "and death by sin; and so death passed upon all men, for that all men have sinned;" and Adam became a servant of satan, by yielding to his wicked devices; and satan, by usurpation, became "the god of this world, who hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, (who is the image of God) should shine upon them." He is the "king of the bottomless pit;" he is "the prince of the power of the air; whose spirit now worketh in the children of disobedience," Eph. 2: 2. How often have those children of wickedness tempted God, till His wrath arose against them, to the uttermost. Let Lot and Noah tell the tales of woe which they have witnessed, of the downfall of the wicked, and our "ears would tingle."

But God is good. He had given a promise of victory over satan, to the seed of the woman, which is Christ; and *all in* Him will share His victory. He had sown "good seed," in His own field; but His enemy came and sowed tares among the wheat;" and both must grow together, "until the harvest. The good seed are the children of the kingdom; but the tares are the children of the wicked one." Would He obtain any fruit from worthless tares? Can we find grapes on thistles, or figs on "on a bramble bush?" Not one, but those who embrace His promises, trust, love, and obey Him, are "the good seed;" and consequently "children of the Kingdom." In the garden of Eden, that wicked one sowed his seed in the mind of poor Eve, and her crime has been the source of every sin that has been committed ever since; and her doom is sealed, that she shall be the mother of all his "*cursed children.*"

But lest despair should crush her, a Savior is promised to descend from her, that "shall bruise his head;" and on this promise the church lived till the call of Abraham, though they had divers premonitions by the institutions of bloody sacrifices, pointing to the same promised "seed" as Abel, who "by faith obtained witness that he was righteous;" and "Enoch (blessed man) walked with God three hundred years" in that age of darkness. A line of patriarchs from Adam to Abraham embraced that promise by faith, who all lived and died in it, without any other revelation or hope of final salvation. Abraham obeyed the call of God, and offered his son, a striking type of "the Lamb of God." An unconditional covenant was made with him, that in his "seed all the nations of the earth should be blessed; which was ratified to Isaac, and confirmed to Jacob. All the land was given him and his righteous seed, "for an everlasting possession," Gen. 13: 14–17. "For the promise that he should be *the heir of the world*, was not to Abraham, or his seed through the law, but through the righteousness of *faith.*" Here "the good olive tree" was planted, which embraced all "the children of the kingdom," till Messiah came.

The nominal branches (when they rejected the Son of God) were broken off, and "God did visit the Gentiles to take out of them a people for His name," which were engrafted into the good olive tree by faith. The ceremonial law, given at mount Sinai, enjoined offerings and bloody sacrifices, in which could be seen types and shadows of a suffering Savior. We look back and see a "brazen serpent" lifted up on a pole in the wilderness, for a remedy to those who had been bitten by "fiery serpents;" and naturally wonder why the sight of one serpent, should cure the bite of another; but we learn that faith in the promise of God constituted the chief cure. "For as Moses lifted up the serpent in the wilderness; even so, must the Son of Man be lifted up; That whosoever *believeth* on Him should not *perish*, but have eternal life."

As the brazen serpent was lifted up, in the form of a fiery serpent; but free from its poison, for relief of those bitten; so, Messiah appeared on the cross in the form of a sinner free from sin, to atone for, and relieve the penitent, lost, oppressed sinner. "And when the fulness of the *time* was come, God sent forth His Son made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons," Gal. 4: 4, 5. "For this cause He is the mediator of the new covenant, that by means of death, for the redemption of the transgressors that were under the first testament, they which are called might receive the *promise* of eternal inheritance," Heb. 9: 15. Not "the *word* of promise," (for *that* they had received in, and from Abraham;) but the joyful reality, at the second coming of Christ "in the new earth;" for "we shall reign on *the earth*," Rev. 5: 10. So we see that notwithstanding the many millions of the serpent's race, who are marshalled in battle array against "the children of the kingdom," not one of the true seed will be lost. Nor will the honor or dignity of God, or His law, eventually suffer the least deterioration in consequence of the malice of satan. He will be more conspicuously manifested and glorified, for it will be seen that God required nothing more of Adam, than he was able to perform.

By the exemplary life of His Son, in the days of his flesh, is seen that it was possible for Adam in his purity, abundantly to obey the law of God, especially as it consisted of but one requirement, and even that, a negative one, though the whole moral law was comprised in it. His wisdom shines in creation, His goodness in preservation, His righteousness in redemption,—all shine with a lustre which would not have been discovered had not man fallen.

But of all the attributes of Jehovah's character, love and mercy are presented in the most luminous effulgence; in redeeming, calling, sanctifying, resurrecting and glorifying a world of corrupt, degenerate mortals, who have been born children of wrath even as others; which could never have been experienced, had not Adam fallen. And will not the honor of God and His law be exalted a thousand fold, by the manifestation of the Messiah in His humiliation for a lost world? Millions will sing in louder strains, "salvation to our God, which sitteth on the throne, *and unto the Lamb.*"

But no one can know that he belongs to the family of heaven, but by the prevailing disposition of his heart, to love and obey God; by producing "the fruits of the spirit;" such as "love, peace, long-suffering. gentleness, goodness, faith, meekness and temperance."

And by the same rule the wicked may learn their character, (viz.) the prevailing inclinations of their heart, to "the works of the flesh;" such as "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God," Gal. 5: 19–11.

This latter class who love sin, are the tares, who walk in darkness, and have more fear of being detected in sin, than of committing it; more anxiety to hide their sin, than to obtain pardon of God. "What is the chaff, to the wheat?" "The wicked are like the chaff, which the wind driveth away;" of whom God has no need and will subsequently destroy them, and gather His "wheat into His barn."

To be continued.

For the Crisis.

Letter from Bro. J. Gibson.

HOUGHTONVILLE, Vt., April 7, 1856.

BRO. MERRIAM:—I feel it my duty at this time to write a few lines for the *Crisis*, and let my dear Brethren and Sisters with whom I have had sweet communion in days that are past and gone, know that I am still alive, in this land of the dying, and am still striving for an inheritance in the land of the living, where death cannot enter, and none will suffer pain or be sick. Is not such a land worth striving for? Now "the whole creation groaneth and travaileth in pain; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body." O my Brethren, how many of us are truly waiting for the redemption? When the Lord cometh, will he "find faith on the Earth?" I see, that "because iniquity abounds, the love of many waxeth cold." Only those that endure to the end will be saved. Paul says, Eph. 6: 11–17, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the spirit which is the word of God; praying always with all prayer and supplication in the Spirtt," &c.

How is it, my Brother my Sister, are you all thus equipped? If so, it will be easy fighting your way through. If there was ever a time when the soldier of the cross needed the whole armor on, it is now; may the Lord enable us all to get the armor on, and keep it on, for the day of inspection is near, and all that are ready will enter into the marriage supper of the Lamb, and the door will be shut.

JOHN GIBSON.

For the Crisis.

The Church the Moral Conservative of the World.

BY J. HOWELL.

No. 3.

III. Attention is invited to the motive argument employed by our Savior.

1. The dignity bestowed upon the Church in constituting it the moral conservative of the world. By moral conservative, is meant that which preserves from moral pollution, putrefaction and ruin. This is the proper relation of "the Church of the living God," to the world of mankind. Should any object to this, I have only to remark that Jesus Christ in expressing a fact pertaining to the Church, "YE ARE the SALT of the earth," world; has both acknowledged his intention to have the church the moral conservative of the world, and the perfect adaptation of the church to that end. Would he have done this, if it were not the duty of the Church to occupy such a position?

2. There are certain attainments essential to adapt the Church to occupy the above relation, and without which she can never succeed.

A. The virtues and graces of piety are requisite to her being the moral conservative of the world. Such virtues and graces are those which we have already investigated. "The wisdom that is from above: the love of God" with all their amiable qualities, embracing "the fruit of the Spirit," Gal. 5: 22, 23, and that rich cluster of graces enumerated in 2 Pet. 1: 3–12.

B. These are to be possessed by the Church in their highest possible perfection. And does not the Bible require the perfection of Christian graces? Indeed, has not this fact been already proved? If we are to "have boldness" in the day of judgment, because as he is, so are we in this world; can we possess that "boldness" then, if we are not thus? 1 Jno. 4: 17, 2: 28.

C. For the purpose of securing the dignity to the Church which Christ hath bestowed upon it, it is essential for it to be "fitly framed together;" "builded together for an habitation of God through the Spirit," Eph. 2: 21, 22. The figure is drawn from Architecture. Note Eph. 2: 15–22. Here are "strangers and foreigners; fellow citizens with saints; the household of God;" a building; its foundation—apostles and prophets; its corner stone—Jesus Christ; "in whom (Christ) all the building, fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an HABITATION of God through the Spirit." From the above, how very obvious it is, that God deigns the Church to be the depository of those heavenly virtues, graces and influences which he will confer upon, and have developed in the world. Think of this expression: "fitly framed together for an habitation of God through the Spirit." How beautiful the thought. How rich the blessing.

Contemplate a building constructed with symmetry, and each piece forming a part of a structure of which another is also a part. Report had announced that the principle of its construction was eminently calculated to secure strength, harmony and perpetuity, as well as convenience. You had read of its symmetry, beauty, and grace with which everything was adjusted. Its "health and cure" had become proverbial; indeed, you design to occupy it, and approach it for this purpose. How sad the spectacle. One part of the foundation is complaining of another because of its too close connexion, and of all above because of its weight. Another affirms, that a certain direction taken by one is radically wrong without being able to prove it. The superstructure is in a state of hostility. One part declaring the corner stone is here, another there, and a third in an opposite direction. One has said, it is this, another that, and a third quite a different one from either of the others. A part of the superstructure springs from its place, and occupying a comparatively higher position, thunders its anathemas upon those beneath; while in the mean time, slander, backbiting, tale-bearing, and sowing discord are rife. Anon, another part having become giddy by its exaltation, falls from its place and hushes all into momentary silence, until it having arrived at the foundation, very complaisantly looks up, and attempts the proof. Meanwhile, Slander, with closed lips and pent up pestilential vapors, is concentrating its forces for another deadly onset. Backbiting, is preparing its teeth, which through long use have become somewhat smooth for more effectual labor. Talebearing, in profound silence listens to catch a fresh communication with which to "set on fire of hell the course of nature," and the sowing of discord, is sleepless with inventing schemes through which to prolong "anger, wrath, hatred and malice, strife, and confusion, and every evil work." Have you looked into the building? Take heed, lest you behold the occurrence of events that would cause you to blush, if repeated in the most confidential and endearing relations of social life.

Well, now, what do you think? Will you occupy it? Turning away with a desponding heart and sickening disgust, he shakes his head negatively. Had the building have been aware of the object of your approach, it would have commanded silence long enough at least for you to have become its occupant; and if it had received the conviction that you had power to preserve or demolish it, and that you were approaching for the accomplishment of the one or the other, it would have "lain still and been quiet" at least, until the point of expectation for such an event had expired. Is such an edifice labelled, "God's building?" 1 Cor. 3: 9. It is libelous. It exposes him to public contempt and ridicule. The "habitation of God through the Spirit," is quite another building. Indeed, it is exactly the opposite. The corner stone is full of "wisdom, and righteousness, and sanctification, and redemption," 1 Cor. 1: 30, 31. The *foundation* is "holy apostles and prophets," Rev. 18: 20. The *superstructure*, is composed of "*lively stones*, built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," 1 Pet. 2: 5. These are all "builded together for an HABITATION of God through the Spirit," Eph. 2: 22. "Meditate upon these things." God in the church; and does He not know ALL its characteristics? The church His building; and is He not acquainted with every apartment and its furniture? God is called "Father," and the Church a "family." Does He not know what are the defects as well as the virtues of each member? And should he conduct towards it as the "fathers of our flesh?" Heb. 12: 9. Would not some of us get a severe chastisement? Let us take heed to ourselves.

D. The visit of God to the Church is not designed to be fitful, but permanent. Not "as a Wayfaring man," but a resident. "Ye also are builded together for an HABITATION of God through the Spirit." It is as his dwelling place, that "the building

fitly framed together GROWETH unto an holy temple in the Lord. Know ye not that ye are the temple of God, and that the Spirit of God DWELLETH in you? If any man defile the temple of God, him shall God destroy; for the temple of God is HOLY, which temple ye are," 1 Cor. 3: 16, 17. "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will DWELL in them, and walk in them; and I will be their God, and they shall be my people," 2 Cor. 6: 16. What is declared of the church of God, is true of each member. 1 Cor. 6: 19, 20, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Thus the church becomes the "HABITATION of God through the Spirit." How evident it is that God designs his residence in the church to be permanent—and how very criminal in us to oppose that design in any respect. A cold, lifeless, insipid church, is a useless, pernicious, contemptible thing. Useless, as not securing the designed result of the church of God—purity and piety in the world. Pernicious, as it corrupts the world rather than saves from putrefaction. Contemptible, because it exposes the piety of the Bible and the Bible also to ridicule and reproach. How very unlike the true church of God, of which Jesus said, "Ye are the SALT of the earth."

E. This brings to notice, that the wise, pure, peaceable, gentle graces and influences of the church are susceptible of being lost.

This, ALL the cautions in the Bible to prevent it; the judgments denounced against it, and the motives drawn from the most enlarged promises to retain it, prove. And is not the demonstration of this afforded by our text, sufficient? "If the SALT have LOST his SAVOR, wherewith shall it be SALTED." "If it have," God does not tamper with us. He does not place an "if" in such a grammatical relation to caution us against the loss of virtue; of divine influences, when there is no possibility of our being anything else than virtuous. He does not urge motives predicated upon imaginary dangers. No! no! LOOK OUT! If you would be a part of "God's building." That the church may lose its savor is demonstrated by its history, as if written with a 'pen of iron and the point of a diamond.' Then let us beware, lest in trifling away our virtues, we lose ourselves.

F. For such a loss the church is perfectly inexcusable. She has nothing left on which to build a reasonable apology for her guilt. It requires no more effort to sustain the dignity of being the moral conservative of the world, than to insure its own salvation. Indeed, the effort to benefit the one, is the means appointed to secure the other. Hence we must benefit others if we would save ourselves. It is of no use to say, "I was overcome." Better say, "I gave it up;" for a minor power cannot overcome a major, unless the greater concedes something to the lesser. What then? Is the moral power of the world greater than his who made it? This we positively know, that "greater is he that is in you," (the church) "than he that is in the world," 1 Jno. 4: 4. Conquest is ours then, if we are his loyal followers, and apply this power. If we trust humbly in him we shall secure the victory, if not, we are criminal.

G. There are incalculable evils resulting from such a loss. These are two-fold. First, the world sustains the loss of the preserving, purifying qualities, without which, whether considered as a whole or in part, it cannot be saved. Do you say, "that God can save it without the church?" God has instituted means through which he will bring his gracious influences to bear upon man; and he will hold those means responsible. "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe," 1 Cor. 1: 21. Is there not an institution of means for the salvation of men? Will not God hold those responsible whom He has appointed to this work? Said the dear son of God, "Ye are the SALT of the earth." "Ye are the LIGHT of the world; let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt. 5: 13–16. Is not the church here specified as an instituted means, in the wisdom of God for influencing and saving the world? How will the church meet the responsibility of not having sustained this relation? Do you remark "that God has saved men without the instrumentality of the church?" Suppose we grant it, what is gained? An apology for cold, heartless, formal backsliders? An excuse for the excess of vice over virtue? No! no! Could it be demonstrated that God had done this, it could avail nothing; this is not his rule of action; it is only an exception. The rule is expressed in 1 Cor. 1: 21, 2 Cor. 2: 15, 16. Matt. 5: 13–16. Think of the loss to the world, caused by a loss of the saving influences of the church. How many well disciplined heads there are associated with impure, corrupt hearts. For "by their fruits ye shall know them." Moral action is what tells the story of our virtue or vice. For whatsoever a man SOWETH, that shall he also reap," Gal. 6: 7, 8. Then as we would not be accessory to the loss of our fellow beings, let us sow to the Spirit of God, letting our light shine before men. Let us be established in the pure, perfect graces of piety—Bible piety.

"Secondly. Another loss occasioned by the loss of Bible religion in the church, is the CHURCH itself. The saving influence of the church being lost, it is a useless, hopeless affair. "It is thenceforth good for nothing, but to be cast out." It will avail nothtng to say, "Lord, Lord," in the hour of judgment. To repeat the prophecies you have uttered in his name, how many devils you have cast out; how many wonderful works you have done; or to declare, "We have eaten and drunk in thy presence, and thou hast taught in our streets," Matt. 7: 21: 23; Luke 13: 25–27. A church without graces—Christian graces, will not be acknowledged there; you cannot make yourself known then, and it will be too late for you to seek the necessary virtues and graces to secure a recognition. How very essential it is, that we heed the exhortation: "And, let EVERY one that nameth the name of Christ, depart from iniquity," 2 Tim. 2: 19. "The grace of our Lord Jesus Christ be with you all. Amen."

For the Crisis.

Letter from Sr. H. H. Hodgdon.

GREENLAND, N. H., April 20, '56.

BRO. MERRIAM:—I am glad that I ever heard the joyful sound of a coming Savior, and that I was not left to turn away from the truth, and give heed to the fables of these last days. Though still a pilgrim and stranger on the earth, away from home, and subject to the trials and perils of this mortal state; yet I feel grateful to my Heavenly Father, that I am to be permitted to be numbered with the little flock who are looking for the blessed hope, even the glorious appearing of Him who gave His life for our redemption; and who will soon come and gather His scattered ones from the four winds, and dwell with them on the renewed earth.

O I long to see that glorious day when the saints of all ages shall be gathered and join the triumphant song, "Worthy is the Lamb that was slain, to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing;" and when from the whole of the new creation shall arise the echo, "Blessing, and honor, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb forever." O blessed state! Shall I, who am so unworthy, ever attain to it? It is only through the merits of a crucified redeemer that I can hope to be there.

The world may wonder why we still cling with such tenacity to our faith, since we have met with disappointment in regard to the time, when we expected to realize our hope; but we *love* Jesus, and in our hearts we feel a longing desire to see Him, and be made like Him; and while we have the promise "I will come again and receive you," we cleave to it, and wait for its fulfilment. We know that millions of our Father's family who have fallen by the hand of the enemy, are sleeping in the dust of the earth, and we want to see them rescued from the grasp of the destroyer, and come forth clothed with immortality; but we know they must remain there, till Jesus the great Life-giver shall come and release them from their long captivity. And while we see the effects of the curse on every hand, and know that the whole creation, animate and inanimate, is groaning for deliverance, we desire a better state of things, and cry with all our souls, Come, Lord Jesus, and come quickly; take thy throne, redeem thy people, remove the curse, and begin thy peaceful, everlasting reign.

The signs which were to precede the coming of the Lord are in the past, and we believe that, according to his word, he will soon come, and gather his weary children home; and our longing hearts respond "Amen; even so come, Lord Jesus."

O may God enable us to cleave to Him with all our hearts in this perilous time, and be ready to hail our coming King, that when He shall appear, we may hear the joyful sound, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

Yours, hoping for redemption when Jesus comes. H. H. HODGDON.

The World's Crisis.

BOSTON, MAY 7, 1856.

An Apology.

Those who have sent *questions* to the *Crisis*, will need to have a little *patience* with us, for the reason, that we have not found time to attend to them on account of the many cares occasioned by the absence of our editor,—Bro. Merriam.

It is fondly hoped that our Brother's eyes will allow him to return *soon*; and then, our patrons and friends may expect their usual feast of good things. We will *try* to do the best we can for you till our Bro. returns, and trust we shall have a place in your prayers, that all we do, may be done to the glory of God.

Brn. and Srs.—the times in which we live are *perilous*; therefore, let us proceed very carefully lest some temptation allure us from the path that leadeth unto life. "Make straight paths for your feet, lest that which is lame be turned out of the way," Heb, 12: 13.

Allow me to say in the language of Paul—"I *beseech* you to cast down *imaginations*, and every high thing that exalteth itself against the knowledge of God, bringing into *captivitg every thought* to the obedience of Christ," 2 Cor. 10: 5.

"Let *no* corrupt communication proceed out of your mouth," Eph. 4: 29.

M. GRANT.

Our Paper.

It is possible that some of our subscribers who have more recently sent for the *Crisis*, may not understand the principles by which it is sustained and governed.

Some may think that the *Crisis* is the private property of the Committee,—or some one else; and that *all* may know the *truth* in the case, we would say, that no individual has *any private* interest in its publication. The paper belongs to those who read and sustain it; i. e. to the Church. All the profits, *if* there should be any, go to the paper, and *not* to its *conductors*, and are to be appropriated in sending it to the *poor*, and in doing "good unto *all* men, *especially* unto them who are of the household of faith," Gal. 6: 10.

There are quite a number of our readers who are not *able* to give anything but their prayers, which we consider invaluable, and hope, that instead of faltering, they will become more earnest in our behalf, that we may have the means to furnish them with the paper so long as they are unable to pay, and love to read its columns.

Brn. and Srs., let us feel that we are *one family*, and that we will do all we can to promote the *best good* of the whole.

Are there not many among our readers, who are *willing* to give something to send the paper to the poor, and thereby gladden the hearts of lonely widows and orphan children who love "the blessed hope." Remember, "He that hath pity upon the *poor* lendeth unto the Lord; and that which he hath given will He pay him again."

Can we lend to an individual where we can have better security, or be more sure of receiving it again, than when we lend to the *Lord*? He has promised "to pay again," and His word is truth.

Let us not fear to *trust Him* from whom we receive every good and perfect gift.

What do you say Brn. to the proposition? Come, help us send the "glad tidings" to those who have no money to return. Let us cheerfully do all we can for the destitute members of the family of Jesus. He says in Matt. 25: 40,—"Inasmuch as ye have done it unto one of the *least* of these my *brethren*, ye have done it unto *me*." Let us show our faith by our works.

Let all remember us in their prayers, that the paper may be just what it should be,—a means of comforting, strengthening, and edifying the Church of Christ during the absence of her heavenly Master. Jesus is our witness that we have *no other object* in publishing the *Crisis*, but to glorify Him from whom we receive every blessing; and so soon as its continuation is *not* for His glory, our prayer is, that it may *stop*.

In behalf of the Committee,—

M. GRANT.

For the Crisis.

Letter from Sr. Upham.

MONTGOMERY CENTER, VT., April 27, 1856.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in Him purifieth himself, even as he is pure," 1 John 3: 1—3. But, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." We also are exhorted to "examine ourselves, whether we be in the faith." Now if we have been a professor of religion for many years, and had a name to live, yet if we have only the form of godliness, and are destitute of the life and power of religion in the heart, will it avail us anything? Certainly not. "Be not deceived; God is not mocked." We may deceive man, but God looketh on the heart. There are many spirits gone out into the world, and we need much of the spirit of Christ to discern between *truth* and *error*. Let us cry out with the Psalmist, and say, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting;" How good is the word of the Lord. "It is a lamp unto my feet, and a light unto my path. I think I do not desire the honors, nor the riches of this world, but I desire that honor which cometh from God only. If we follow after the *vain fashions* of this world, the *lust of the eye*, and the *pride of life*, we need not expect Christ will admit us into his presence to dwell with him in glory. He did not seek the applause of men, "but made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Are we willing to come down meek and lowly, like our blessed Savior, and *patiently endure* the reproaches of a wicked and gainsaying world, give up our *good name*, and count *all things* but loss, that we may win Christ, and be found in him? Or had we rather hold this world near and dear to our hearts, and say we cannot give thee up; but the word says, "if any man love the world, the love of the Father is not in Him.

But I believe our time is short, and what we do, we must do quickly, "for yet a little while, and he that shall come, will come, and will not tarry." May the Lord send down his Holy Spirit into our hearts, give us grace and wisdom, and prepare us for His coming and kingdom.

ESTHER UPHAM.

For the Crisis.

Letter from A. M. Stark.

GREEN RIVER, Vt., April 61, 1856.

BRO. MERRIAM:—I desire to praise my Lord for his goodness unto unworthy me. I have ever found him a prayer-hearing and prayer-answering God, and I should not feel justified did I not acknowledge it to the world. I have realized this in a more especial manner since I embraced the Advent faith, thus confirming to my mind, the truthfulness of it. I have even been astonished at the wonder-working power of the Almighty, whilst he deigned to listen unto my feeble requests. "Bless the Lord O my soul, and forget not all his benefits." O ye righteous, praise his holy name, for no good thing will he withhold from you. Let him be praised in all the assemblies of the upright. Sing unto the Lord, make melody in your hearts, make his PRAISE GLORIOUS! Honor him by strong and unshaken faith in his promises, for his word is true, and it is *very pure*.

"Lo the winter is past, the flowers are about to appear on the earth, the time of the singing of birds is come;" shall we now hear the voice of our Beloved, saying,

"Arise, my love, my fair one, and come away!"

Ah, methinks that voice would charm us away, and nothing could hinder the upward flight of a being immortalized, hastening away to be encirled in the arms of Him who is the chiefest among ten thousand, and the one altogether lovely.

We now behold once more the dawning of another Spring—our hearts expand with hope and joy, as we watch from day to day for Nature to unfold her charms, but ere her beauties may be perfected, our ravished eyes may behold an eternal Spring in the Paradise of God. "Even so, come quickly!"

A. M. STARK.

For the Crisis.

Pago—Christianized Poetry.

By J. E. CLARK.

"Vital spark of heavenly flame,
Quit, O quit this mortal frame!
Trembling, hoping, lingering, flying—
O the pain the bliss of dying.

Hark! they whisper! angels say,
Sister spirit come away;
What is this absorbs me quite,
Steals my senses, shuts my sight.
Drowns my spirit, draws my breath,
Tell me, my soul, can this be death?

The world recedes, it disappears;
Heaven opens on my eyes; my ears
With sounds seraphic ring;
Lend lend your wings—I mount, I fly,
O grave, where is thy victory?
O death, where is thy sting?"

In the above we have the theology of Plato, in all its sublimity! In the death scene here described, we have the vital spark, or immortal soul, "of heavenly flame"—of the divine essence, a part of the Deity. Then follows an injunction, for this vital spark to quit this mortal frame. Next the attitudes of the vital spark, which are trembling, hoping, lingering, flying, and exclaiming,—

"O the pain, the bliss of dying!"

This may pass for good poetry, but it is miserable theology. For if there is any meaning to it at all—the body is represented, or supposed to address the spirit thus:—

"Vital spark of heavenly flame,
Quit, O quit this mortal frame;"

to which the spirit replies—

"I am trembling, hoping, lingering, flying,"

—and then exclaims—*mind*, the *spirit* exclaims—

"O the pain, the bliss of dying."

According to this, therefore, the *spirit trembles, lingers, hopes, flies*, and finally DIES—for it is represented as saying,

"O the pain the bliss of dying."

The spirit is then represented as addressing the *body* thus, "Hark!" 'Did you not hear'—

"They whisper! angels say,
Sister spirit, come away."

The poor body, then already crumbling to dust is made to say—

"What is this absorbs my spirit, draws my breath?
Tell me, my soul, can this be death?"

Both DEAD!

But now comes the crisis—the eventful period when the soul takes its flight and gains kingdoms beyond the skies. The spirit therefore exclaims—

"The world recedes, it disappears,"

and

"Heaven opens on my eyes; my ears
With sounds seraphic ring."

An appeal is then made to the attending angels—

"Lend, lend your wings,"

with the communication—

"I mount, I fly!"

and as the ghost leaves the world, and passes through the bounds of time and space, it looks back to the grave where "its mortal coil" is deposited and shouts,—

"O grave, where is thy victory,
O death, where is thy sting?"

Such is the teaching of our day. And such is *modern* theology—taught in every nation under Heaven. It is taught in our Sunday schools, and proclaimed from the sacred desk as God's truth; printed on tomb stones, monuments, and in almost every religious periodical in the civilized world. There are a few exceptions, thank God.

But when we turn our attention to the pure testimony of prophets, apostles, and the great Teacher himself; we find they taught no such doctrine. That sacred volume points not to the day of one's death, as the time when the song of victory will be sung over death and the grave; but to the resurrection of the just. Pauls tells us, that *then* we put on immortality and shout victory over the grave. The victory and triumph is obtained through Jesus Christ, I Cor. 15. We are dependent upon *Christ* for eternal life and immortality. O that all might see it, and obtain pardon now, that they might have eternal life at the resurrection of the just. "The dead know not any thing."

The above I submit to the readers of the *Crisis*, desiring all may see the truth.

Fair Haven, Conn. April 30th, 1856.

For the Crisis.

Letter from Sr. S. A. Moore.

MONTGOMERY, Vt., April 19th, 1856.

BRO. MERRIAM:—It is the love I have for my blessed Master that constraineth me to write a few broken lines for the *Crisis*. I do feel to rejoice in the God and rock of my salvation from day to day, yea, it is good to trust in the living God. Brn. and Srs. scattered abroad, I believe we are all one in Christ Jesus. O let us be faithful for in due season we shall reap if we faint not. We are here in a world of sin, temptation and trial, yet the grace of God is sufficient for us. I feel like a little child in the cause of God, but I am trying to run the Christian race, although I sometimes stumble and fall, yet my heavenly Father puts underneath his all-supporting arm and raises me up, and by His word bids me try again. We that are parents know the feelings of our hearts toward our little ones when we see them fall, we lend a helping hand, raise them up; so God pitieth his children and careth for them. His ear is ever open to their cries. I feel to praise God to-day for what He has done and is still doing for my soul. I am resolved on seeing the end of the Christian race in peace. Like Mary of old let us take our place at the feet of Jesus and learn of Him who is meek and lowly in heart, that we may find rest to our souls. I love that blessed Savior who has done so much for me; my heart is often melted into love and tenderness before Him. My prayer is that I may have a closer walk with God, that I may adorn the doctrine of God my Savior in all things. The Bible is to me the best of all books; truly it is a light to our feet and a lamp to our path, teaching us our duty from day to day. Never has the Bible looked so precious to me as it has for a few weeks past; I am trying to square my life by it, but I see from time to time I come far short, yet it is a duty I owe to God to do the best I can, and *then* I am but an *unprofitable* servant.

My heart has been pained when I have looked out into the world and seen sinners and backsliders going on Gallio-like, caring for none of these things. O their end, their dreadful end! They with us are traveling to the bar of God and their souls are as precious as our own; gladly would I do them good, but my arm is too short; yet, O sinner! be entreated by one that loves you, to seek the salvation of your soul while it is an accepted time, a day of salvation. The time is at hand when he that is unjnst will be unjust still, and he that is righteous will be righteous still; but I must leave you in the hands of a just and holy God, who does not look upon sin with the least allowance or approbation. I believe Brn. and Srs., we have got almost home; by faith we can view the promised land, though we are in the perils of the last days where we have to stem the tide of opposition. God will take care of us if we only put our trust in Him, and safely land us in the haven of eternal rest. I write these lines feeling, peradventure they may be my last, but I do feel I have the blessed witness within my own breast that Jesus is mine and I am His. Glory be to God! I know in whom I believe. My prayer is, that we may all live faithful till Jesus calls us home. Glorious thought, that there is a home prepared for the children of God, but we have need of patience that after we have done the will of God we might receive the promise.

Your Sr., in the hope of soon seeing the little flock in the Kingdom,—

SARAH A. MOORE.

For the Crisis.

Letter from Sr. C. E. Gierlow.

MACON, GA. 1856.

DEAR BRN. AND SRS.:—As we have not yet reached our heavenly home where we can see and converse with each other face to face, I take the liberty once more to address you through the medium of the *Crisis*. And first, allow me to ask—how do you all do? Are you well in body and in mind—still holding on to the hope of the gospel, looking for that "inheritance that is incorruptible, undefiled, and that fadeth not away?" Or, having become weary of waiting for your Lord, have you almost concluded to relinquish your faith, and go back to the world? If so, let me entreat you to beware! Have we come thus far, enduring the scoffs and contempt of a *wicked, ungodlg* world, and shall we *now* turn back? A long time we have listened to catch the first strain of celestial music that shall reach us from the angelic hosts, as they descend the parting skies to gather God's elect; and while the gentle breezes wafted from the sweet-scented bowers of paradise, have as it were, fanned our temples, we have by faith been enabled to see and measure the length, and breadth of that delightful country—the earth renewed—the saints eternal home.

Shall we now join with the world in crying "Peace and safety,—" Every vision

faileth,"—when, according to God's word, we are to look for these sayings in immediate connection with the coming of Christ? God forbid!

By the grace of God *I* am determined to see the end of the Christian's journey. For worlds like this, *I* would not give up *my* hope. If I sh uld, what shall I find for a substitute? Is there anything in the riches, honors, or pleasures of this world, that is permanent or satisfactory? If so, *I* never found it. Is there anything here more substantial, more certain, than the promises of a faithful God? Surely there is not. Then let us not go back. Let us even not look back, but remember Lot's wife, lest we like her, be overwhelmed in the destruction of the wicked.

A prize of infinite value is before us. Let us *run* for it a *little* longer—only a *little* longer. The New Jerusalem, with its walls of jasper, gates of pearl, and streets of gold, will soon be occupied by the innumerable company of the redeemed. If faithful to the end, we shall be there, and God shall wipe all our tears away.

Welcome, then, thrice welcome affliction, persecution, and contempt; whereby we are made partaker of Christ's sufferings, for the promise is, we shall be glorified with Him.

When I came to this place, there was not, that I know of, one individual looking for the Lord. There are now many, who, I think are interested in our blessed hope, through instrumentalities made use of since our arrival. Quite a number profess to believe, while others, for fear that it may be true, I think, are making preparation to meet it.

There have been during six weeks past, some 200 I think hopefully converted, and baptized,—though I cannot say how much our faith has had to do with it; but this I do know, many who had access to Advent publications, and who had heard the reasons of our hope, were among that number. May God keep them and their ministers, who have labored with and for them, day and night, for so long a time, safe unto his appearing and kingdom, is my prayer. I believe that God is finishing up his work,—that soon the last of His elect will have been *sealed*, and what we do must be done *quickly*. With divine assistance I will endeavor to occupy till He come. And O, Brn. and Srs., remember me at the throne of grace. But few of you know what trials and persecutions I have to meet. As I introduce this last message here, the shafts of the enemy are hurled at me without mercy. But I know that He, whose I am, and in whom I have believed, is able to shield me from all harm, and guide me safe into His everlasting kingdom. Praise the Lord! We are built upon the Rock of Ages. Let the winds blow, and the storms rage around us, they cannot prevail. God grant that we may soon meet where the wicked cease from troubling, and the weary rest.

Your Sister,

C. E. GIERLOW.

We hope to hear *often* from our Sister in Georgia.—ED.

PAYSON'S LOVE FOR PREACHING.—Never has the ruling passion been more strongly exemplified in the hour of death, than in the case of this excellent American minister. His love for preaching was as invincible as that of the miser for gold, who dies grasping his treasure. He directed a label to be attached to his breast when dead, with the admonition, "Remember the words which I spake unto you while I was yet present with you;" that they might be read by all who came to look at his corpse, and by which he being dead, still spoke. The same words were at the request of his people, engraved on the plate of his coffin, and read by thousands on the day of his interment.

"A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to every body; and after it has been bound up, I am taking off the bandage continually, and examining the depth of the wound, and making it to fester, till my limb becomes greatly inflamed, and my general health affected; is there a person in the world who would not call me a fool? Now such a fool is he, who, by dwelling upon little injuries or insults, or provocations, causes them to agitate and inflame his mind. How much better were it to put a bandage over the wound, and never look at it again!"—*Jarnison.*

Extract from the Allocution of Pope Pius IX., read in the Secret Consistory of the 3d of last November. It relates to the Concordat between Austria and Rome:

VENERABLE BROTHERS:—Thanks to the infinite bounty of God and to the piety of our most dear son in Jesus Christ, Francis Joseph, Emperor and Apostolic King of Austria—what we desired has come to pass, and it is for us the subject of the greatest joy. This prince, well knowing that our holy religion and its salutary doctrine are the sources of peace, security, and true honor to the nations; earnestly requested of us to conclude with him a Concordat; which solicitation so laudable, corresponding so perfectly with our own desires and those of our predecessors, is a striking proof of the love which this eminent prince bears to religion. We have concluded with our most dear son in Jesus Christ this desired Concordat, which has been signed by the plenipotentiaries chosen on both sides,—we have regularly and solemnly confirmed it.

We could not avoid communicating to you, openly and publicly in this august assembly, the extreme joy caused us by this happy event. In short, venerable brothers, in this Concordat it has been before all provided that the Catholic Apostolic Roman Religion shall be preserved and protected hereafter in all the empire of Austria, and in each of the States which constitute it, and that it there shall possess and enjoy all the rights and prerogatives which belong to it in virtue of its divine institution and of the canonical constitutions.

Therefore it has been ruled, that all that regards spiritual matters and ecclesiastical affairs, should be perfectly free, without ever being subjected to any royal authority of any kind whatever. It has been agreed, among other points, that the archbishops and bishops may publish mandates, receive clerics, remove those whom they shall judge unworthy; prescribe prayers and public supplications, assemble synods, whether provincial or diocesan, and impose censures, and interdict to the faithful bad books. It has been provided that, in all public and private schools, instruction be given to all Catholic youth in a manner perfectly conformable to the doctrine of the Church. Thus the bishops will have, in virtue of their charge, not only to direct in every locality the religious instruction of youth, but also to watch with the greatest care that in no part whatsoever of education there can enter anything contrary to the Catholic religion; all the primary schools shall be subjected to an ecclesiastical inspector. Also the direction, government, and administration of the clerical seminaries; it will never be permitted, without the authority of the bishops, to teach any part either of theological science, the science of canon law or catechisms.

The bishops shall enjoy their full right to inflict on clerics the penalties established by the canonical laws, or such others as they shall judge appropriate, and that they shall be entirely free to impose censures on all the faithful who shall dare to violate and transgress the ecclesiastical laws and the canonical prescriptions.

The religious Emperor and King himself will never permit that the Catholic Church, its faith, its Liturgy, and its holy institutions be damaged or disrespected in any manner, whether by word, writing or act; or that the bishops and sacred ministers be prevented from fulfilling their charge and their duty, especially when they have to defend faith and morals, and to maintain ecclesiastical discipline. Besides, he will lend his powerful assistance in the execution of the sentences pronounced by the bishops against the clerics, and regard with solicitude the honor due to the sacred ministers; not only will he not permit anything to their prejudice, but, still more, he will direct all the magistrates of his empire to render to the archbishops, the bishops and the clergy, the honor due to them.

Finally, it has been ruled, that all the other questions relative to persons and things belonging to the Church, and which are not mentioned in the articles of this Concordat, shall be treated and resolved according to the doctrine of the Catholic Church, and the usage and discipline approved by the Apostolic See; this Concordat is in vigor, and is regarded as the law of the State throughout the entire extent of the Austrian dominions.

THE MORMOM IMMIGRANTS BY THE ENOCH TRAIN. SEVEN HUNDRED MORE COMING.—The ship Enoch Train, with her load of five hundred and twenty-five Mormon immigrants, arrived up at her wharf yesterday afternoon, after a passage of thirty-nine days. This large body consists principally of English, of the agricultural and mechanical classes. There are however 184 from Scotland, and a number from Germany and Wales. None, we believe, hail from Ireland. Some of the immigrants have large families of children, and a considerable portion are persons under eighteen years of age. There are also quite a number of aged persons on board, particularly females, one of whom is nearly an octogenarian, being seventy-eight years of age. Another is seventy-three, and quite or nearly a dozen are sixty and upwards. There are not many females between the ages of seventeen and twenty-five. On the list of passengers, we notice the old national names of the Maxwells of Scotland, the Powells and Jones of Wales, and the Jacksons and Lees of England

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INDIAN HOSTILITIES IN OREGON.—The present aspect of Indian hostilities in Northern Oregon and Washington Territory, says the Oregon Times, looks anything but flattering. There is a gloomy aspect pervading the future fortunes of the Whites. The hostile hordes in the Walla-Walla vicinity are bidding us defiance—yet it is hoped that Col. Cornelius will be able with his 600 volunteers to rout this combination. The Willamette Valley is about the only portion of Oregon at present apparently safe from the Indian murderers—and this portion of Oregon has furnished hundreds of her best men, and generously advanced its means and credit for the vigorous prosecution of the war and the defence of the frontier settlements.

On the 2d inst, five white men and one negro left the Fort, at the mouth of the Rogue River, for the purpose of securing some potatoes, and although well armed, were cut off and every man killed, since which time no persons have ventured to leave the Fort, forty men being kept on guard day and night. The whole number of persons in the Fort being 90 men (five wounded,) 7 women and 12 children.

Only about 60 guns are in the Fort, and the supplies are reduced to about six days's rations. The Indians have made three attacks, but were repulsed each time, losing some few of their number, but they have not, as yet, made a general charge; and for lack of numbers no sally has been made from the Fort.

As no communication is kept up between the parties, they learned from Mrs. Geisell, (who was a prisoner with the Indians for nine days), all further particulars respecting their views and intentions. She states that the Indians are very sanguine that they will entirely overcome the whites, and secure the immediate possession of the Fort, as it is supplied by a small running stream, which the Indians threatened to cut off, but which, as yet, has not been done.

Mrs. Geisell and her infant were received in exchange for two squaws, who were prisoners in the hands of the whites. At the time of capturing Mrs. Geisell on the night of the 22d of February, her hands were tied behind her, and she was compelled to witness the murder of her husband and children.

A house containing six of the volunteers was attacked at daylight, and not until the afternoon were all the inmates slain. Five of the volunteers got into the Fort, some of them having their feet frozen and existing without food for five days. The whole loss of the whites is about twenty-six killed, and five wounded. The names of the wounded are James Hunt, Edwin Wilson, N. B. Gregory, George Basset, and one name unknown.

FAMINE IN THE CAPE DE VERDE ISLANDS.—An officer in the American navy, writing to his friend at Washington, gives a painful account of the inhabitants of the Cape de Verde Islands, owing to the scarcity of rain and consequent shortness of crop for the last three years. Already from 5000 to 6000 have died of sheer famine out of a population of 120,000. At St. Jago, the Governor is doing his utmost for the poor people, by sending small vessels, as he can raise the means, to the coast of Africa for grain, which he distributes with the strictest economy to the destitute, devoting to that purpose the whole of the revenues of the islands, and his own salary he has not touched for the three years of his governship, living very poor and with great frugality. He thinks he will be able to keep starvation in check till July, after which, unless provisions are sent out from Europe and America, 20,000 persons, at the least calculation, will starve to death between then and Dec. He is about to make an appeal to our government at Washington; and the writer strongly urges the condition of this unfortunate people upon the sympathy and charity of the American public.

CURIOUS FOSSIL REMAINS IN ILLINOIS.—The Beardstown Illinosian says:—While visiting a friend in Sangamon Bottom, in this county, a short time since, we were called to examine a specimen of stone which he had lately taken from a neighboring quarry. The curiosity consisted of two sandstone rocks, which were found joining each other in centexural form, which, when separated, the face of one presented the appearance of having been a part of the side of a vessel near the gunwale; there seems to have been an over-lapping of the timbers in the form of a cornice or moulding around the vessel. The work of art is as plain to be seen on the stone as on the floating vessel; the holes formed by the nails are very distinct, as well as the fossilized texture of the wood. There are also pieces of iron with the specimen, which seem to have been used instead of caulking between the strips of plank.

THE THREATENED INDICTMENT.—A correspondeut of the Rochester *Tribune*, writing April 6th, from St. Louis, says:

A gentleman from Topeka, Kansas, this morning says, that judge Lecompte has instructed the Grand Jury of the Circuit Court now in session, to indict the members of the late Legislature and all the judges of the election, which has been done. He fears trouble when they are arrested. Bills have been found against Gov. Robinson and Lieut. Gov. Roberts.

DISTRESS OF THE SETTLERS.—Gen. Philip C. Schyler has stated in the *Tribune* that the resident settlers in Kansas have been disappointed at not receiving some help in funds and provisions, which they had been encouraged to expect from the East, and of which they are much in need. The pro-slavery settlers, he says, can obtain needed assistance from Missouri. "But not so with us. We are from one to two thousand miles from *our* friends, harrassed and beset on every sides. Our people generally were poor when they went out, and added to that, a poor crop—the consequence of late emigration last year and the unparalled severity of the winter, have been the cause of untold suffering. I greatly fear the effect of this state of things upon the influx of population this Spring. Many will go with only the means sufficient to get there, and not finding work, and things as prosperous as they have supposed, will turn their faces homeward, as many have done heretofore, to our great injury."

We should think this a case appealing specially to the friends of freedom in Iowa and Illinois, who are strong in resources as well as in numbers.

A DISASTROUS MONTH.—The month just expired will long be memorable for its disastrous conflagrations. So far as we have information, there occurred during this period, thirty-two fires where the loss exceeded $10,000 in each instance, (thirteen of which originated in manufacturing establishments,) and the aggregate loss resulting reaches the enormous aggregate of $1,847,000. A fire at Galena destroyed property to the amount of $300,000; one at Baltimore, $175,000; one at Philadelphia, $350,000; one at Boston, $200,000, and one at Nashville, Tennessee, $200,000. In addition, destructive conflagrations have swept through the forests of Virginia, inflicting serious losses.—*N. Y. Jour. of Commerce.*

AN AFFECTIONATE DOG.—One day last week, a dog in the family of the late Mr. Isaac Pearson died from actual grief for the loss of his master. The dog was over ten years old, and Mr. Pearson had always taken the utmost care of him, giving him meat and drink with his own hand, at certain hours of the day. After the death of his owner, he went into the house and appeared, as much as any person there, to know the event that had taken place, and from that hour he refused to eat or drink, and went mourning about till he pined away and died, without any appearance of disease. Do dogs reason?—*Newburyport Herald.*

ANOTHER PLANET.—On Friday last, the Director of the Observatory at Cambridge received from the Editor of the Astronomische Nachricten, at Altona, a circular announcing the discovery at Paris, on the 31st of March, by M. Goldschmidt, of another, or the 40th, planet now known to exist between Mars and Jupiter.

SANDWICH ISLAADS.—We have dates from Honolulu to March 1. The *Polynesian* of the 16th February says:

By the arrival of the ship Chandler Price, from Hilo, we learn that the flow of lava continues as active as ever. The stream has now pushed its way through the woods, and is only four miles from the bay. On the night previous to the date of our last advices, it advanced one-quarter of a mile, and when once out of the woods, it will move at an accelerated pace. The stream of the Wailuku River is greatly diminished, and the remaining water so hot that it is unsafe to cross.

NEW YORK, April 29.—*Arrival of the Empire city—Fatal Affray between California Passengers and Natives.*—The Steamer Empire City arrived this morning from Havana, evening of 24th.

A terrible affray occurred at Panama, April 15th, between American transit passengers and the natives, in which the former had 30 killed and 20 wounded. The Empire City brings three of the wounded. A large amount of the passengers' baggage, railroad property, and property of individuals residing near the the railroad station was destroyed, and all the baggage in the freight house rifled.

FROM NICARAGUA—*Reported Defeat of Nicaraquans—600 killed.*—CHARLESTON, April 28. Steamer Isabel, from Havana, arrived here today, bringing Nicaragua papers of the 14th inst., received at Havana, per steamer Philadelphia.

It is reported that Walker had won a great battle at Rivas on the 7th of April, when the place was captured, with 30 killed on his part.

The Costa Ricans are said to have had 600 killed.

MINISTERIAL ALLIANCE.—A Ministerial Alliance has been formed in Lawrence, and on the Slavery question, their platform of principle and action contains the following:

Resolved, That as preachers of the Gospel *we will not be deterred by any prohibition*, threatening or reviling, from the supporters of this iniquity of Slavery, from testifying to it in the name of the Lord Jesus, deciding with the apostles, whenever forbidden so to, that we ought to obey God rather than man."

THE RUSSIAN WAR.—It is estimated that the whole loss of men during the war from battles, privation and sickness, cannot be less than *six to eight hundred thousand*, and the entire cost of the war not less than $1,500,000,000! Does not this look like the most astounding folly and crime?

A little boy died in Bangor on Tuesday from the effects of using an old tobacco pipe to blow soap bubbles with. His little sister, who used it with him, is lying dangerously ill. It is supposed they were poisoned with the essential oil of tobacco, imbibed from the pipe which they were using.

FOREIGN NEWS.

One Week Later from Europe.

Arrival of Steamship Persia.

NEW YORK, April 29.—The royal Mail Steamship Persia, arrived last evening, making the passage in about 9 1-2 days. She brings 130 passengers, and Liverpool and London dates to the 19th of April.

THE PEACE CONFERENCE.—The *Moniteur* announces that the Conference closed its sittings on Thursday. The ratification will be exchanged at the end of the month.

Immediately after promulgation of the general treaty, the protocols will be published, and will make known the labors of the Congress in detail.

The questions considered at the last sitting were—1. Free navigation of the Danube; 2. Interior regime of the Principalities and arrangement of the frontiers; 3. Situation of Christians in Turkey. For these purposes, three Commissioners are appointed.

It is reported in Paris that diplomatic movements are on foot respecting Italy. An Austrian ambassador is to go immediately to Rome on a special mission, and it is rumored that the mission refers to the Concordat, but Italian journals say it relates to the general state of Italy.

LATEST BY TELEGRAPH FROM LONDON.—The cabinet of Vienna is bent on occupying every corner of Italy, where political excitements can be got up as an excuse for their presence. Events in Italy are daily increasing in interest.

It is quite possible the Duke of Tuscany will again be compelled to demand German troops, and an additional Austrian force is under orders for the Roman States, and the garrisons of Lombardy are to be increased. Austria evidently intends to permanently occupy as much of Italy as she can, in order to insult and intrigue against Sardinia. In fact, Austria is at war with Piedmont, although the armies are not face to face, and it is impossible to say what event may bring about a fresh struggle. That struggle cannot long be delayed. Austria, however, will strive to put off the quarrel on the field until the policy and attitude of France and England towards Italy no longer coincide. The work towards a division has already commenced in Paris. M. Buol seems to persuade the Emperor that any chance in Italy would end in open revolution.

VIENNA, Friday.—The Emperor signed the ratification of the Treaty on the 15th.

A public thanksgiving throughout the country followed.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE PERSIA.

CLOSE OF THE CONFERENCE.—The Paris correspondent of the London Times, under date of the 10th, says:—

"The Congress met to-day for the last time. Three of the Plenipotentiaries will leave Paris on Friday or Saturday, namely, Baron Monteuffel, Count Buol and Lord Clarendon. They will probably have their audiences of leave to-morrow. As the time is fast approaching for the arrival of the ratifications of peace from Constantinople, and the publication of the protocols, it is perhaps more prudent to hazard as few conjectures as possible about them; but notwithstanding the repeated denials about the Italian question having been treated in the Congress, it is now beyond doubt that it has been treated, and at some length, though it is certain that but little of what passed will be found in those documents.

Europe is not indifferent to the misfortunes of Italy. It takes the liveliest interest in the Italian question. Europe cannot tolerate the perpetual existence in her own bosom of a hotbed of trouble, disorder, conspiracy and revolt. Such a hotbed exists, however, in Italy. It is for the honor and interest of Europe to break this up.

"Italy is a great country, peopled by upwards of 25,000,000 of inhabitants, whose commotions have caused profound agitation in Europe. If in reality, there are vices in the present organization of Italy, the remedy must be sought for and honestly applied. It is urgent that Europe should occupy itself with the Italian question. The people of Italy suffer. They are in a state of repression which is irregular, and must come to an end.

"Finally, great reforms in the Italian States are indispensable, not only because the people desire and expect them, but also because they are called for by the progress of human reason and by the new relations established between the governing classes and the governed, governments being called upon to provide for new wants, which are unceasingly manifesting themselves, and not being able to make the necessary provisions without the assistance of their subjects, and the subjects being addicted to refuse this assistance where governments do not permit them to discuss the merits of the measures proposed. The complaisant submission of the populace is no longer to be reckoned upon; the people require to know why they are commanded and why they obey. This is true in almost every part of Europe, and especially so in Italy."

The following is an extract from the Paris correspondence of *Le Nord*, the Russian journal of Brussel:

"Dining a few days ago, with a high personage of the court, Count Cavour did not conceal his complaints against the conference, for refusing to interfere in the affairs of Italy against Austria, which power had in its favor the majority of the plenipotentiaries. He ended with saying, *there will be revolution in Italy before the year is out*. The minister of Victor *Le Nord*, uttered his prophecy with some show of reason; the moment a Piedmontese army from the Crimea is about to enter the Gulf of Spezzia, Austria brings her troops to the frontier of Piedmont. It is easy to foresee the possibility of a conflict. England will sustain Piedmont. France also would cordially interfere with the object of reconciling the revolution with the interests of the pope. Austria, who left Russia to combat singly with the allied powers, could not, in the case of a conflict in Italy, rely on Russia."

THE LATEST NEWS FROM ITALY.—The latest information from Italy indicates that the Austrian government is determined to extend its dominion in that country. As a preliminary step it has extended its occupancy of the Duchy of Parma, having taken military possession of the western frontier of the Duchy, as well as of the capital. There have been no political disturbances in the West to afford any excuse for such occupation, and this movement must therefore be regarded as evincing a purpose to incorporate the Duchy into the Austrian Empire. Since the occupancy of the capital by the Austrian General Crenneville, he has not contented himself with even the rigorous administration of military law, but has trampled on every vestige of independence belonging to the Parmesan government. Numerous arrests have been made on suspicion, and many of the persons thus ararrested were sent, without examination, to the Austrian fortress at Mantua. The Austrian authorities justify this treatment of the citizens of a state under the jurisdiction of another government, on the ground that they are dangerous subjects; taking it upon themselves to judge what is best for the interest of a government with whose affairs they have rightfully no concern. It is said that preparations were being made for arrests on a still more extended scale

The excitement in Central Italy, in regard to the decision of the Paris Congress on the Italian question, is reported to be intense. If the Congress has done nothing for reform in Italy, there is great danger that the exasperated state of the public mind will lead to the wildest revolutionary measure. Hitherto the wise counsels of the moderate party have prevailed, but the failure of that party to obtain the reforms demanded in the Congress, will lead the people to despair of justice from the European powers and to seek it for themselves by forcible revolution. The papal government has expressed its confidence that the Congress will be prevented by the diplomacy of Austria from making any changes in Italy. It remains to be seen whether this confidence is well founded.

Austria is declared to be virtually at war with Piedmont. She will, however, refrain from any decidedly hostile demonstrations until there is some change in the present disposition of the English and French governments towards Italy. The Austrian government is using all its influence to induce the French Emperor to change his views in regard to Italian affairs. Count Buol, the Austrian Plenipotentiary, has been endeavoring to persuade Louis Napoleon that any changes in Italy must end in open revolution, and that the present condition of that country is such that its occupation by Austrian troops is absolutely necessary in order to preserve the interests of the European Sovereigns.

APPOINTMENTS.

Providence permitting, I will preach in Portsmouth, N. H. the last Sabbath in May.

L. BOUTELL.

Providence permitting, I will preach at Providence, Sunday May 11.

Dartmouth, (Fances corner) Wednesday eve., May 14.

Fairhaven, Sunday May 18.

J. HEMMENWAY.

Providence permitting, I will preach in Cheshire, Ct., on Saturday evening, May 17th, and over the Sabbath. M. GRANT.

If the Lord will, I will preach the word at West Hawley, Sunday May 11.

C. GOODRICH.

The Lord willing Bro. John Couch will preach in the Free Chapel, corner of Lowell and Causeway Streets, Boston, Mass. the *fourth* Sabbath in May.

If time continue and the Lord will, I will meet the Brn. and friends as follows:

West Falmouth, Sunday, May 11.

Brunswick, Sunday, May 18.

Durham, (Parker's school-house) Sunday, May 25. R. R. YORK.

Notices.

BOOKS FOR SALE AT THIS OFFICE.

We call attention to the following valuable works:—

Book of Seven Seals, 3 cts.

Pauline Theology,	15 cts. single,		$10 per 100		
The Old Paths,	18 "	"	12 "	"	
State of the Dead, by Milton,	5 "	"	3 "	"	
Intermediate State, by Grew,	5 "	"	3 "	"	
Future Punishment, by Grew,	2 "	"	1 "	"	
Scripture Tract,	3 "	"	1,50 "	"	
The Church not in Darkness,	5 "	"	3 "	"	
The Three Worlds,	5 "	"	3 "	"	
The Last Days,	5 "	"	3 "	"	
Voice of Warning,	5 "	"	3 "	"	
New Heavens and Earth,	5 "	"	3 "	"	
Outline of the Coast of Man,	3 "	"	1,50 "	"	

GLAD TIDINGS!

OR

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That WOE and SIN are to END in the Universe, by a LITTERAL DESTRUCTION of *wicked men and devils*, at the Judgment.

All Texts on FUTURE PUNISHMENT collected and arranged.

By JACOB BLAIN,

Baptist Minister, of Buffalo, New York.

"And there shall be no more *death, sorrow, crying*, nor *pain*."—Rev. 21: 4.

"And *every creature* which is in heaven, and on the earth, and under the earth, * * * heard I saying, *blessing*, and *honor*, and *glory*, and *power*, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. 5: 13.

"The *last enemy* shall be DESTROYED."—1 Cor. 15: 26.

Published by the author, No. 19 North Division Street, Buffalo, N. Y., and for sale at the *Crisis Office*, Boston, Mass. Price 10 cts. single.

ENGLISH BIBLES with references, well bound. Price varying from 70 cts. to $2,00.

The following from the pen of Eld. Z. Campbell:

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

Age of Gospel Light. Price 10 cts.

Materialism Scriptural—or, The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

Dobney on Future Punishment, 75 cts.

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The Laodicean Church or the Judgment Age, 3 cts.

Dr. Decker's pamphlet on the 2300 Days Price, singly 10 cts; per dozen, 50 cts.

A Treatise on the 24th and 25th chapters of Matthew, by I. C. Wellcome. Price 33 cts. postage 6 cts.

Bible *vs.* Tradition, 75.

Works of John Cumming of London:

Benedictions of the Blessed Life, 75 cts.

The Church before the Flood, 75 cts.

Lectures on the Apocalypse, 1 series, 75 cts.

" " 2 series, 75 cts.

Signs of the Times, 75 cts.

The End, 75 cts.

Lectures on Romanism, $1.

The Tent and the Altar, 75 cts.

Voice of the Church, by D. T. Taylor. Price $1 single, $9 per dozen. Postage 17 cents.

Seven Seals, 3 cts.

The Destiny of the Wicked, 3 cts.

☞ Bro. Brewer's Hymn Book, called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

"WELLCOME'S TREATISE ON MATT., 24TH AND 25TH CHAPTERS.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen! It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."

"D. T. TAYLOR."

Dec. 11th, 1855.

For sale by J.M. Fairchild & Co., New York city, 109 Nassau St.; P. B. Morgan, Moline, Ill.; and by H. L. Hastings, Peace Dale, R. I. Price 33cts. Postage, 6 cts.

BUSINESS ITEMS.

Br. Miles Grant's P. O. address is Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

Br. S. G. Mathewson's P O address is Bakersville, Conn.

Bro. C. H. Morgan's P. O. address is Johnstown, Fulton Co., New York.

Bro. S. S. Brewer's P. O. address is 200 High St., Providence, R. I.

Br. F. H. Berick's Post Office address is Union Mills, Indiana.

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Br. Wm. Jackson's P. O. address is Berlin, Washington Co., Vt.

Bro. C. Goodrich's P. O. address is, Pleasant Valley, Conn.

Cash Receipts.

J T Cornell, E C Bowker, C Stevens, M Wilcox, H Tuttle, M B Gibson, M Williams, A Smith, J H Eavens, $1 each.

J H Tarbell $2, E Webb $2, E A Deming 51 cts.

John Boutwell, John Woodard, 50 cts. each.

For Old Debt of Crisis—H Gifford, $1, Sr. Macomber 25 cts., A White $1.

Whole amount of the Debt,	$200,00
Amount paid in on the Old Debt,	111,31
Amount still due,	88,69

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☞ We have thus far avoided publishing any advertisements in the Crisis; but as Dr. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to present his advertisement to the public. ED.

For the Crisis.

Don't get weary.

By Vesta N. Cudworth.

Tune—Dying Californian.

Don't get weary; brother, weary,
  For the Earth is growing old;
Let the coming vict'ry cheer thee;
  Soon the story will be told.

Don't get weary; brother, weary,
  Choose the roughest path you see;
Bid thy weaker neighbor, freely,
  Half his burthen, rest on thee.

Don't get weary; brother, weary,
  Never mind the starting tear;
There'll be time to rest in glory,
  Work a little longer here.

Don't get weary; brother, weary,
  But with Christ expectant wait;
Death, temptations, sickness dreary,
  Never pass the pearly gate.

Don't get weary; brother, weary,
  Help thy brother's grief to bear;
If his heart is fainting,—nobly
  Take thyself the largest share.

How 'twill cheer thee; brother, cheer thee,
  When it falls upon thine ear;
Faithful steward, share my glory;
  Welcome to my Kingdom fair.

Charlemont, Mass.

For the Crisis.

The Last Enemy.

"The last enemy to be destroyed is death."

Oh Death, the terror of our race,
  How long shall be thy sad'ning sway;
How long shalt thou our peace deface,
  By taking our loved ones away.

How long shall we in sorrow mourn
  And sigh, to see thy power displayed,
As from our side our friends are borne
  And laid beneath the willow's shade.

Behold on yonder hill-side green,
  Those mounds on which the roses bloom;
There lieth those we oft have seen,—
  Cut down in life's bright sunny June.

Oft by our side in joyful glee,
  They've played through many summer hours;
And little thought this stroke from thee,
  O Death; thou reaper of our flowers.

In innocence they lived and died,
  For death, fierce death no pity shows;
For good and bad alike must try,
  The power that in the grave lays low.

Brother and sister that we've loved dear,
  Have long, long slept the sleep of death;
No more they join our pleasures here,
  No more they know the scenes of earth.

Kind parents, too, have passed away,
  Cut down by death's destroying power;
We'll ne'er forget that gloomy day,
  Nor the deep anguish of that hour.

How long, again we ask how long;
  Shall death the tyrant hold his power?
When shall he cease to spoil our song,
  When cease to ruin and devour?

Hark! from the East a voice we hear—
  Ye dead arise! to judgment come!
Oh Death! thy judgment draweth near,
  Oh Earth! prepare to meet thy doom!

Now death deliver up thy prey,
  From ocean depths and sunny plain;
Ye dead, to judgment come away,
  For Jesus now triumphant reigns.

Rejoice! ye mourning ones rejoice!
  For friends long lain in silent dust,
Shall from their dusty bed come forth,
  To th' immortal glory of the just.

Oh glorious day! it draweth nigh!
  Roll on! roll on, ye wheels of time!
Till we behold in yonder sky,
  Bethlehem's star in glory shine!

Hartford, April 7th, 1856. H. H.

For the Crisis.

"The Beast that Ascendeth out of the Bottomless Pit."

By J. Bassett.

The present aspect of things in Europe, should awaken the attention of every man who is interested in the fulfilment of prophecy, and preparation for a future life.

The great day of *wrath* is evidently very *near*, and startling events are about to be witnessed.

New scenes are just opening in the bloody history of the kingdom, symbolized by the "Leopard Beast" of Rev. 13; and the scarlet one, of Rev. 17.

The opening of the closing drama preparatory for "perdition," will soon startle the inhabitants of this wicked world. "Let us not sleep as do others, but let us watch and be sober; for when *they* shall say *peace and safety, then sudden destruction* cometh upon them," 1 Thess. 5: 3, 6.

This *beast* represents the *Papal kingdom*, ruled by kings, whose reign has been ratified by the popes of Rome; and embraces all of Europe, south of the Danube.

The *heads* of the beast symbolize the *political rulers* and their territories, in the different parts of this kingdom, at different times, who have reigned, and will reign from the commencement to the end of the papal power.

The "image to the beast," must be like the beast in its extent and character.

This leopard beast commenced when the popes began to crown monarchs, which they had no power to do by force, until Justin the Greek Emperor, bound himself to support and sanction his cruel laws, about A. D. 519–20.

But even then, he was without authority as a king over kings, and remained so for about 494 years from the former date. A concordat was signed by Henry V., 1122; from that date for 666 years to the breaking out of the French revolution in 1788, he had great authority. Some of those kings on the papal domains have been bad tenants, neglecting to pay tribute and homage to the pope, often quarrelling with him. The small kingdoms on papal Europe may be considered in the light of squatters upon the territory, without the pope's authority.

We now view the papal beast as attempting to rise out of the abyss, or bottomless pit. John first introduces it about the end of its career, and then goes back to speak of its past history. Stand in your imagination upon Mount Vesuvius with all of Europe before you; behold him trying to ascend out of the sea to his former exaltation, having laid claim to the thrones south of the Danube in Europe, but the deadly wound of 1788, having left the body benumbed, he requires a substitute or image, which being furnished, he will ascend out of the abyss,—chap. 17: 8. All the world will BE ASTONISHED AT ITS RISING, excepting those who will recognise it as the fulfillment of prophecy, and escape from its vengeance. But the hundred and forty-four thousand will be gathered to stand with the Lamb, on Mount Zion. O GLORIOUS DAY for those that are called to the Marriage Supper of the Lamb.

God's people will have the victory over the monster. Yes, at this very time, when success crowns the efforts to understand the *beast;* through the fulfillment of prophecy his *number* will be made plain. At that time when this great development is *accomplished*, then will the Lamb stand upon Mount Zion, as shown in Chap. 14: 1. This chap. to the 6th verse, seems to be a continuance of the subject, showing that when danger arises from the image of the beast, then the children of the Lord are immediately delivered. As we look over Europe, we discover that the designated members of this mighty beast, are now complete; he now has the seven heads and ten horns. The powers of Europe are at this moment arranging his members, to fulfil the testimony of Jesus to John, upon the Isle of Patmos. Mighty developments are about to be unfolded to the family of mankind. Of old the words were spoken; but this SPRING, we believe there will be an unprecedented fulfillment; we are speaking particularly of those heads, which the popes have crowned in past ages. Britain is one of them; does any one doubt it? then let him turn to the pages of history, and there learn of her submission to a mystic king; who ruled over a darkened Church, and seven blood stained kingdoms. Each of those kingdoms at various periods in their history, have been vassals to the *mysterious* king. Geat Britain was joined with the pope in the Crusades; and Mary, the Catholic Queen, caused rivers of Protestant blood to flow. John the III., who was king of England, acknowledged Britain to be the pope's kingdom, and swore to pay tribute while humbly kneeling, as the pope's legate sat upon his throne. John folded his hands, and while in this posture, put them into the hands of Pandolf the legate, swearing obedience, tribute and homage.

Second:—Greece, from the days of Justin, A. D. 519–20, supported the papacy to 754. The emperor Justinian, causing all the bishops of the East to submit. Hundreds of thousands of Christians were slain, and many perceiving this to be "the abomination of desolation," fled to the woods and caves. Added to the former, are those Catholic kingdoms of Spain, Austria, Portugal Naples and France. The pope has ratified the establishment of all those thrones, by crowning upon them kings or monarchs.

The next following, are the horns, or small kingdoms which have sprung up within the limits of those large monarchies first mentioned. 1. Bavaria; 2. Saxony; 3. Sardinia; 4. Belgium; 5. Sicily; 6. Hanover; 7. Holland; 8. Wurtemburgh; 9. Sweden; 10. Denmark.

To represent this symbol on a map of Europe, I would have seven necks, extending from Italy to the borders of the territory belonging to the seven kingdoms before mentioned, viz:—England, France, Naples, Spain, Portugal, Greece, or Turkey, and Austria. This would serve to illustrate my idea of the consolidated alliance of those many heads into *one* head; and the common affinity of all to the *old papal body* or *beast*; as it once existed, when in its prime and glory. Then the authority of the *pope* was felt, and acknowledged by all the others. Some writers have chosen a dynasty for a head, constructing in their imagination the head independent of territory, or reckoning the same territory twice over; such has been done with France. With as much propriety might the next dynasty of kings, who succeeded to the throne of Syria, after Seleucus, be considered a fifth head of the third beast; and such a claim no one would admit.

The *kind* of government in the *heads*, had but little to do with the fulfilment of the symbol, as in the case of the divisions made by the four possessors of Alexander's territory; if one of the four sections had formed itself into a republic, and elected their general president over it, the symbol would have been filled just as well. As the parent delights in the advancement of his children, when they fulfil his desires and obey his instructions, so the popes have designated clearly the seven heads which we have before named, as the objects of their affection and approbation, in addressing them by the appellation of sons, and crowning them princes of those seven territories. He has professed to provide for their welfare. We would inquire if it should be assumed by any that there is no prophetic MARK in his thus professing to empower those seven; why do we never find the pope crowning princes over the territories of Syria, Egypt, Russia, or Prussia? It is because that none but the seven political divisions of territory, were members of his body.

We have spoken thus much of the *heads*. The *horns* also, must be found within the limits of the territory belonging to the seven heads.

We will try to find them. Before doing so, we propose that you lay upon your map comprising those seven former kingdoms, ten kernels of corn; being careful to place each kernel within the territory, colored, to represent those seven kingdoms. This may convey my idea of the symbolic horns; each kernel representing one of them. We do not find any intimation in the prophecy that there would be any equal number of horns on each head. The last part of chap. 13, introduces an "*image* of the *beast*," reared up to the service of a power, once CRIPPLED; but the subject seems to be left abruptly, or abridged, without bringing it to any final issue. Consequently, we may with propriety look for the subject to be resumed again, in some other chapter, and its peculiar features delineated; this we find done in John's description of the "Scarlet colored beast," in Rev. 17.

Here the image beast of Rev. 13, is continued and spoken of more minutely. It comes upon the stage suddenly, as the bearer of the apostate Church to the scene of its final execution. This being composed of the same elements as the leopard beast of chap. 13; but stripped of those diadems or crowns upon its horns, being the likeness to the former beast, in fact the same, transformed. This image beast is the 8th throne which the popes will have ratified. All the old grants and oaths of acknowledgement from former kings giving the pope proprietorship, will be looked up, and signed over to Napoleon, or some prince, as so many precious deeds or patents of territory, and he will stretch his power over the whole surface as speedily as possible. The Church has been sitting upon the heads or kingdoms, but now it will shift itself to the image, having given up her spiritual grants of fealty to a prince, in exchange for promised support and ease.

Who, we inquire, are to have power as kings one hour with the beast? Look for a moment, at the FOREIGN NEWS, respecting the crowned HEADS. We copy from the New York *Sun* of March 13. In giving an account of the conference of plenipotentiaries; when speaking of the fifth point, the following statement is made, viz:—

"No sooner had it been laid on the table, than Count Orloff and Baron Brunen made objections to its being taken into consideration, with a view to its being decided by the conference. They proposed that it should be referred to a congress of the representatives of all the crowned heads in Europe, and if so referred, they pledged themselves in the name of the Czar to abide by whatever decision that Congress might make."

In that case, Russia would not be a party in the arbitration, as she has proposed to leave out the matter to others. When the time arrives that the ten small kingdoms are admitted to settle the affairs of Europe, they will then have, in a symbolic sense, received a kingdom or a part in a kingdom, and be what they never before have been, dominant powers in the affairs of Europe. When that Congress sits, then will commence that hour in which the ten "receive power as kings, one hour with the beast," to arrange a contemplated universal empire. Their strength will be thus given to the beast. O glorious day for those who have gotten the victory over the beast, his image, and the number of his name.

The above has been my view of the subject for two years and a half.

Bridgeport, Ct., March 23, 1856.

For the Crisis.

Letter from Sr. S. P. Green.

Br. Merriam:—I wish to say a few words to the beloved disciples of Christ, as I have an evidence that I belong to the same company.

I do feel to praise God for all his benefits to us, notwithstanding the *scorn, contempt* and *ridicule* the world may heap upon us. O yes, the Lord is good, supremely good and kind are all His ways. Come, my dear Brn. and Srs., let us all awake and put on our robes of beauteous hue.

"Church of our God, arise, and shine!
Bright with the beams of truth divine."

Soon shall thy radiance stream afar,—soon we shall see how it looks in bright glory; let us gird on closer the whole armor, and run the race with patience; yea, let us devote our ALL to His service. I do feel the need of your prayers—here I am *alone, despised*, "cast down, but not destroyed," for the belief of the immediate coming of the Lord from heaven. I can truly say, come, Lord Jesus, and come quickly; and then there will be an end of affliction, of sickness, pain and death,—also of wars and commotions, which now everywhere abound. While God is accomplishing his work in his Church, Satan goes about with his instruments with all speed. O, what havoc he has made and is still making. Who will have him to reign over them? Well, my dear Brethren and Sisters in Christ, do we not see strong indications of our long absent friend's coming soon to give us our promised possessions and crowns? Soon we shall have gained the victory over all our foes, if faithful. O let us get aboard Zion's ship which is sailing proudly through the restless ocean, with sails well filled by the breeze of heaven. I trust we shall gain that healthful climate soon.

"Here amid life's changing scenes,
  Our cup of grief runs o'er;
But there we'll share unmingled bliss,
  On Canaan's happy shore.

"Here disease invades our frames,
  We wither, droop and die;
But there, eternal youth shall bloom,
  And bright shall beam each eye."

My heart says, glory to God, for the prospect which lies before us—our trials, and sorrows shall all have an end. I feel like coming to the throne of grace with humble boldness, since "He is more willing to give the Holy Spirit unto them that ask him, than earthly parents are to give good gifts unto their children;" and we cannot do anything acceptable without His grace. Let us be in complete subjection to Him, who loves us, and watches over us with care; he has brought us thus far on our journey—His right hand and holy arm hath sustained us. Blessed be his holy name for the gospel light and privileges, which have been spread throughout all the earth—what light, love and joy have pervaded the hearts of all the children of the heavenly King within a few years past, notwithstanding all their trials and disappointments; truly, the Church of God has been made to pass through varied scenes; but we are to be tried and made white, even unto the end, and then all that are found written in the book, will be delivered. Indeed, it is painful to behold the contrast in the churches between the past and the present. Look at many, who a few years ago were engaged, devoted, whole-hearted Christians—where are they now? Allied, glued to the world and its pride! O they are asleep! dreaming and fancying themselves just upon the threshhold of happiness and glory. "O," say they, "I see no particular reasons for believing the Second Advent nigh; it may come in a week, or not in a hundred years; and it may not be for a *hundred thousand centuries!*" I would ask, could the above come from the heart of a servant of God? It did come from the lips of a pastor—one that is striving for, and seeking the good of the remnant of God's people.

Jeremiah says: "Thus saith the Lord of hosts the God of Israel; drink ye, and be drunken, spue and fall, and rise no more, because of the sword which I will send among you." "The Lord shall roar from on high, and utter his voice from his holy habitation." "A noise shall come even to the ends of the earth; for he hath a controversy with the nations, He will plead with all flesh; he will give them that are wicked to the sword, saith the Lord." "Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be from one end of the earth, even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your dispersions are accomplished."

Yet the scattered flock shall be gathered from all parts of the earth, whether they have been driven. "Blessed is the man who trusteth in the Lord, and whose hope the Lord is." Bare with me a moment longer, my friends, and I am done.

O, that some one of God's ministers would remember us in Plymouth, Vt., and come and preach to us, and break to us the bread of life, which blessed season we have not the privilege of enjoying; do not know as we shall, until we all meet in heaven, which I do hope will be very soon. O, I do thank God, that I am weaned from this world, and am looking for, and expecting deliverance soon.

My dear friends, let us all remain in the sheepfold, until we hear him saying, "Child, your father calls, come home." Let us not wander away from God, for if we do, we shall only meet the enemy, as he goes ranging about, seeking whom he may destroy. If this reaches any with whom I have had an acquaintance, to you I would say, hold on to God—cling fast to his Word. Remember me at the throne of grace.

Come, and preach to us, ye Watchmen, we need to know

"What of the night"
And what its signs of promise are."

May the grace of our Lord and Savior Jesus Christ, be with you all. Amen.

Your Sister,
Sophronia P. Green.

Plymouth, Vt., April, 1856.

For the Crisis

Letter from Sr. E. M. Clark.

Hollis Me. April 19th, 1856.

Bro. Merriam:—While reading a communication from one a short time since, my heart was thrilled with joy and I was led to shout glory to our God! Blessed be His name to-day, that there are so many who are willing to live out the requirements of the gospel,—keep the sayings of Jesus, and look for that "blessed hope," and the glorious appearhing of the great God and our Savior Jesus Christ. There is a little band in this place interested about the return of our Lord, and who *love* His appearing. When we assemble at the house of prayer in His name, according to His promise He meets with us by His spirit, and sometimes we feel that—

"The opening heavens around us shine,
  With beams of sacred bliss,
While Jesus shows that He is ours,
  And whispers we are His."

Most of the nominal Churches appear to be slumbering and dreaming of a good time coming; converse with them about the coming of Christ—"yes," they will immediately answer, "coming by His spirit to enlighten the minds of the people, and convert the world." "The resurrection," say they, "is far in the future; we ought not to concern ourselves with that." How contrary to the word of God. The great apostle to the Gentiles, exhorts us to comfort one another with these truths. Truly it *is* consoling to hear about His appearing and Kingdom. It is about two years since I first heard the Advent doctrine preached. I earnestly asked the Lord to show me the truth—unlike Pilâte, I stopped for an answer,—I searched the Scriptures daily, to see if these things were so; I received it with joy when I saw it was Scriptural,—renounced the world with all its traditional errors, and resolved henceforth—

"To take his word for counsel,
  His spirit for my guide,
And make a full surrender
  Of everything beside."

I thank the Lord that He put it into my heart to search His word for *myself*. I saw that I had been striving to worship Him according to the precepts of men; but I longed to do the will of my Heavenly Father, imitate the example of my Savior, and be like Him. I had been sprinkled, having been taught that this was the best mode of baptism. I soon clearly discovered from the light of God's word, that there was but one way, and that applying a little water to a person's head, was not "being planted in the likeness of His death." I conferred not with flesh and blood, but went down into the water, was buried with Christ by baptism, came up rejoicing in His pardoning love and mercy. I have never seen a moment since, that I regretted the course I pursued. A heavenly monitor has been, (and still is,) whispering,—onward, "this is the way, walk ye in it." Yes, onward, for none have the promise of being saved, but he that endureth unto the end. Truly I feel crucified to the world, and the world to me; but I have a strong enemy to contend with, and sometimes when he hurls his darts, it seems as if I should sink in the deep waters then I cry out with Peter, "Lord save, or I perish"—He lifts me up, enables me to discover through the telescope of faith, the pilgrim's home, that land of rest. Methinks I hear His voice saying, "I go to prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." How precious are His words—how sure His promises. "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." Let the miser hoard his wealth, let the worldling chase the phantoms and shadows of this vain world for happiness if they will; but give me Jesus for my portion, with the hope of an endless life with Him in the bright world to come; it is worth more than all that this earth can afford. We shall soon see Him coming down the parted skies with His shining retinue, "to take vengeance upon them that know not God, and to be admired in all them that believe." All things speak His Advent near—"peace and safety" cries we hear—and mockers are acting their part.

If a scoffer's eye should glance over these lines, I would say in the languege of Scripture, "Be ye not mockers lest your bands be made strong." Like the circles in the maelstrom in the ocean, every round draws the victim nearer the whirlpool of destruction, with increased speed,—so that the farther you advance in sin, more firmly satan has you in his grasp. *O fly to Chrst*, secure a hiding place in Him before it is *too late!* A word to our beloved editor; your valuable paper is a welcome messenger to our family,—we love the spirit it exhibits—it stands in my estimation next to my Bible,—we could uot well do without it. Yours is a high, a noble position, feeding the flock of God, giving meat in due season. What blessed promises await that servant who is thus employed, at his Master's return.

From your unworthy sister, looking for that same Jesus that went into Heaven to come again in like manner,

E. A. Clark.

The Treasure Trove.—When Alexander of Macedon was seeking realms to conquer, he met with a people who lived in a very remote and obscure corner, who had never heard of war nor conquerors, and who enjoyed their humbler cottages in profound peace. They met the Macedonian King and conducted him to their ruler, who received him hospitably, and set before him, as a feast, dates, figs, and other fruits, made of gold.

"What! do you eat gold here?" asked Alexander.

"No; but I imagine thou hadst food enough to eat in thine own country and it was a desire of gold that led thee forth from it. Why, therefore, hast thou come to us from so far a country?"

"It is not for your gold I came," replied Alexander; "but I desire to learn your customs."

"Even so; then abide among us as long as thou wilt."

While the ruler and the Grecian were conversing, two men of the tribe came in to appeal to the ruler's judgment. The complainant spoke:

"I bought a piece of ground from this man, and when I was digging it I found a treasure, it is not mine, for I purchased only the ground—I never included in the purchase any hidden treasure; but this man, who sold me the land, refuses to receive the treasure from me."

The defendant now replied:

"I am as conscientious as my neighbor. I sold him the ground and everything there might be in it."

The ruler took time to understand the case clearly; and then asked one of the parties:

"Hast thou a son?"

"I have."

"He enquired of the other:

"Hast thou a daughter?"

"Yea."

"So, then, the son shall marry the daughter, and the young couple shall have the treasure as a wedding portion."

"Perfectly just," returned Alexander, but it surprises me."

"How, then, would the case have been decided in thy country?"

"To own the truth," said Alexander, "both the men would have been taken into custody, and the treasure seized for the king."

"For the king!" said the ruler, full of astonishment; "does the sun shine in thy land?"

"Surely."

"Does the rain fall?"

"Of course."

"Wonderful! but are there gentle, grazing animals there?"

"There are, and of many kinds."

"Then," said the ruler, "it is for the sake of those innocent animals that the all merciful Creator permits the sun to shine and the rain to fall on your land; ye deserve it not." Leigh Hunt.—*Household Words.*

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER STREET, BOSTON, MASS.

JONAS MERRIAM, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, MAY 14, 1856. VOLUME 3, NUMBER 39.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF

JESUS CHRIST.

J. D. C. WHEELER, Printer, - - 167 Hanover St.

Terms of Subscription to be Paid IN ADVANCE.

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For the Crisis.

The Old and New Creation.

BY B. P. HILDRETH.

No. 3.

One of the great promises of God to Abraham was, "In thee shall *all families* of the earth be blessed," Gen. 12: 3. This is a great and unqualified promise, to him as "the father of the faithful;" and through his seed, or one descended from him, all blessings proceed, and through Him are communicated to millions of every generation; and itis rational to believe that thousands of whole families will "belong to the household of faith;" as Mary, Martha, and Lazarus; the Jailor's, Lydia's, and Stephanu's were whole househ olds.

How much encouragement parents may have from the promises of God, to bring up their children "in the nurture and admonition of the Lord;" to pray for them "without ceasing;" to give them up to God and not hold them as idols, but resign the beloved "*Isaac;*" be examples to them, such as they wish them to follow. God said of Abraham, "I know that he will command his children and his household after him; that they shall keep the way of the Lord to do justice and judgment. The promise is to you (Christians) and to your children." The Savior "took them up in His arms, put His hands on them, and blessed them, saying, suffer the little children to come unto me and forbid them not, for of such is the kingdom of God." Thousands of hearts are filled with anxiety for their children in the midst of an ensnaring world; but I would recommend to all, to let no time slip when they can put a good admonition into the mind of a child; tell them faithfully, kindly and constantly, what God requires of them, what Jesus has done for them, and what blessings he is daily giving them, and talk with them of the dreadful consequences of disobedience to God, the terrible end that awaits the wicked, and with every persuasive argument that can be used, "when they lie down," and when they "rise up," and when walking by the way; and at the same time *pray*; and let the incense from your burning hearts ascend to heaven, and Jesus will offer it with acceptance "on the golden altar that is before the throne."

"He that spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give you all things?" The conditions of salvation are brought within the reach of all. "Whosoever shall *call* upon the name of the Lord shall be saved." Here is a promise, and who will say he cannot comply with the terms?

But the supreme affections of the heart must go with the *call;* "Ye shall seek me, and find me; when ye shall search for me with *all the heart,*" Jer. 29: 13. Turn, O sinner "turn and live."

The householder hired laborers in the morning, at the third, sixth, ninth, and even the eleventh hour; and though we are now on the twelfth hour of this world, yet while God's mercy spares, there is hope. The end is imminent! "Work while the day lasts," for all will soon be over.

Parents, do not get discouraged with your children, but kindly and faithfully instruct them in the ways of God; take them with you to the closet, as well as the family altar, and show them by your prayers and tears, how much you love them; and how anxious you are for their salvation. Keep a strict and vigilant watch over them, for God has given you those children that you might bring them up for Him. Let a feeling sense of the greatness of your responsibility, both to Him and to them, be always paramount to all things else, that you may not (as our first parents were,) be the unhappy progenitors of the "seed of the serpent." Soon the probation of six thousand years will terminate, when our poor bodies will become incorruptible and glorious, though the greatest part be reduced to their primitive dust. The old house must come down, having been a tenement for sin, and be "created anew in Christ Jesus;"—for even conversion cannot disannul that penalty which was incurred by disobedience.

When that decree is announced,—"Behold I make all things new," glory will dawn on all His chosen ones,—but "the wages of sin is death." Adam had no claim on the goodness of God, because of his determined disobedience; but as it was unaccompanied with enmity, he received the gracious promise of mercy, in "the seed of the women;"—while satan in the serpent, acted from pure malice. The sentence on the serpent is—"I will put enmity between thee and the woman, and between thy seed, and her seed; it shall bruise thy head, and thou shalt bruise his heel." This *curse* of the tempter covers all the *blessings* of the gospel; the illustrious seed of the woman conquers him, and we have no other foe to fear. The enmity between the woman and the serpent, her seed and his seed, has been strikingly fulfilling ever since; though her seed evidently referred to the Messiah,—yet all in Him, whether before His manifestation or since, are contained in the prophecy; for it was soon developed between Cain and Abel; the latter "obtained witness that he was righteous." The effect of God's spirit on the heart, is enmity against satan and his cause, and every child of God has the mind of Christ, who was manifested to destroy satan's work, and this excites the rage and malice of "the seed of the serpent," which is often seen in wicked men. They are too proud to be admonished, and whoever opposes their iniquity, or disturbs their consciences, is sure to meet with open violence. Abel's holy life was hateful to Cain, because it condemned his wickedness, hence envy instigated him to persecute his brother, even unto death; and so now the secret machinations, slanders, and temptations sometimes give the wicked a temporary success, by which they "bruise his heel."

The sufferings of Christ on the cross, the death of millions of martyrs, the constant harrassing of the children of the Lord with temptations and tribulations, both inward and outward, will neither hinder the progress of the redeemed on their way to glory, nor obstruct their entrance into the everlasting Kingdom. The same enmity existed between Isaac and Ishmael, Jacob and Esau, David and Saul, Christ and the Jews, His disciples and the Romans, and last, not least, between the true Church and "the mother of harlots." How clearly can we see the character of these two classes, and the contrast between them; the one "chosen to salvation through sanctification of the spirit and belief of the truth;" the other, too proud to yield obedience, is left to perish. But says one—;*

* Something like the following dialogue was heard by the writer, not long since; and a great deal more, which is not suitable to communicate; but there was the personification of enmity against Christ.

"I see no danger; and I never felt one anxious thought about any thing beyond this world."—Then you must be one of the "seed of the serpent, one of the sottish children;" remember "if our gospel be hid, it is hid to them that are *lost.*" Your eyes are blinded, and you cannot believe, because satan has got possession of your heart.—"Well, I have nothing to fear; and if I could raise a team, I would put down your leader with a coat of tar and feathers, and a ride on a rail."—You must belong to that class who are called "impudent children; children of your father, the devil; who is an enemy to all righteousness;" but your infidelity will not change Him, who is "the same yesterday, and to-day and forever." All your contempt He *suffers* only to advance His own glory, and your condemnation. He has no need of your services; He is a fountain, a fulness of infinite good, which you cannot diminish, nor can you add to His happiness or take from His *final* glory.

Let it be understood, that for the great and unparalleled transgression of our first mother, human nature is overtaxed to produce in the flesh, the children of "the wicked one;" and whatsoever God doeth is right; and do what you will, the redeemed He will have and bring them home to glory.

Well might the Savior say of such as —"ye serpents, ye generation of vipers, how can you escape the damnation of hell?" It is highly probable, that God now endures "with much long-suffering" toward you, as "a vessel of wrath," fitting for destruction, "I am surprised at your blasphemy while foaming out your own shame;" you may read your character fully delineated in the book of Jude; and "except ye repent," you can never "enter the kingdom of God."—"Well, I don't think you will have many there, the devil will get the majority."—"The Lord God will bring all that love Him into the new earth; He created it to be inhabited, but the incorrigible children of the devil, He will not have in the kingdom. "My sheep hear my voice, and I know them, and *they follow me;* and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out o my hand. All that the Father giveth me shall come to me."

He will drag the monster satan in chains to the confines of the bottomless pit, and will leave him there a thousand years," Rev. 20: 3. And the wicked "shall be gathered together, as prisoners in the pit, and shall be shut up in the prison, and after *many days,* (the thousand years,) shall they be visited;" And this will be, "when the Lord shall reign in mount Zion, and in Jerusal em, and before His ancients gloriously." Isa. 24: 22, 23. "For as the new heaven and the new earth which I shall make shall remain before me saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Isa. 66: 22–24. Here the state of the wicked is described by Jehovah Himself, and is this "*the majority*" that satan will get? "These shall go away into everlasting punishment" (a place) "prepared for the devil and his angels." "He that is of God heareth God's words; ye therefore hear them not because ye are not of God. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not *perish* but have eternal life."

When man fell, his moral nature was polluted, the Holy Spirit forsook him, and the unclean spirit took possession. Misery, sin and death followed, and as the divine law had been broken, nullified, and dishonored by man, the loss must be retreived, and God's broken law magnified and honored. This we learn by the announcement—"Thus speaketh the Lord of Hosts saying, behold the man whose name is the BRANCH; and He shall grow up out of His place, and He shall build the temple of the Lord. Even He shall build the temple of the Lord, and He shall bear the glory, and shall sit and rule upon His throne; and He shall be *a priest* upon His throne: and the counsel of peace shall be between them both." Zech. 6: 12, 13. A priest is appointed to offer sacrifice, and to make atonement, which was generally made at the door of the tabernacle. Says Paul, —"But Christ being come an High Priest of good things to come; by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption for us." Thus "He appeared to put away sin by the sacrifice of Himself." Heb. 9: 11, 12, 36. And "all the children of the Kingdom," are called on by the Holy Spirit to receive Him as such a sacrifice, by *faith;* that is, to believe His word; and this belief creates love, their blind eyes are opened, their ears are unstopped, and their hearts are expanded to receive the truth; and when they are brought to believe the unparalleled love of the Father, and the unexampled sufferings of His Son who became a propitiatory sacrifice for sin, they are melted into contrition; they receive life and light as from the dead; they abhor sin as well as its consequences; they embrace hope in His promises, and strive to walk in the light by a holy obedience to all His requirements.

It is thus, that we are begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead,—"to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in *the last time.*" 1 Pet. 1: 3–5. Thus "all the children of the kingdom are taught of the Lord." Christ is their salvation, to preserve them from eternal death; and their righteousness to admit them to the presence of His Father, "with exceeding joy."

"Of His own will begat He us with the word of truth." James 1: 18. Thus all are called by His grace, and when they become willing to accept of mercy, to cease their rebellion against Him, and sufficiently abhor themselves, they are "delivered from the power of darkness and finally translated into the kingdom of His dear Son;" and then "we are born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." We are clothed with His righteousness, saved in consequence of the atoning sacrifice made when He poured out His blood for the iniquities of a wicked race. On the cross, by an excruciating death, He expiated the guilt of heaven-daring sinners, and brought eternal life within the reach of all who will receive it by faith in Him, and obedience to His commandments. "We have peace with God through our Lord Jesus Christ;" and the promise of life eternal is made sure to all those that obey. Thus sings the prophet, "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for He hath clothed me with the garment of salvation; He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. 61: 10. Thus we are clothed in luminous vestments, whose "price is far above rubies." We then "desire the sincere milk of the word, that we may grow thereby." And as children are nourished, and grow up to the stature of men, so does the child of God grow in grace till he becomes a perfect man in Christ, being filled with His fulness.

To be Continued.

For the Crisis.

Letter from Bro. H. Campbell.

WILLIAMSBURGH, April, 21, 1856.

BRO. MERRIAM:—I write to let you know that we are having refreshing seasons from the presence of the Lord in our meetings at the corner of Elizabeth and Grand Sts., New York. We have no leader but Christ. H. CAMPBELL.

For the Crisis.

The Revelation of Jesus Christ.

BY I. K. BELLOWS.

Luke 17: 30. "Even thus shall it be in the day when the Son of man is revealed." The day when the Son of man is revealed, and the day of vengeance of our God are identical, as appears from an expression of the Apostle. 2 Thess. 1; 7, 8 "And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

Jesus says, "the word that I have spoken, the same shall judge him in the last day." John 12: 48. That it may judge, it must be preached, and if we receive the truth in good and honest hearts, keeping the commandments of God and the faith of Jesus, then are we righteous, and prepared to meet the Lord when he shall come to be admired by all them that believe in his name. The revelation of Jesus Christ brings the day of vengeance of our God, and the indignation of the Lord.

When the third angel's message is proclaimed, the wrath of God is poured out without mixture (of mercy) into the cup of his indignation. Rev. 14: 9, 10. And while God is taking vengeance on his enemies, he says, "come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were, for a little moment, until the indignation be overpast. For, behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity," Isa. 26: 20, 21. Now turn and read Isa. 34: 8; "For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion." Read also the preceding verses.

Let us look for a moment at the time when our text is to be fulfilled. It is to be when disciples would desire to see one of the days of the Son of Man, and should not see it. O how many times have we desired to see that event, and what would be more welcome to our waiting hearts. Just then, the "Lo here, and lo there! sprung up,—he is in the desert, or in the secret chamber—"go not after them nor follow them; for as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day." Luke 17: 23, 24. This must mean that we shall *know* when Christ comes, as well as we know when the lightning illuminates the heavens. The lo here's! and lo there's! will lead us astray from the truth, unless we heed the word—"go not after them nor follow them." Brethren, we shall not always be in the dark. "As it was in the days of Noah, so shall it be also in the days of the Son of man."

Noah appears to be a type of God's people,—the ark a type of God's plan of saving sinners by the gospel, which is the power of God unto salvation to every one that believeth. During the one hundred and twenty years, Noah built the ark and preached the end, which, in my opinion, was a type of the Advent movement.

Lot also was a type of God's people; the Sodomites a type of the wicked of these last days; "but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be when the Son of man is revealed."

"My brethren, I am anxiously looking for that day to burst on the world." Peter says, referring to the transfigation, "we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty." 2 Pet. 1: 16.

Again, Peter says, v. 19, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."

The Lord will soon come, "but who may abide the day of his coming, and who shall stand when He appeareth."

New York, March 18, '56.

For the Crisis.

Letter from Bro. Boutell

PLYMOUTH, May 8, 1856.

BRO. MERRIAM:—We have no reason to be discouraged; we are not fighting as one that beateth the air. The true apostolic faith, founded upon positive testimony must realize the promised result. The disappointment of time cannot effect the ultimate issue What we have *loved, expected, desired, looked* and *hoped* for, *will come;* it is but little in the future. The Lord will come; the graves will cleave asunder, the jewels,—those precious treasures must come forth. The Heavens have not been lit up with the signs—the earth made to groan with the whole creation— and the watchmen set in motion to warn and beseech this generation all for naught. *No, no;* it is indicative of coming events, —the Lord is at hand. God bless you, dear Brn., we have not followed cunningly devised or any other fables, when we have made known the coming of the Lord. Some are looking sad, discouraged, trials crowd, hard times; others don't do right, have a murmuring spirit, feel bad and *act* bad; but now is the time for trials, we may expect them. What shall be done? Believe God, lift up your heads, toil on, rejoice, thank God and take courage, In the name of Israel's God, the truthful, reproach-bearing company are abundantly able to go up and possess the Land.

But there is a great rush for better *land* at this time, and they look WEST for it. The fever runs high. It is contagious. Nothing effectually can stop its progress, but a vaccination by the Abrahamic promise; and even then, you will occasionally have a case of the varioloid, and this so paralyzes the system, that the patient is unable to do anything, till he is fully restored; and not unfrequently, at a great sacrifice, he will have to take a journey to Iowa, Minnesota, or Kansas. But when he finds no soil only that which bears grain by the sweat of his brow, and that protected by "Sharpe's rifles"; he is sick, homesick, weak, faint, he groans;—next he catches a glimpse of the better land, where is no pain, no groans, no sorrow, no death, no slavery invading her territory, no deadly weapons needed there, but the soil is *free.* Not a stain in all that great valley. No dry bones there!! The meek shall have it, and delight in the abundance of peace. But which way shall we look for this land, this good land. Look East, West, North, South, it is all good. 'Tis the Heavenly land. O that I could see a rush for *this* land. Well might we sacrifice houses, shops, gold coin, honor, reputation, ease, health, comfort, and even life itself, for a prospect so enticing, so *enchanting.* Ah! let me belong to that beloved company that are poor in this world, but rich in faith, with a heavenly TITLE; and, glory be to God, we shall soon emigrate; the chariot are *almost in* SIGHT, soon you'll hear the WHISTLE. Leave all and be at the depot.

And now Brn., this is the time to show how much we love the salvation of our fellow men. Time is hasting, the sands are fast running; and *the judgment is coming.* Now is the time to combine all our energies and influence in this common truth, and pull those we can out of the fire. The Lord is ready to pardon and forgive; there is power in His gospel to save all who will believe. It is no time to be indifferent, lukewarm, or stupid; soon it is all over, and life, or death will be ours!

I have had good seasons of late with the faithful. I spent three Sabbaths in Providence, was heartily glad to find a little of that original faith that loves to obey the truth, and rejoice in hope of that glory so soon to be revealed.

The church seemed determined, by faith to stem the storm, and let their light shine. The Lord was indeed with them, and the meetings were interesting. There was a manifest readiness to exhort one another, and so much the more as they see the day approaching. The last Sabbath we had a communion season, which could but remind us of the time when the saints will eat bread in the kingdom of God. The spirit of the Lord was among them to quicken, stir up, and comfort. I left them full of hope for their future welfare.

Saturday I came to this place, where the "Puritan" pilgrims stepped upon Plymouth rock. Here I find a few who love the sound of Bible preaching, Bible faith, which believe Bible truth. I had a specially good, free time, in discoursing to them last Sunday upon the blessings of that good religion, which leads to self denial, and love of obedience; and which will give eternal life when the hope is consummated. I have concluded to stay still longer with them, hoping that good will result.

In much love, toiling, full of hope,

Thy Bro. L. S. Boutell.

The World's Crisis.

BOSTON, MAY 14, 1856.

Notice.

Our subscribers will please direct their letters to Bro. Merriam, as usual, until they receive farther instruction through the *Crisis*. M. Grant.

No Paper next week.

For several reasons, it is thought best to publish no paper next week.

1. It appears to be necessary that I should go to Conn. to remain one week at least; and as Bro. Merriam has not yet returned, it would not be convenient to issue No. 40 until week after next.

2. We wish to make some change in our compositor's room, and think this the best time to do it.

3. Our third, and *chief* reason is, our funds are *very low* at the present time, and we wait a week for the streams to flow in and fill up the treasury. We have ever found, that in time of *need*, there are many who are ever ready to lend their aid by *extra* effort, and trust that *this* time, we shall have a hearty response from hundreds of voices.

Brn., we *need* your help. Shall we be fettered, or shall we be *free?* *We know* and *feel*, that these are "hard times,"—but thank the Lord we are almost *home*, where we shall never see any oppressed in poverty's vale.

It is extremely unpleasant for us to say anything about money matters, but it seems *necessary;* besides, we know there are many generous hearts in the North, South, East, and West; who never put their hand to the plough and look back; who *love* to sacrifice for the good of others, as has been demonstrated in the past again and again,—*Christians*, who *feel* the tie of *brotherhood* that unites us so closely, that if "one member suffer, all the members suffer with it;" we know that they would not be at all pleased to have us keep still and be crushed for want of help, and therefore we speak. You have reduced the "Old debt" below ninety dollars, and we expect that it will soon be as though it had not been.

We believe the *Lord* is with us, and that the paper is exerting an influence for His glory;—if we thought otherwise we would leave it at *once*, but we are *satisfied* we are doing the will of God in scattering it among His flock. Consequently, we look with *confidence* and boldness to our patrons for *material aid* whenever it is needed.

Were the paper *private* property, it would be quite different, but our interests are MUTUAL. Like the poet we can say—

"We share our mutual woes;
Our *mutual* burdens bear;
And often for each other flows
The sympathizing tear."

There are some hundreds of our patrons whose subscription has run out, or does, with this number. We presume that many are not aware of this fact, and have only to be informed, when they will gladly stretch their hand to our assistance; accordingly, we send enclosed, a note of information to those whose subcription is *expired*.

We may send to some who are not able to pay *anything*, but who love the paper;—to all such we would say,—if you will in any way inform us of the fact, you shall have it *without* money and *without price*.

Let those who *can*, renew their subscription *immediately*, that we may go on our way rejoicing in the Lord, *free* from all embarrassment. We make no other calculation, than that the *Crisis* will be well sustained, and its conductors will do the best they can to make it just such a paper as the church needs in these last day *perils*.

Brn., "Let us not be *weary* in well doing; for in due season we shall reap if we faint not."

In behalf of the Committee,

M. Grant.

News.

Since writing the above, we have received the following communication:

"Married, in Concord, N. H., May 1st, Eld. Jonas Merriam, to Mrs. M. C. Webster."

This news was quite unexpected to us, and if there is such a thing as *rejoicing* and *sorrowing* at the same time, then we have had the experience.

We *do rejoice* in knowing that our dear Bro. has "found an help, *meet* for him;" or to use his own language, that our "Heavenly Father has furnished him with a kind and affectionate companion, a *permanent* home, and to a considerable extent the common blessings of life."

May *love, joy, peace* and prosperity attend them through this life, and *forever* in paradise restored.

But we *sorrow* to learn that our Brother's *eyes* are still painful, and that there is but little prospect of immediate restoration.

We *sorrow again*, when we learn that he can no longer act as editor for the *Crisis*.

Brn., pray that the *Lord* may direct. If we ever needed *wisdom*, we need it *now*.

As our bark nears the shore, danger continually increases,—rocks, shoals and quicksands surround us; but we still *trust* in the Captain of our salvation, and expect to land *soon* with great shouting.

It gives us *much satisfaction* to know that Bro. Merriam leaves us enjoying the *perfect confidence* of our Brn. and Srs., in his *ability* and *wisdom* as a *christian editor*.

His faithful labors will *never* be forgotten. We thank the Lord for his acquaintance, and christian counsel, and pray that we may *all* meet him *soon* in the everlasting kingdom. M. Grant.

Correction.

In Bro. Howell's article, No. 3, in our last paper, an omission of thirteen words was made which leaves the sense somewhat obscure. The omission is little above the middle of the *last* column on the *first* page. In speaking of the part that falls from its giddy height to the foundation, he says: "it very complacently looks up, and announces its ability to demonstrate that *all* ought to be the foundation, and attempts the proof."

"The Key of Truth."

The friends in *Minnesota, Iowa, Wisconsin*, and all other *new fields*, are informed that the above tract is ready for *gratuitous* circulation. It has been *stereotyped* with a design to keep the wheel *rolling;* hence, freewill offerings will still be acceptable. I design to scatter it by *thousands upon thousands*, over the *new West*. It contains only 12 pages, but is adapted to the wants of new places. Orders should be directed to Hastings, Minnesota, till further notice, accompanied with *stamps* to prepay postage, which will be only 4 cents on *eight ounces*—but one cent on a single copy. Let ministers and laymen send. W. Sheldon,

For the Crisis.

Letter from Sr. Mary B—.

Becket, May 3, 1856.

Dear Brn. and Srs.:—Waiting and weary, faint not; the Lord is soon coming to our relief; we will wait a little longer, hope a little longer, and it will all be o'er.

There are many, many temptations to endure, but if we view them rightly, we shall pray for strength to be able to bear them; and if we pray with faith, He who suffers not a sparrow to fall without his notice, will hear and answer. What a consolation that when we are tempted and tried, we can enter our closets, shut the door, and pray to our Father in secret, and he will reward us openly. "Thanks be to God which giveth us the victory, through our Lord Jesus Christ. Mary B—.

For the Crisis.

Letter from Sr. Tuttle.

Owosso, Mich. April 25th, 1856.

Bro. Merriam:—The *Crisis* is truly a welcome visitor. It is with a thankful heart that we read its precious communications from our Brn. and Srs. We could not well do without it, deprived as we are of the privilege of meeting with those of like precious faith; but the giver of every good and perfect gift, will see that we are provided for. O let us not wander away from the fold of God. The Christian is to fight the good fight of faith, and lay hold on eternal life. Soon Christ will come and send His angels to gather His elect, from the four winds; then shall we meet all the loved ones of the Lord. Let us be ready to hail the glad day. When a few more trials are over and a few more storms are past; we shall meet to part no more. Let us be dilligent to make our calling and election sure, holding fast the beginning of our confidence, firm unto the end; that we may be made partakers with Christ, being of one heart and one mind, obedient unto the word which is able to make us wise unto salvation. If we endure unto the end, there is a crown of life in reserve for us at the appearing of Jesus;—a crown of unfading glory. I feel that we have need of patience; that after we have done the will of God we may receive the promise, for yet a little while, and He that is to come, will come and will not tarry. I believe it, and I wish not to be one of those that draw back, but one that believes unto the saving of the soul, I would ask the prayers of the scattered flock in our behalf, for we are alone in this country. The will of the Lord be done. We must be despised by the world in order to follow the meek and lowly Savior; and it ismy desire if the will of the Lord be so, that some of God's faithful ones might come this way, and give us meat in due season.

May the Lord help us to seek for glory, and immortality through Jesus Christ.

Caroline Tuttle.

For the Crisis.

Letter from Bro. M. Bachelor.

Pownal, Vt., May 6, '56.

Bro. Merriam:—I have long thought of writing to the *Crisis*, but have not come to it until now. I thought I would say a few words to the scattered saints who are waiting for the Lord.

We shall all do well to read and ponder 1 Thess. 2: 6. "Therefore, let us not sleep as do others, but let us watch and be sober." If ever we needed this exhortation, it is now, and we must have firm footing, or go with the throng to ruin.

I. Let us not sleep.—In reality, this is a time wherein we are in danger of going to sleep in reference to the things of the kingdom of Jesus, and its speedy approach.

1st. From *disappointment* in reference to it. When we have been disappointed in relation to a thing we desire, it is apt to produce lethargy or indifference; so it is in this case. But if we trace our disappointments in this matter, we shall see that they are not from God, but that the lo-here's, and lo-there's are of *men;* yet even this is an evidence that we are near the end. Offence must come, but woe to him by whom the offence or cause of stumbling cometh.

2nd. The "peace and safety" cry of the professed Church has an influence on the mind, to lull to sleep in this time of imminent danger. See 3d verse. "When they shall say peace and safety, then sudden destruction cometh." This is the only sound that will please the business men of this world, and the ministry feel they must please *them*, because their salary depends upon these. "The hour of his judgment is come," (Rev. 14: 7,) is not in harmony with this day of enterprise, emigration and improvement; therefore there are but few that have moral courage to go counter to the popular throng. But "let us not sleep" because there are so few of the watchmen giving warning.

3d. Too many of those that once gave the warning, have left their post, and gone—some to merchandize, some to the practice of medicine, some to fables, and some to infidelity. These are so many proofs that the Master must soon come and see to his own work.

4th. There are so many *new things* of every sort coming in contact with us to address our senses, that many have their minds drawn from the object of faith.

5th. There are so many *discouragements* in all our attempts to do good, that the mind is so disheartened in the work, that sleep comes on before we are aware.

II. "Let us watch and be sober."

1st. Watch the signs of the times, for we are where we cannot go by reckoning, as our reckoning is out, and we are where we must be continually looking ahead; and trying our soundings, for we have come into perilous times. This is the most dangerous part of the voyage. "Let us not sleep as do others." Look for yourselves. Beware of false lights, for many shall come in His name, saying I am Christ.

2nd. Look to your standing in view of the judgment, lest you be cast away and lose eternal life and all its connected glories.

3d. Watch the opportunities to do good to your fellow-men. What is done must be done soon. The time of trouble is *near*, "The Judge standeth before the door."

4th. Be sober in all things. See Luke 21: 34-36. This is a day of excess in almost everything.

"Finally, brethren, be perfect, be of good comfort, be of one mind, live in *peace*—and the God of peace *shall* be with you. Amen. Matthew Batchelor.

For the Crisis.

Minutes of the Central Illinois Conference of Adventists.

Conference met in St. Albans, April 18. After prayer, the Conference was called to order by Bro. L. Scott, *Pres.* P. B. Morgan was chosen *Sec.* After an opening address by P. B. Morgan, with interesting remarks by others, a business committee was appointed; when the Conference adjourned to meet on the morrow at 10 o'clock, A. M.

Saturday, 19th. After a season of prayer, the Conference was called to order, and reports heard from Churches. *St. Alban's Church* reported by letter from their clerk,—Bro. Wm. Shepherd. Bro. Scott and others made interesting remarks. Their number has been reduced to twenty-three; but they are enjoying quiet, with a measure of spiritual prosperity. Have no Sabbath School at present; have preaching once in four weeks by Bro. Scott. Eld. Buckley remarked that his interest in the great truths relating to the speedy coming and Kingdom of our Lord Jesus Christ, had not declined. He believed them, as first preached by Bro. Miller and Bro. Himes; although his health would not allow him to preach,—he remained a "millerite,"—had no faith in the new notions about life and death; but wanted to exert a right influence. Since coming West he had been deceived, which was the reason of his not before co-operating with the Brethren forming this Conference. Eld. Burdett remarked, that his interest in the doctrine of the soon coming of the Lord was unshaken; it was to him of great practical importance, and he believed the Lord must come soon.

Walker's Neck Church:—Bro. C. Twombly said, that things with them were rather low, owing for the most part to brethren moving away to Minnesota. What were left remain steadfast; and although there were a good number professing the Advent truth in his (Brown) county, they were so situated that they did not so often meet together as was desirable. They have preaching a portion of the time by Eld. Scott.

McKee's Creek Church:—No delegate. Eld. Scott said he had visited them during the winter, when there seemed to be something of a revival influence among them. Eld. Winslow preaches to them a part of the time, and he believed there were some three contending for the faith.

Bascoe Church reported by Bro. Troxell and others. The once united and peaceful flock of forty good Brethren and Sisters had been greatly reduced, partly by reason of a number of brethren removing to Texas, amd partly by the course of brethren from the East, who, through mistake, did them much harm. But a few of the flock, originally gathered by our greatly esteemed Brother Chapman, now remain. Have preaching only occasionally, and had some thoughts of abandoning the effort of keeping up public worship, and wished the counsel of this Conference concerning the matter.

From the brethren in Plymouth, Ripley, and Coopers, Iowa, there was no report. Interesting remarks were made by others when the Conference adjourned to meet in the evening.

Evening.—The Conference was called to order after religious service, when the following report of the business committee was adopted by the Conference. We recommend the continuance of the last year's Board of Directors; viz., R. Bush of Walker's Neck, Eld. L. Scott and Wm. Shepherd of St. Alban's, and C. Troxell of Bascoe.—That the same be instructed to visit and ascertain what means can be raised by our several churches to sustain a preacher within the bounds of this Conference; who shall take the oversight of our Churches, setting in order the things that are wanting—laboring as an Evangelist, etc. That the same be reported to the President, who shall take means to obtain such aid if possible. Also that the appended Conference letter be published with these minutes.

Voted, That the minutes of this Conference be sent to the World's *Crisis*, for publication.

Voted, That we tender our thanks to the friends in this Church for their hospitalities.

Voted, That we adjourn to meet if time last, and the Lord will, in Walker's Neck, Friday before the first Sabbath in October next.

Conference Letter.

To Brethren and Churches within the range of the Central Illinois Conference of Adventists, greeting:—

Resolved, Brethren, after looking over our field as represented in our Conference, we have felt it our duty to address a few words to you concerning the things relating to our common cause. We find in many of our Churches, there exists a great spiritual dearth, and a want of interest in Gospel truth. And this, we are sorry to say, we find among those from whom we should expect better things. The present aspect is lamentable; and we fear, should time continue, not only our Conference, but our Churches even, will not exist so much as in name, unless God shall again visit us, and revive His work in our midst; which we are sure he will do, if we will heartily turn unto Him with the confession of our sins, and works meet for repentance.

We, therefore, earnestly entreat you, Brethren, that ye continue steadfast and immovable in the truth and work of the Lord. That ye give no heed to the unscriptural notion, that our work for the salvation of men is to cease before the Advent of our Lord. We exhort you to more earnest prayer for the out-pouring of God's Spirit; and to more faithfulness in the discharge of your several duties as individuals, and as churches; that ye the more earnestly seek to build each other up in faith and love. And again, as stewards of God, we exhort you to more liberality in bestowing pecuniary aid upon those who labor amongst us in word and doctrine; and that you more carefully labor to carry out the plan proposed in the constitution of this Conference.

We recommend to the Church that is weak and ready to perish, that they strive to maintain their steadfastness, and indulge no thought of abandoning their position as a Church; which we deem no less than the unspeakable calamity of God's removing the candlestick out of its place.

We believe the signs of the times, and the fulfillment of the more sure word of prophecy give us the most indubitable evidence, that we have not followed a cunningly devised fable in making known, and looking for the coming of our Lord Jesus Christ. Let His bride make herself ready.

L. Scott, *Pres.*

P. B. Morgan, *Sec.*

For the Crisis

A Joint Inquiry.

By J. Damman.

Dear Brethren:—While reading the honest article of Bro. J. Howell on church organization, my heart was moved to say something to benefit the church of God, in the form of an inquiry on certain points touched by brother H., in his letter April 23d, in response to Bro. N. I have long seen a lack in the church of God, and mourned over it. I can say as did Bro. Howell,—I am sorry for all that I have done wrong, and feel duty bound to forgive others on the same principle. This state of mind is necessary to make a farther advancement in truth, which all Christians *can* do, yea, they *will* do so; but what shall be done *now* to bring about a better state of things in the *church?* Bro. Howell says,—"For my own part, long have I desired a permanent Church Organization, and have wept over our state, and prayed that we might have gospel order among us." Bro. H. admits there *is* gospel order. Can that order be understood? if so, then it can be adhered to; if not, then it can not be. Bro. H. says again, "As to the form of organization necessary to our success, *that* which the apostles and Christ established is the *right* one, with the good wholesome New Testament discipline." I humbly ask, if that organization is the right one for our success? is it not the *only* one? Can the Apostles be understood? Do they mean what they say? if not we cannot understand what that form of organization is. If they cannot be understood it is useless to call for a successful organization; but if they can be, then let all that can understand them, speak and act accordingly; then we have success. It is desired that we put ourselves in a position to prosper. Bro. H. says, "indeed we can, if we will submit ourselves one to another in the fear of God." Can we understand how to submit ourselves as before mentioned? if so, it can be done.

My dear Bro. H. has given a very good illustration. After bringing proof that the church is a house, a temple fitly framed and builded together, a body; he speaks of a large quantity of *materials* to build, as not being a house until they are framed and put together, then we have a house; but if each stick had its choice in being framed, could they be brought together and make a building that would be called *fitly* framed? And if each stick did submit to be framed by one man and the same rule, would they not come together without any *dispute* as to where they should be placed in the building? The Bible says, "One Lord one faith, one baptism, one spirit, one hope." Can such speak the same things? My dear Bro. H. says again with a full heart,—"O let us rally as Israel did, after their return from the Babylonish captivity." Question; did Israel know what to do, to restore the ordinances of God's house? Was it not written—*is* it not written what the church shall do? If we put away from us every strange thing, must we not have a rule by which we can do it? Again; my Bro. calls on his Brn. in the ministry to begin the good work of harmony; very good, it is our duty. Then, according to his call, we must plant our feet on the divine platform. Well just as certain as there is a divine platform just so certain it can be understood, and when obeyed we shall be in harmony and peace, and go forth *one* united, heaven-disciplined, church. Then shall we submit to have the great Architect frame us by *one rule*, then all such can submit to God, and be a house fitly framed; to such a church, success, and to no other.

Yours in lo e, to agree with the plan of the Apostles and the Savior, by the help of much grace and humility,

Israel Damman.

Bowdoinham, April 26, 1856.

For the Crisis.

Letter from Sr. E. White.

Carroll, April 22, 1856.

Bro. Merriam:—Having often felt a desire to address my Brethren and Sisters through the *Crisis*,—the Lord helping me, I would like to say a few words by way of encouragement, to my fellow pilgrims bound with me to the bar of God. We all need a great deal of grace and wisdom to keep us in the path our Master trod, and especially at the present time. Iniquity abounds to an alarming extent—the love of many is waxing cold; we see many around us that have once bid fair for the Kingdom, but have now turned their backs upon their best Friend, and are following in the wake of that vessel that is sure to be lost. I feel as though there was great danger of our minds being too much overcharged with the cares of this life, and so the great day of the Lord come upon us unawares.

Therefore, my beloved Brethren and Sisters, be strong in the Lord, be faithful in all your duties, and in a little while you will reap, if you faint not, a crown of righteousness which awaits all those who endure to the end, and I cannot find one for any others. The promises of God are sure; let us trust in them, and often be found at the throne of grace, asking for wisdom to direct us and enable us to guard well our thoughts, and the expressions of our lips, that, in all we think, say, or do, we may enjoy the sweets of an approving conscience, and the smiles of a reconciled Redeemer. Have we had much forgiven? then, God's word teaches us to love much, "for love is the fulfilling of the law," and it is love that will bind our souls fast to the throne of God. As for hidden treasures, let us search the Bible and treasure up its sacred contents,—it will make us truly wise. O, it will enrich our souls with more than Ophir's precious gold, or India's sparkling gems; in it are the seeds of life—everlasting life,—let us gather them, plant them in our hearts, and foster them with a Christian care; they will cause us to live forever.

Should this fall into the hands of a backsliden Bro. or Sr., let me say to you, try to renew your covenant with your Savior; your soul is as precious now as ever it was, you have less time to prepare for eternity, and there is none to be lost. I do believe that what is done must be done quickly. If you have felt the joys of pardoned sin, and tasted of the good word of God, and the powers of the world to come, and have wandered from the path of duty, O, repent, and do your first work; do not wait for company's sake, but resolve to work out your own salvation with fear and trembling; fly to the arms of bleeding mercy, while there is a day and means of grace; seek to gain the pearl you have lost,—even the pearl of great price.

And my impenitent friends, this is the first time that I have ever addressed you

through the *Crisis*, and it may be the last. I would entreat of you to be reconciled to God—call upon him while he is near; he has promised to hear; if you will knock at mercy's door, it shall be opened unto you. Remember, "procrastination is the thief of time"—the sands that measure life, your probationary state, are running out, they speed, they fly, make haste! secure an entrance into that rest that remains for the people of God! Turn to him now with a full purpose of heart, he will have mercy and abundantly pardon all your sins. Time's last sands are wasting away, soon the morning of the resurrection will dawn upon a guilty world, and *then* where can you hide? I entreat you to prepare for that day that hasteth greatly!

Brother Merriam; I am not altogether unconscious of the trying position in which you are placed, but the desire of my heart is, that the Lord may give you strength to endure a short time longer, and grant you that peace of mind that passeth all understanding; and at the last, raise you to an inheritance that is incorruptiple and undefiled, and that fadeth not away. I feel I cannot be deprived of the privilege of reading the *Crisis*; I prize it next to my Bible—have ever loved the spirit it has exhibited, and hope it will still continue to breathe the same love and good will to our fellow-men.

May God help us all to watch and be sober, and hope to the end. From one, hoping for salvation through Christ, at the resurrection of the just.

ELIZA WHITE.

Obituaries.

Sweetly fell asleep in Jesus, in Hamburg, Erie Co., N. Y., on the 23d of April, 1856, ELIHU HERRON, aged about 53 years.

The humble subject of this notice was made a happy recipient of God's grace and mercy in early manhood, among the Methodists. He heard with gladness the blessed invitations of the Gospel and became a follower of Jesus; enjoying for many years, the happy tokens of Divine favor and acceptance, and living near to God.

Subsequently, reduced by the blandishments of the world and the greed of gain, which ruin multitudes in the church and out of it, he lost his first love, grew cold, and wandered far from God. Giving up his faith, he forsook the assembly of the saints, and companied with worldlings and the ungodly. Yet some degree of seriousness never left him in his greatest abandonment. Dwelling, at one time, in the midst of Sodom—so to speak,—because much filthy lucre was to be had there, he became, for awhile, the companion of scoffers and blasphemers, though not himself profane; and though no drinker, he associated with the intemperate and drunken, ministered to their appetite and trafficked in their ruin; in this, and in other ways, countenancing sin and encouraging wickedness by his presence and example. To such depths will man sink, when he forsakes his God. But blessed be His holy name, no depths are too deep for the arm of the Lord to reach, and raise, and save the fallen;—no defilement too great for Him to clean. Let us, then, magnify the goodness and mercy of the Lord, for loving the lost, and saving them from their sin.

In 1841 or 2, God again had compassion on him, calling him out of Sodom and its defilements, and bringing him to rejoice in the glorious hope, by the preaching of the coming of Christ at hand. In much sorrow for his sins and wanderings, he set out anew to serve the Lord; this time, with fuller, firmer purpose of heart, with clearer conceptions of God's truth, and a better understanding of his blessed promises. The "Blessed Hope," was now to him more blessed than ever before, for it had come *nearer* to him than when he first believed, and shone with greater vividness and power. The "Saints' Inheritance"—almost in sight—appeared radiant now with superior brightness and beauty,—for it had a tangibility, a reality, a glory, he had never seen before. And the clustering evidences from the prophetic Word—the unmistakable signs in the natural, moral and political world, of the glorious Appearing and Kingdom of God our Savior at hand, to consummate this hope, and bring in this glorious and everlasting Inheritance, added strength to his faith, fuel to his love, fervency to his longings, fire to his zeal and devotedness, and sweetness--inexpressible sweetness to his joy. And so it has been with every believer, who has received this heavenly truth in the *love* of it. Bro H. loved it with his whole soul, and its sanctifying, transforming power and effect was visible in his life and conversation, from the moment he first embraced it till his death—a period of about 14 years. During that time, he has lived faithful, consistent, and devoted, and sustained a Christian character above reproach.

Unschooled — uneducated — deficient in knowledge and ability, he yet had learned Christ, and knew God and the ways of truth and salvation. He had but *one* talent, yet, small as it was, he *improved* it; and his greatest fear was that he should let it lie hid or buried. Ye that have more, copy his example. He loved to talk of Christ—His coming Kingdom—its glories and blessedness. He loved his Bible; it was his book of books—his sweet food—his precious treasure—his heavenly guide. He loved the brethren; and so precious to him was the preaching of the Word—the good news of the Kingdom,—so sweet, the holy communion of saints, "assembling themselves together," to stir up each other's pure minds by way of remembrance and exhort one another—and so much the more as they see the Day approaching, that even when too weak and feeble for exposure, no storm, nor wet nor cold, could keep him from the assembly of believers, even when miles away. His whole soul seemed absorbed—filled—swallowed up in the things of God and the Kingdom; and he was willing to spend and be spent in the service of his Master, if he could by any means save some. He spent much of his time, in the latter years of his life, in Buffalo and Philadelphia, going among the poor, the ignorant and forsaken, in the by-lanes and alleys, distributing tracts, gathering children to Sabbath schools, finding the needy, the sick and suffering, and procuring relief for their wants; talking with them, and exhorting them to give themselves to Christ and prepare for His coming and Kingdom. With many deficiencies, with much bodily and mental infirmity, and feeling himself to be the very least of his brethren,—he was yet abundant in labors; and it is believed that some will come up in the Resurrection of the just and call him blessed. "Blessed are the dead who die in the Lord, that they may rest from their labors; and their works shall follow them."

In his sickness, Jesus was with him—his comfort and his hope. His whole thought and theme was Jesus—our blessed *Savior*—our coming *King*. His meditations of Him were sweet, and his conversation and exhortations edifying and profitable. No longer able to read, nothing gave him so much delight as to hear his friends read to him from the blessed Word, and frequently from Cumming's "Sketches," &c. And his appetite for this heavenly food was insatiate—he could never get enough.

When the final hour seemed drawing nigh, he looked down into the dark valley without a fear, for his trust was in God his Savior, who has promised to bring him again from the land of the enemy; and when at last, death came, he sank to rest—like one who falls into a sweet and peaceful sleep—in the certain and blissful hope of waking again to a happy and glorious resurrection in the bright morning of Everlasting Day.

His funeral was attended in Buffalo, by the Brn., and a suitable and excellent discourse was preached by Bro. McWilliams, from Prov. xiv. "The righteous hath hope in his death."

Died in Northfield, Mass. April 25, at 1 o'clock A. M., after a short illness of only 25 hours, Alma Ellen, youngest child of Bro. S. W. and Sr. A. E. Slate; aged 7 yrs., 1 mo., and 23 days.

Her disease was congestion of the lungs; and although all was done that the deep anxiety, and ardent love of parents and friends could suggest, and the skill of physicians could desire, to save her from the cruel power of the "king of terrors;" yet all was unavailing, and she sweetly fell asleep in the arms of that Savior who has said "suffer little children to come unto me, and forbid them not for of such is the kingdom of Heaven." Most deeply afflictive to our Bro. and his family is this dispensation; yet they feel assured by the unerring word of truth, that Alma with Rachel's children, will "come again from the land of the enemy," and share the home of the blessed in that land where "they will die no more." The funeral discourse, by Bro. H. Collar, was preached from Psalm xvii. 15. He pointed his hearers, and especially the mourning friends, away to that morning of delight, when Christ our great Life-Giver shall come, and the resurrection of the just shall take place, as the time when the Christian's only hope will be consummated, and immortality bestowed.

We've laid her away 'neath the clods of the valley,
Where the low-bending willow may weep 'bove her head,
And mingle its tear-drops, at morn and at even,
With our own, as we kneel round her low, narrow bed.

We've laid her away, and our heart-strings are breaking,
How sadly we turn to our desolate home;
We circle the hearth-stone, and list for her coming,
But memory whispers, our cottage-dove's flown.

We follow the path where her little feet wandered,
And weep in the places she frequented most;
But we start at the music of birds stealing o'er us,
So like the sweet tones of the loved and the lost.

She's sleeping in Jesus; we'll hush every murmur,
Though the light of our household's extinguished, and gone:
We'll watch for the coming of Him who has promised—
To wake all the sleeping and gather them home.

S. W. BISHOP.

Northfield, May 1st, 1856.

FRENCH HOSTILITY TO AMERICA.—There has been various signs within the last year, all pointing to positive, though not admitted, hostility on the part of the French government towards the United States. The personal difficulty which occurred at Madrid with Mr. Soule rankles deeply and effects the feelings of the Empress strongly. This is no secret about Court or to Americans who have access to its society, any more than that Louis Napoleon is acted upon by these prejudices, and now, more than ever, yields to an influence which even his superstition does not resist. The effort has been to hold up our policy as grasping, and to enlist combinations for self protection.

But the most recent and marked affront offered to us was on an occasion that had peculiar significance. The American Commission appointed to investigate and examine the military operation and works connected with the late war, upon their return to Paris called upon the Minister of War, Mr. Barrion, for permission to inspect the improvements under his supervision. This courtesy, though promised previously, was bluntly refused, on the ground that the relations between the two countries were not such as to warrant it, and when the officers explained that they had heard of no cause of interruption, he persisted, and curtly closed the interview by saying, "Good-bye till the first cannon shot."

That no mistake might occur concerning the French Minister of War's indignity, each of our three commissioners reduced the facts and language to writing. All concurred on comparison, and a statement was made to Mr. Mason, who has not communicated on the subject to our government, leaving the inference that he has not acted.—*N. Y. Tribune.*

FRANCE AND ENGLAND.—It is well. Well, perhaps, for England. What have they gained by the two years' slaughter? Nothing for humanity, nothing for liberty, nothing for the millions who groan and pine beneath the feet of despotism. It was a foolish, ridiculous war. We have always said so. We now repeat what we have so often stated. The Emperor of France may talk of glory—and his is the only glory achieved on the side of the allies—and England may bluster, boast, and proclaim what she is now able to do in the art of slaying men, and burning and battering towns and citadels; but we ask, what have the Western Powers accomplished against Russia? The answer, in truth and equity, is nothing. Well, it is a hard thing for two of the most powerful nations of Europe to have been doing their utmost for two years against a solitary enemy, without inflicting more injury than is meant by nothing! But so it is. They have done their utmost by land and sea, and the result turns out to be that they have left Russia stronger than when they commenced.

Again and again, during the progress of the unfortunate and foolish war, we said the French and English should endeavor to make peace at any price. Had they made it twelve months since, when England's army was melting away before the effects of famine and cold, like snow before the sun, it would have far better. But they felt then that disgrace would attach to their names, should they yield and retire. And what have they done since? France, by a fortunate stroke, gained the Malakoff, and England was twice soundly thrashed at the Redan. The Russians, after deeds of heroism never before surpassed, then commenced their wonderful retreat across the harbor of Sebastopol, leaving the south side a heap of blood-stained ruins. The Allies gained some old houses and barracks at an expense of 200,000 men, and £200,000,000 of money, treasures which would build, arm, and make impregnable thirty Sebastopols.

That was what they gained.

A GRAND REFORM IN THE TURKISH EMPIRE—FULL LIBERTY GRANTED TO CHRISTIANS.

BEIRUT, March 10, 1856.

"*Editor of the Traveller*:—One of the most radical and important reforms which history ever recorded, has just had its inception in the Turkish Empire. It might be called a *revolution*, if that term was not associated with convulsions, anarchy and bloodshed. The liberal concessions which the Sultan has made to his Christian subjects, and the principles of future administration which have been solemnly proclaimed, will give a new face to the empire, and exert an influence even beyond its limits. Febuary 18, 1856, inaugurates a new era in the history of Turkey, and will be regarded as a date not less memorable than that of the Hejira.

The largest liberty is now granted to Christian subjects of all sects; they may build churches, maintain public worship, found schools and propagate their religion to any extent. They may also be admitted to any office of honor or profit, and their children enter any of the civil and military schools established by the government."

Says the Sultan, Abdul-Medjid, "I desire to augment the welfare and to secure the happiness of all my subjects, who in my eyes are equal.

There shall be no interference with the property, whether personal or real, of the different Christian clergy.

My Sublime Porte shall take energetic measures to secure to every sect, whatever may be the number of its adherents, full liberty for its worship.

Every distinction or appellation, tending to render any class whatever of the subjects of my empire inferior to another class, by reason of religion, language or race, shall be forever abolished by a governmental ordinance. The laws shall punish the use, whether by individuals or on the part of the authorities, of every injurious or offensive epithet.

Since all religions are and will be freely practised in my states, no subject of my empire shall be restrained in the exercise of the religion which he professes, nor shall he in any manner be disturbed in this respect. No one shall be forced to change his religion."

SPEECH OF THE EMPEROR ALEXANDER ON THE PEACE.—A letter from Moscow of the 11th, in the *Constitutionnel*, contains no less a document than a speech from the Emperor of Russia on the treaty of peace:—

"The war, gentlemen, is at end, for before leaving St. Petersburgh, I ratified the treaty of peace signed by the plenipotentiaries assembled at Paris. I am happy to announce this news to you officially, and to repeat before the nobles of Moscow the words which I addressed to my people in my last manifesto. Russia might have defended herself energetically for many long years, and I think that whatever force might have been brought against her, she was invulnerable on her territory. But for the real interest of the country I thought fit to listen to propositions compatible with the national honor. War is an abnormal state of things, and the greatest successes which may be obtained are not equivalent to the evils which are caused.

"The war had suspended the commercial relations of the empire with the greater part of the nations of Europe. I should certainly have continued it, had not the force of neighboring nations been raised against the policy of these latter years. My father, of imperishable memory, had his reasons for acting in the way he did. I knew his designs, and I fully adhered to them; but the treaty of Paris has fully attained the object he had in view, and I prefer that means to war. Many among you, I am aware, regret that I adhered so promptly to what was proposed to me. It was my duty as a man, and as the head of a great empire, to reject or to frankly accept; that duty I have fulfilled conscientiously, and in good faith; I feel assured that allowance will be made for the difficulties of the state of affairs, and that before long every devoted friend of Russia will do justice to my intentions, and to my views for the future welfare of the country.

"Supposing that the chance of arms had been always favorable to us as it was in Asia, the empire would have exhausted its resources in keeping up large armies on different points, and hands would have been wanting for agriculture and manufactures. Even in the government of Moscow the large industrial establishments had closed their doors. I prefer the real prosperity of the arts of peace to the vain glory of combat. I have just opened Russian ports to the commerce of the world, and the frontiers to the free circulation of foreign produce. I wish that henceforward in our markets there shall be an exchange made between the productions of every country, and those of our own soil. Several plans will shortly be communicated to you for giving an impetus to native industry, and in the realization of which I rely on every noble taking part."

The speech of his Majesty was listened to with the most profound attention.

OREGON is taking measures to be admitted into the Union, the population now amounts to fifty thousand, with more "wealth than any other community of fifty thousand on the face of the globe."

THE *Christian Register* says:

"It is calculated that the clergy cost the United States six millions of dollars annually, the criminals nineteen, the lawyers thirty-five, tobacco forty, and rum one hundred millions."

STARTLING PHENOMENON.—Mr. John Parker and son were attending some fish lines on the river about three miles above here, when they were surprised by a continuous, unusual roaring towards the middle of the stream; the night was without wind. Owing to the darkness, no effort was made to ascertain the cause of this strange noise, until daylight, when it was seen that a whirlpool of large extent was in active operation some two hundred yards from the Missouri shore, which still continues in operation, drawing in a great body of water; so much, indeed, that the volume of the river below is sensibly lessened. Driftwood and large floating logs go in and disappear totally. Many hundreds went up yesterday to see the strange sight. Unless this immense chasm soon fills up with water, the effect upon navigation will be calamitous indeed, for it would seem that the bottom of the river has really fallen out.—*Squatter Sovereign, Atchison, Kentucky.*

CHRISTIANIZED JEWS. —The Christianized Jews in the United States are to hold a Convention in New York City during the present month. The prominent matter to be considered by the Convention is the return of the Jewish people to Palistine. The Jews in England have already taken action relative to the same subject, and measures will be probably taken to secure concerted action with them.

FOREIGN NEWS.

One Week Later from Europe.

Arrival of Steamship America.

HALIFAX, May 8.—The royal mail steamship America, Capt. Wickman, arrived at this port at 11 o'clock this morning. She left Liverpool at noon on Saturday, April 27.

The America passed on the 27th of April at 8.30 P. M., steamship Asia, off Mizzen Head.

Steamship Atlantic, from New York, arrived out on Wednesday, the 23d ult., at 1.45 P. M.

The ship Orion of Boston, Capt. Libbey, at Liverpool, from New Orleans, saw ice April 6, lat. 42, lon. 38, and a large number of spars drifting about, which had been some time in the water. Query—Were they the Pacific's?

THE TREATY OF PEACE.—The London Daily *News* has succeeded in obtaining a copy of the text of the treaty of peace. The document is considered authentic, and contains thirty-four articles, viz:

1. Restores perpetual friendship between France, Britain, Sardinia, Turkey and Russia.

2. All territories conquered or occupied during the war, shall be reciprocally evacuated as soon as possible.

3. Russia restores to Turkey, Kars and all other parts of the Ottoman territory.

4. The Allies restore to Russia the towns and ports of Sebastopol, Balaklava, Kameischs Kertsch and Eupatoria.

5. Their Majesties, the Queen of the United Kingdoms of Great Britain and Ireland, the Emperor of the French, the Emperor of all the Russias, the King of Sardinia, and the Sultan, grant a full and entire amnesty to those of their subjects who may have been compromised by any participation whatsoever in the events of the war, in favor of the cause of the enemy. It is expressly understood that such amnesty shall extend to the subjects of each of the belligerent parties who may have continued the war, to be employed in the service of one of the other belligerents.

6. Prisoners of war shall be immediately given up on both sides.

7. Her Majesty the Queen of the United Kingdom of Great Britain and Ireland; His Majesty the Emperor of Austria; His Majesty the Emperor of the French; His Majesty the King of Prussia; His Majesty the Emperor of all the Russias, and His Majesty the King of Sardinia, declare the Sublime Porte admitted to participate in the advantages of the public law and system concert of Europe. Their Majesties engage each on his part to respect the independence and the territorial integrity of the Ottoman Empire; guarantee in common the strict observance of that engagement, and will, in consequence, consider any act tending to its violation as a question of general interest.

8. If there should arise between the Sublime Porte and one or more of the other signing powers, any misunderstanding which might endanger the maintenance of their relations, the Sublime Porte and each of such powers before having recourse to the use of force, shall afford to the other contracting parties, an opportunity of preventing such an extremity by means of their mediation.

9. The Sultan communicates to the powers his firman, granting equality to Christians, which the contracting powers much approve, but divest themselves of all right thereby to interfere in the internal administration of the Ottoman Empire.

10. The Convention of July 13, 1841, closing the Bosphorus and Dardanelle is reaffirmed

11. The Black Sea is neutralized and forever forbidden to all ships of war of every power adjoining, or distant, with the exceptions specified in articles 14 and 19.

12. Trade shall be free in the Black Sea waters and ports, subject only to police regulations, and Russia and Turkey admit consuls to all ports on its shores.

13. The sea being neutralized, strongholds become useless; consequently Turkey and Russia agree neither to construct nor preserve any military maritime arsenals on that coast.

14. The Convention, regulating the force of ships for coast service is concluded individually between Turkey and Russia, but is appended to this treaty, and cannot be altered without general consent.

15 Acts of the Congress of Vienna, relative to river navigation, is applied to the Danube and its mouths, and its freedom becomes a part of the public law of Europe.

16. To carry article 15 into effect, France, Austria, Britain, Prussia, Russia, Sardinia and Turkey appoint each a delegate to put the river in a navigable state from Isatcha to Tza.

17. Austria, Bavaria, Turkey and Wurtemberg add each a delegate to the Principalities' commission, to form a permanent commission, which shall keep the river navigable and superintend its police.

18. The first named general commission will be dissolved in two years, and the permanent commission take its place.

19. Each of the contracting powers may station two small ships at the mouth of the Danube.

20. Russia assents to rectification of Bessarabian frontier. New frontier to start from the Black Sea one mile east of Lake Bourna; sols to the Akerman road along which to the valley of Grajan, passing south of Belgrade, re-ascends the river Yalpuck to Savatsika, and terminates at Wakamori, on the river Pruth. Elsewhere it is unchanged.

21. This ceded territory is annexed to Moldavia.

22. Moldavia and Wallachia continue under the suzerainty of Turkey, with guarrantee of all contracting powers, but no power shall claim individual right of interference.

23. The Porte guarantees continuance to said Principalities of freedom of religion and commerce. The contracting powers appoint a commission to meet immediately at Bucharest, to report on the present condition and wants of the Principalities.

24. The Porte will immediately convoke a divan in each Principality, to learn the wishes of the people as to definite organization.

25. Minutes thereof will be sent to Paris, where a Constitution shall be framed, which the Porte shall promulgate.

26. The Principalities shall maintain a militia, and may construct works of defence, to be approved by the Porte.

27. If the internal tranquility of the Principalities be disturbed, the Porte must consult the contracting powers, and cannot employ armed intervention without their assent.

28. Servia continues a dependency of the Porte, under powers guarranteed, and retains its national administration and freedom of religion and trade.

29. Right of garrison in Servia is reserved to the Porte, but no armed intervention permitted without the consent of the powers.

30. Ruisia and Turkey retain their possessions in Asia precisely as before the war; but their frontiers shall be marked out by survey.

31. The evacuation of Turkey by the allied and Austrian forces shall take place as soon as convenient, and the time and manner of such evacuation shall be subject to private arrangement between each of the powers and Turkey.

32. Until new engagements be made, trade shall go on as before the war.

33. A convention, contents secret, concluded between France, England and Russia, respecting the Aland Islands, shall be appended to this treaty.

24. Ratifications will be exchanged at Paris within four weeks.

GREAT BRITAIN.—The event exciting most attention was the grand review of the fleet, on Wednesday, the 23d. The papers overflow with details. One thousand spectators were present on land and sea. The fleet numbered 240 ships-of-war, big and little, all but two being steamers, comprising 34,000 horse power, 3000 guns, 33,000 men, and included 16 gun boats and three floating batteries. It extended twelve miles along waters east and west across Spithead. The fleet formed four squadrons, and performed manœuvres for the edification of the Queen. Afterward, they made a sham attack on Portsmouth Castle, and finally concluded by illuminating all the ships with colored lights.

The London *Sun* publishes the Treaty of Peace within a mourning border, and headed editorial respecting the fleet with the caption—"Our glory and our shame!—exciting thereby much indignation among its cotemporaries.

THE TREATY OF PEACE.—By telegraphic despatch we learn that the King of Prussia ratified the treaty of peace on Friday last, and that the Turkish ratification left Constantinople on the 10th ult.

RUSSIA.—The militia is disbanded. The admiralty has ordered all the light houses to be lit, and all the buoys to be laid down in the Gulfs of Bothnia and Finland; also on the Baltic and White Sea.

GREAT BRITAIN AND THE UNITED STATES.—The London Morning *Star*, an organ of the Manchester party, says:—"We are told that at the meeting of the cabinet on Tuesday, the 22d, at which Lord Clarendon was present for the first time since his return from Paris, the answer to the United States was agreed on. Upon some points connected with the Central American question, the British Government are prepared to give way, but they will not recall Mr. Crampton, and they are prepared to communicate to the United States government that they are unanimous in their determination to continue him in his present position as British Minister at Washington."

ASIA.—The armistice was established in Asia.

The last mail from the East states that the insurgents against the Porte in Arabia have suffered so much from cholera as almost to put down the insurrection. The report affirms that 13,000 have died out of an insurgent force of 45,000.

DISTURBANCE AT SYRIA.—A serious disturbance has taken place at Naples. Rev. Mr. Lyde, the English missionary, was leaving Naples, when a half-witted Arab, looked upon by the natives as a holy man, demanded alms, and seized Mr. Lyde's gun, which was hanging before him on the saddle; unfortunately, the piece exploded, and killed the man. The Arab population immediately rose, plundered the house of the English Consul, the English School and the Greek Church; tore down the French and English flags, and ended by killing the father of the Prussian Consul, who was attempting to defend the property of the English. Mr. Lyde took refuge in the Governor's house, and was brought to Jerusalem by an escort of cavalry sent for him by the Pasha.

The North of Syria is in a very disturbed state. In and about the mountains there are 30,000 men, all carrying arms, and the Turkish government would be powerless against any rising of the people.

CHINA.—The Chinese Imperial troops have sustained a defeat, and the insurrection is active at Kiangsi.

APPOINTMENTS

Providence permitting, I will preach in Cheshire St., Ct., near Bro. Geo. Morgans, on Saturday evening, May 17th and over the Sabbath.
Tuesday evening in Waterbury,
Wednesday eve., Plymouth Hollow,
Thursday eve., Bristol.
Bro. S. G. Mathewson is also expected to be present at the meetings. M. GRAAT.

The Lord will, I propose to meet the Church at
Boston Sunday, May 18,
Lynn Dye-house, May 21,
Salem, May 25. A. M. HIGGINS.

By Divine permission, a Second Advent Conference will be held in South Hope, Me., commencing 10 o'clock, A. M., and continue over the Sabbath.

Brn. Boutell, and Hemmenway will be expected. Preaching Brn. are invited to attend so far as is practicable.

In behalf of the Brn., A. ROSS.

The Lord will, Brn. Boutell and Hemmenway will be in Lincolnville, June 10th and 11th, to preach the Word as a door may be opened. A. ROSS.

The Lord willing, Bro. Boutell and Bro. Hemmenway will hold a conference in Prospect, Me., commencing June 13th, and continue over the Sabbath. A. ROSS.

If Brn. in other places would like to have a conference to strengthen the weak things which remain that are ready to die, please send a line to my address, Skowhegan, Me., so that due notice may be given in the *Crisis*. A. ROSS.

Will Brn. Boutell and Hemmenway meet with the Brn in Surry Me., after leaving Prospect? P. MILLIKEN.

Providence permitting, I will preach at
Hollis Centre, Me. Sunday May 25.
Richmond, (Reed Meeting-house) June 1.
West Falmouth, June 8.
J. PARTRIDGE.

By permission of Providence I will preach at the following places:
Athol, Mass. Sunday, May 25.
Worcester, Mass. Sunday June 1.
Salem, Mass. June 8.
Portsmouth, N. H. Sunday June 15.
Kennebunkport, Me, Sunday June 22.
S. W. BISHOP.

Providence permitting, I will meet with the Brn. in the following places:
Nashua, N. H. Sunday June 8.
Danbury, N. H., June 15.
Auburn, N. H., June 22, where Bro. Robie may appoint.
Northwood Narrows, N. H., June 29 where Bro. Watson may appoint.
B. P. MANNING.

Providence permitting, I will preach in Portsmouth, N. H. the last Sabbath in May. L. BOUTELL.

Providence permitting, I will preach at Fairhaven, Sunday May 18. J. HEMMENWAY.

If time continue and the Lord will, I will meet the Brn. and friends as follows:
Brunswick, Sunday, May 18.
Durham, (Parker's school-house) Sunday, May 25. R. R. YORK.

Notices.

BOOKS FOR SALE AT THIS OFFICE.

We call attention to the following valuable works:—

GLAD TIDINGS:
OR
BIBLE PROOF

That WOE and SIN are to END in the Universe, by a LITTERAL DESTRUCTION of *wicked men and devils*, at the Judgment

All Texts on FUTURE PUNISHMENT collected and arranged.

By JACOB BLAIN,
Baptist Minister, of Buffalo, New York.

"And there shall be no more *death, sorrow, crying*, nor *pain*."—Rev. 21: 4.

"And *every creature* which is in heaven, and on the earth, and under the earth, * * * * herrd I saying, *blessing*, and *honor*, and *glory*, and *power*, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. 5: 13.

"The *last enemy* shall be DESTROYED."—1 Cor. 15: 26.

Published by the author, No. 19 North Division Street, Buffalo, N. Y., and for sale at the *Crisis Office*, Boston, Mass. Price 10 cts. single.

Book of Seven Seals, 3 cts.

ENGLISH BIBLES with references, well bound. Price varying from 70 cts. to $2,00.

The Destiny of the Wicked, 3 cts.

Dobney on Future Punishment, 75 cts.

☞ Bro. Brewer's Hymn Book, called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

BUSINESS ITEMS.

Bro. John C. Day's P. O. address is Oswego, N. Y.

Bro. Robert Allen's P. O. address is Vernon Vt.

Bro. Orin P. Allen's P. O. address is Vernon, Vt.

Bro. W. Sheldon's P. O. address is Hastings, Minnesota Territory.

Cash Receipts.

S Crockett, C H Pike, H Harrington, Geo Miller, F Bates, Jr., R Schellhous, A Cummings, L Wood, Z Davis, Geo A Otis, Royal Jackman, D F Leavitt, $1 each.

M Bachelor, $2, Jasper Stone $2, Stephen Files $2.

N Deveraux, W Cousins, 50 cts each.

For Old Debt of Crisis—Brn. in Vernon, Vt., $4, Brn. in Lanesville, Ct., $1,25, Jesse Partridge for Brn. in West Poland, Me. $3,23, L. Wood 50 cts, Mary B. 25 cts.

Whole amount of the Debt,	$200,00
Amount paid in on the Old Debt,	120,54
Amount still due,	79,46

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis, Asthma, Whooping Cough and Consumptive habits. It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass., and by Geo. T. Adams, 167 Hanover St., Boston, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Dr. Pierce's medicine is well known to be an excellent [illegible] advertisement to the public. [illegible]

For the Crisis.

Lines on the Death of my Father.

By Eunice.

O, why wast thou laid thus down to rest?
Why did Death's cruel dart fall on thy breast?
Why are those pulses no longer to move?
That heart and that voice to echo in love?

Why was thy life and thy usefulness here,
Out off in their bloom as we saw them appear?
For just at the prime of thy manhood's bright day—
Thou wast borne to Death's silent valley, away.

O! thou art not here—we feel thou art gone,
And thy friends weep sadly in silence alone;
And Heaven's bright gift is withdrawn from us now,
It is ours to submit—meekly to bow.

Perhaps our affections too closely did twine
Round the flower of love that bloomed for a time—
Our burden to lighten, our pathway to cheer,
Along the rough way of our pilgrimage here.

But shall we complain? No! but rather submit,
And cheerfully bow our will at His feet;
For high was the court where the mandate was given,
That mandate was just—'twas the mandate of Heaven.

Hitchcockville, March 30, '56.

"Not of the World."

By Maria.

A stranger and pilgrim in sadness I roam,
I'm seeking a home in the bright world to come,
Where the tears and the trials of life shall be o'er,
Where the footprints of death shall be seen never more.

I seek not the honors the world can bestow,
I ask not its pleasures—their ending is woe;
But the "honor that cometh from God," I would seek,
And the pleasures eternal He's promised the meek.

I crave not the laurels vain mortals may gain,
I would not a place 'mong Earth's famed ones obtain;
But I would have my name in life's volume enrolled,
And I'd share in that glory by prophet's foretold.

In fashion's gay circles I would not be found,
I'd choose not my friends 'mong the haughty and proud;
But I'd walk in the footsteps of One, who despised
All the glittering grandeur by worldlings most prized.

O yes, I remember my Savior was poor,
And Fame's fading chaplet His brow never wore;
'Twas no place in the halls with gay splendor adorned,
For the lone "Man of sorrows" rejected and scorned.

Like Him, I'll possess not a treasure on Earth,
Like Him, I will share not its follies and mirth;
I will choose the lone path He in suffering trod,
And I'll walk with the down-trodden people of God.

I look for a recompense when He shall come,
To gather the pilgrims to their Eden home;
Then an exile no longer by sorrow distressed,
In the land of delight I'll find permanent rest.

Greenland, N. H.

Glad Tidings.

In compliance with a request from Bro. Hardy, we publish the following hymn:

Glad tidings! glad tidings! the Kingdom is near,
Our glorious deliverer will soon, soon appear;
In clouds of bright glory to our rescue he'll come,
And angels will hail us to Heaven, our home.

Glad tidings! glad tidings! the Kingdom is near,
On the plains of fair Canaan we soon shall appear;
With harps tuned celestial, our voices we'll raise
To Jesus our Savior, in accents of praise.

Glad tidings! glad tidings! the Kingdom is near,
'Tis the voice of the Archangel methinks that I hear,
Arousing the nations, awaking the dead
From their cold, dusty pillows where long they have laid.

Glad tidings! glad tidings! the Kingdom is near,
Rejoice, then, ye pilgrims, your redemption is near;
The promised possession we soon shall receive,
And with Jesus in glory eternally live.

For the Crisis.

Tekel!

By Mary.

Feasting and revelry within the Halls
Of royalty and pride were reigning yet,
When Babylon's sad doom approached. The king—
Impious Belshazzar, with his courtly lords
And ladies fair, from out the vessels pure
Of God's own Temple—banqueted. Anon
Defying Him—the Jewish captives' Lord,
Praising *their* gods of silver, wood and stone.
But long ere this, O wretched King, thy doom
Has written been, by Heaven's recording scribe;
And thou art fated, and thy proud ones too,
Thy boasted palaces and city fair,—
The nations' wonderment—the world-wide throne,
All, all must fall—a greater wonder prove
To nations yet unborn. Thy doom is sealed!
Vain mortal! all thy boasts avail thee not—
Weighed in the balance thou art wanting found.
An heap of dross—a useless lump—worthless,
But to be burnt as stubble at the last.
The Unseen, of thy walls a parchment makes,
And thereon pens thy doom in characters
Of living light, which burn thy very heart.
Ah! dost thou change so soon before the guest
Unbidden—so mysterious, when late
In mockery, against the King of Heaven
Foremost was thou? Well mayst thou troubled be,
Well mayst thy soul within thee quail, and fear
Make all thy members shake—but 'tis *too late.*
The holy Prophet, captive in thy realm—
With heavenly presence showeth unto thee
The scroll's interpretation—sent of God.
Alas! the day, when in thy hardened pride thy
Heart was lifted, and from thee was taken
All thou didst cherish, in thy wickedness.
Thy feasts and banquetings convivial
Have ceased forever, and thy kingly reign.
Fallen! fallen, art thou "golden city"
Of the Orient! Thy beauty—as the plain
Which suff'reth yet th' avenging fire of God!
And wasteness rules where once thy sceptre swayed.
"Desolate forever!" is thy sentence
Just; and all thy glory, pride and power
Ensured thine end—a deep, perpetual sleep.
And wherefore thus thine end? Aye 'twas thy rule
Of tyranny, deceit and violence—
Which made the earth a wilderness, and shook
So fearfully its kingdoms, in thy hate.
Aye, for thy wrathful smiting, bringing woe
And war and slaughter, in the place of peace.
Weighed and found wanting, like to thy great king.
Alas! for now thou liest in the dust
And low, thy halls from age to age. Thy site,
[illegible]
[illegible] Thy fate lies buried aye;
[illegible]

[illegible], April 7, 1856.

A New Tract.

The Saint's Inheritance.

Bro. Merriam:—I wish to say to the Beloved in Christ, through the *Crisis*, that I have recently completed writing a tract on "The Saint's Inheritance." In this little work, we have endeavored not to leave any point of importance untouched, as may be observed by considering the following brief synopsis of contents:—The word inheritance defined—its validity, nature, duration, locality, immense value, when realized, qualifications to heirship, what man is by nature, what he must be by grace, how to attain the blessed condition, and conclusion, appendix, the invitation, poetry. From this, some idea may be formed at once as to the character of the work. It has been written under a sense of *duty*, believing that the present trying condition of God's children demanded it as a message of consolation and comfort,—acting as an incentive to the Church in her affliction, encouraging her notwithstanding her severe trials, and apparent difficulties, to persevere and endure to the end; while we cherish a hope that God will be pleased to honor it as that instrument which shall lead some at least, who are now out of Christ, to turn from and forsake their "idols," and "serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." This tract is now ready for the press, and what we wish to know is this:—are we to receive sufficient encouragement from our Heavenly Father's family, to place this work in the hands of the printer, and have it published without delay? We wait to hear from our brethren, what they are willing to do in regard to this matter—how much they will contribute—how many copies they would like to have. The tract will contain about 40 pages. We will be able to furnish the work for four dollars per hundred, prepaid; one dollar for twenty-five, and 50 cts. per dozen.

We propose, also, (if able from this calculation,) to present each dollar (or over) contributor, with a copy handsomely bound. Now, brethren, reflect upon this matter, and may ALL, who love our Lord Jesus Christ in sincerity, and have his cause at heart, who are looking for his speedy coming, be lead to see the propriety of aiding toward the promulgation of this tract, that many through its instrumentality may understand more clearly, "and know what is the hope of their calling, and what the riches of the glory of the inheritance of the saints; a hope—a glory, and an inheritance which seems to be little understood by the so-called Christian Churches in this "cloudy and dark day." Then do not let this effort, my brethren, to expose error and exhibit the true hope and the blessed inheritance as presented in the glorious gospel of Jesus the Messiah, prove a failure for the want of a little means—means that may be used now in many instances to infinite advantage, and be returned with inconceivable interest at our Lord's coming Luke. 10: 35.

And now, may the God of hope fill you with joy and peace in believing, that you may abound in hope through the power of the Holy Ghost; that the heart of the Church may enjoy the happy and consoling influence of the Holy Comforter promised by her great Head in his absence.

And "unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy; to the only wise God and Savior, be glory and majesty, dominion and power, both now and ever, Amen.

My love be with all who love in *deed* and in *truth* the Lord Jesus Christ, to whom with the only uncreated God and Father, together with the Holy Ghost, be eternal praise and glory ascribed. Amen.

Yours in "the patient waiting for the Messiah."

William Shepherd.

N. B. All letters must be directed as above, and what is done may God help us to do quickly. It is not wise to let work lie over to perform to-morrow; that may be conveniently accomplished to-day. I would observe in conclusion, all sums forwarded, less than a dollar, may be sent in postage stamps, if convenient. W. S.

Elizabeth City, N. J., May 3, '56.

For the Crisis.

Letter from I. C. Wellcome.

May 6, 1856.

Bro. Merriam:—You will be happy to learn that the Lord is still gracious to us in Hallowell, Me. During the winter just past, our meetings have been signally blessed. The spirit of reform and devotion has characterized all our social meetings, and although many of the backsliden and bigoted sectarians have stood in the way of sinners, yet several backsliders of other churches have been reclaimed, and brought to see, and joyfully embrace "the blessed hope" of the gospel. Some ten or dozen have been hopefully converted to God, a part of whom have embraced the gospel hope, and heartily rejoiced in the faith of the Lord's soon coming to reign. I have recently baptized three faithful and joyful converts. "Let us not be weary in well doing, but be "always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord."

Your brother in Christ,

I. C. Wellcome.

For the Crisis.

Letter from Sr. Mary Crane.

Warehouse Point, May 3, 1856.

Bro. Merriam:—I can sincerely say that I bless God for this medium of hearing from his children, who are scattered here and there in this vale of tears; it has been a source from which I have drawn consolation during the sore afflictions through which I have been called to pass for the last few months. While Death, with malignant triumph, has robbed me of the dearest and best loved of earth, those that I had fondly hoped might be spared to soothe my declining years, it has been comforting to hear from those, who, amid the changing scenes of this life, have with me taken large draughts from sorrow's cup. I do praise the Lord that life and immortality are brought to light through the gospel; and when we are forced to yield up childhood, in all its beauty and innocence, to the icy embrace of the tyrant Death, we have to sustain us, God's precious promise, that "they shall come again from the land of the enemy," in the morning of the resurrection.

They can no more cheer the loneliness of Earth by their presence, for the gentle voice is hushed in the stillness of the tomb. The loved form, worn with toil and care, and wasted by disease, may be resting under the green turf of our native land, on the ocean's coral bed, or in the sunny South, 'neath the tall cocoa's shade; yet it matters not, for when the trumpet sounds, they shall come forth. When sorrow's strife is o'er, then, on the everlasting heights of Canaan, we shall meet again those loved ones, "where tearful eye and care-worn brow are clothed with an eternal gladness;" and while we join angelic choristers in the song of victory, life's brief hour of sorrow shall be forgotten in the society of the redeemed, ed and the resplendent glory of the gem-walled city.

Your sister in Christ, sighing for redemption. Mary Crane.

For the Crisis.

Letter from Bro. J. Stockwell.

Lancaster, April 25, '56.

Bro. Merriam:—Permit me to say a few words to the dear Brethren and Sisters through the *Crisis*. I can truly say, be strong—O be *strong*. Never has such light broken into my understanding as recently. When I saw that *peace* was declared on the Eastern continent, contrary to all our expectations, I looked to the days of Noah to see how it was then, also to the days of Lot; I saw the world was not then deluged in war and blood. The Savior said it should be as it was then. I remembered what Paul said,—"When they shall say *peace* and *safety*, then *sudden destruction* cometh upon them." O my dear Brethren, is not this the time when the world will say "peace and safety," more emphatically than they ever could before? They will say,—"now the millerites have failed in every thing." This looks to *me* like the break of day. O what light shines upon the blessed word. The Savior will surely come; soon will he who is our life appear, to be admired in all them who believe. O what a day! What a thought to be made like our blessed Master, when he comes in his glory. My dear Brethren and Sisters, let us be wide awake; let us have on all the gospel armor,—let us see that all is right *within*. Farewell.

Your brother in tribulation and the patience of Jesus. John Stockwell.

Happiness of the Child of God—That soul whose zeal is regulated by an enlightened understanding, nourished by a calm, dispassionate love of truth, and founded upon a firm adherence to the moral attributes of God, is a plant of our heavenly Father's right hand planting, and shall be useful and happy here, and inherit eternal life hereafter. Being delivered from the dark shades of ignorance, the contradicting influence of partiality and the tyrannical ascendancy of appetite, the mind is free to think, and judge, and exercise its pious affections without obstruction, in which consists "the glorious liberty of the children of God." Free from the pitiful shackles of bigotry, such a soul enjoys a most pleasant and reviving range through all the wonders of redeeming love. The attributes, work, providence, and grace of God, afford abundant matter for his pious meditations. His active mind travels through the beauties of creation, and adores that beneficent hand, which sends us rain from heaven, and fills our hearts with food and gladness. He turns to the pages of Revelation, explores the opening beauties of the moral law, surveys the wonderful goodness of God manifested in the flesh, then rising on the wings of contemplation, with ecstasy of thought, to those salubrious regions of ineffable tranquility, "where momentary ages are no more." His soul adheres to God, as to the centre of all its desires. He finds no pleasure in existence equal to that of doing good. He looks over the face of the earth, with conscious friendship for every living creature. He mourns over the ignorance and wickedness of men, and melts into sympathetic tears for the misery of Adam's children. His enlarged and generous mind embraces the different nations of the earth with affection, and beseeches Heaven to bless all his brethren of the human race. Shinn.

Pocket Deep.

Yes—say, does your religion go pocket deep? Were you converted only in the upper story—the old man only *scalped*,—or was he killed dead? Does your religion reach only down about that little "unruly" member, so that, cut your head off, and soul and body would both be damned; or were you converted right down through, from head to foot, "soul, body and spirit," pocket, pocket-book and all? Not merely the *coppers*, three cent pieces and smooth fourpences; but those *dollars* and *Eagles*, and Vs and Xs? Say, friend, when God converted *you* did he convert house, barn, cellar, corn-cribs, potatoe-bins, meal-bags and all? You have been praying for "a *deeper* work of Grace"—how deep will you have it? *pocket deep?* You have desired to "feel more *deeply*"—how deep? pocket deep? or do you only want to feel skin-deep? You don't feel as you want to, well, perhaps you never will till you *feel in your pocket* more.

Just think about these matters, will you? You *feel* for your Brother—well, just feel in your *pocket*. You feel for the poor,—well, feel in your *pocket*, You feel for the cause,—well, feel in your *pocket*. You feel for poor preachers—well, feel in your pocket. And if you *feel there*, you will make others *feel* and feel very thankful too, that God has *some* servants whose religion is *pocket deep*.

"O, I don't believe in talking so much about pecuniary matters,"—you don't, *eh?* Ah, well, I guess your religion is not quite pocket deep, yet. Try again—get a little nearer him who "was rich" and became poor" for you. You feel rather pleased when God's blessings come rolling in to *your* purse and dwelling—that's all right but the Lord Jesus said, "It is more blessed to give than to receive." Now don't shrug your shoulders so—I'm not going to *beg* a sixpence from you,—don't be alarmed—I wouldn't ask you to give me a dollar for all the money you have in the world. Don't fret, all I want to know is whether your religion is *pocket deep*, or not. Just think of it a little. I don't ask whether you would scatter everything to the four winds, if you *knew* the Lord was coming so that you *couldn't use it*—but whether you are as ready to open "the bag" *now* when it *can* be of *use*, as at some other time, when it will be scattered in *haste* and *fear* and do *no one any good*, and perhaps will do much hurt as has often been the case in time past.

In a word is your religion *pocket deep*, —or is it only *skin deep?*

H. L. Hastings.

Peace Dale, R. I. [*Cross & Crown.*

Good Nature.

Good nature is not usually reckoned among the Christian virtues. But it is the nurse of them all. Sunshine is neither a fruit nor a flower, but it is the parent of both. What is good nature but benevolence? It bears the same relation to religious benevolence which common sense does to genius. Genius is common sense in a sublime form, applied to higher pursuits. Good nature—a happy, smiling, cheerful state of mind, which will not be offended, and will not offend, borne about in daily life, and pervading common, homely and minute affairs,—is a true benevolence, though the specialities of it may seem small and unimportant. Very few of us need the courage which would face death and carry us to martyrdom. We need a thousand times more those Christian virtues which will keep us from being snappish before breakfast; which will make us patient when some one treads upon a corn; which will quell pride upon petty provocations; that will make us attentive to the feelings of the poor and humble; which will arm us with fortitude against the little frets and bickers of domestic life; or make us kind and forbearing with men that seem harsh and unfair in their dealings with us.

Indeed, if we choose to think so, daily life is a martyrdom, and cares and annoyances are the slivers and faggots heaped about us for torment. Weariness, discouragement, irritations, disputes, misunderstandings, mean pride and meaner vanity, —these are the rabble route that gather about the victim to help immolate him.

In our day, without doubt, it requires more grace for some men to be good natured—simply and evenly good natured—than it required in some old martyrs to be burnt at the stake. There are coals hotter than any which come from wood. There is smoke more suffocating than any which faggots make. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city," Prov. 16: 32. But it is worth whatever it may cost. It will repay a man in his own spirit. It will make life golden. It is the philosopher's stone that changes dull metals to gold. It will give men power. It is not an ambitious grace, but it is a grace of signal powerfulness. No man has such advantage over others as he whom no man can provoke.—*N. Y. Independent.*

The Roman Catholic Cowherd.

[At a meeting held in Jane Street M. E. Church, New York, the following anecdote was related by Rev. W. Arthur, (one of the Methodist deputation from England to this country, to plead the cause of the Irish,) as an illustration of the ignorance and superstition of the Romanists in Ireland.]

He commenced by relating a story told by one of the Irish preachers. In a certain part of Ireland there lived a farmer. On a certain occasion the preacher, who was travelling the circuit, having heard of him determined to pay him a visit, which he accordingly did. Almost as soon as he entered the house, the son of Wesley opened his message, and requested the privilege of preaching in the neighborhood. This was granted; the word of God was attended with power; the Lord opened the farmer's heart, as he did that of Lydia of Thyatira, and he opened his parlor and invited the preacher to make it a preaching-place. This, of course, was accepted with gladness, and it was not long before the farmer and his family, and several of the neighbors were happily converted to God. A class was formed, and the farmer was appointed its leader. He had in his employ a cowherd, a Roman Catholic, who, hearing of what was going on, became wonderfully alarmed. It was his custom to bring the cows home at a certain hour in the day; but whenever the period arrived for the meeting he was always sure to anticipate the time by an hour, so that he might be away, and not be annoyed by the "swaddlers," as the Methodist preachers were called. While he was using all his precaution, the Spirit of God was silently, yet powerfully, working in the soul of the simple-hearted man. He had heard enough of the gospel truth, by rumor and otherwise, to awaken him to a sense of his lost condition, and he became sad and dispirited. As he went moping about with a dejected countenance, unfit for work, his wife said to him one day:

"Brian, what ails you? You are good for nothing;"

"Molly, my dear, I'm afraid I'll lose my sowl."

"Lose your sowl, man; an' how's that? Are you not the best man in the parish, and don't ye attend to all your dues and duties? What have ye been doing? Have ye been robbing anybody?"

"Nae, Molly, the truth is, I'm afraid I'll lose my sowl—indade, I'll lose my sowl!"

"Why, Brian, what makes ye think that?"

"Because," said the deeply convicted man, "I'm all dirty within."

"My advice is, that ye go immediately to the praist, and tell him all about it."

Brian accordingly went to see the holy father, and commenced telling him how bad he was, and how badly he felt.

"What's the matter, Brian?"

Brian then related the conversation which had passed between him and Molly, and closed, by saying,

"O holy father, I'm all dirty within!"

"O, you dog," said the priest, "you have been to hear the swaddlers preach."

"Not I yer riverence; I kept far enough away from them. To be sure I did, and never a one of them have I heard preach!"

The priest then tried to allay his fears about losing his soul, telling him to come to confession, and attend the mass, and all would be well. But alas! Brian grew worse and worse, until finally the priest told him to go to Loch Dergh, St. Patrick's purgatory. In the midst of Loch Dergh, or red Lake, there was a rocky island, which was called St. Patrick's Island, or the purgatory for refractory, incurable Catholics. And, indeed it was a purgatory, a bleak and dreary spot, and the banished one was obliged to go barefooted on the sharp stones, and kneel upon his bare knees, fasting and praying to the virgin, until he was restored, or had suffered sufficient to atone for his sins.

Brian accordingly went to Loch Dergh, and crossed over to St. Patrick's purgatory, where he went through with the penance on his bare knees. After remaining there some time he returned home.

As soon as his wife saw him, she said, "Well, Brian, you wont lose yer sowl now."

"Och, dear," he replied, "I've been to Loch Dergh, but I'm dirtier than I iver was before!"

"Well, then, ye must go and see father Tom again;" which he did, and the priest meeting him, said, "Well, Brian, it's all right now."

"Nae, holy father, I'm dirtier and dirtier!"

"Brian," said the priest, "you must try and get your spirits up. There is to be a dance at such a place; go, and don't forget to take a drop; it will do you good."

Brian, supposing that any advice from the clergy was right, never having been instructed otherwise, went to the dance and did take a drop, but it was a drop too much and he became intoxicated. He came home late at night, and his wife was awakened by hearing him roaring and rolling on the floor, saying, "Sure and I'll lose my sowl!" She became alarmed, and commenced crying, and together they wept and prayed as well as they knew how until morning.

This day he went to his work, and as usual brought the cows for his master; but he forgot that it was the day of the meeting. He concluded to stay and hear the preaching. The text was, "What must I do to be saved?" He found the sermon wonderfully to correspond with his own thoughts, and he became intensely interested. The preacher alluded to the different answers sometimes given to the question, "What must I do to be saved?" and among others he remarked, the poor convicted sinner is told by the priest to go to Loch Dergh, and he will be saved.

"Och, I'll declare," said Brian audibly, "it's me, sure. Haven't I been there?"

Sometimes he is asked to go and drink, and drive away his sorrows.

"Och, and wasn't it only yesterday, the praist towld me to do the same; and the divil's advice it was too."

At this the master went out and brought him in and quieted him. After the preaching was ended, Brian whispered to his master, and said,

"I would like to stay and speak to that gintleman."

When the congregation was dismissed, and they were about to hold a class-meeting, his master requested him to stay, which he did, and when he was spoken to he got up and told the whole story we had been relating. "You say," addressing the preacher, "that if I believe on the Lord Jesus Christ I shall be saved. How do you know that?"

"By the word of God," said the preacher.

"An' have you that word?"

"Here it is," said he, holding up the Bible.

"Brian sat down comforted; but before the class was through, he sprang to his feet, and seizing the preacher, he said, "What ails me, sir? I don't feel bad any more at all, at all; I'm all clane within."

"You are converted," the preacher replied.

"And when will you convert again? I'd like to have Molly converted."

He went home a happy man, walking and leaping, and praising God. When he met his wife, he exclaimed:

"O, Molly, I'm all clane within—the Lord Jesus has converted my sowl."

On Sunday morning he took Molly with him to meeting, and it was not long until she was brought to taste the pardoning love of God. Still, Brian had not forgotten his Church, and he said to his master:

"Shall I go to mass?"

The master, believing he was under the teachings and guidance of the Spirit, told him to go if he desired; he and Molly accordingly went to Church, and after the ceremony of reading the prayers in Latin was over, the priest, addressing Brian and his wife, said:

"Come up here, you heretic dog!"

(Many a man has been singled out and denounced from the altar, and not long after had a bullet shot through his heart.)

"You have deceived me, you arch heretic" continued the priest; "you have been to hear the swaddlers."

"Yes, yer riverence, glory be to God! I have been converted and so has Molly."

"How dare you speak to me thus! Go down on your knees before the altar and pray to the virgin, or I'll curse you, bell, book and candle."

Finding him unyielding, he then uttered the curse before the whole congregation. Candles were then placed around, and at the ringing of a bell the curse began. All the saints, and angels, and holy martyrs were invoked to curse him. The curse went into detail, extending to every member of his body from his hair down to his toes. He was cursed in all possible conditions and circumstances in life. Such a curse everlasting Malice only could invent. The person cursed, was cut off from all the sympathies and aid of the congregation; and if he was a merchant, mechanic, or laboring man, all custom would be at once withdrawn. After the curse he was permitted to leave, and he went out, notwithstanding, a happy man; for how can a priest "curse whom God has not cursed?"

Brian and Molly led consistent and pious lives, and died in the faith. This case, said Mr. Arthur, illustrates the condition of a vast majority of the people in Ireland. —*The Advent Herald.*

Long Prayers.

It is questionable whether long prayers are judicious or profitable on any occasion. Prayer implies dependence, and a man who really feels his need can make his wants known in few words; but how often do we hear people in attempting to pray, spend most of the time in telling God what he is, and what he has done, and what he is going to do. If a beggar should go to the door of a rich man, and begin to tell him what a great estate he has got, and what additions he is going to make to it, and all about his affairs, he would probably shut the door and tell him to go about his business; but if he was really in earnest, he would probably say, "Sir, my friends are dying of starvation, and you are the only one who can help them, and you have promised to help any who will ask, and now do not refuse me." If he should come in this way he would probably succeed. The shortest prayer we have on record, was probably the most fervent and effectual. "Lord, save, or I perish," said Peter, when his faith began to fail; but suppose he had began to preface this request with lofty ascriptions before he had got to the place to ask for help, he would have been at the bottom of the ocean.—*Morning Prayer.*

The Tongue is an unruly member, and if not bridled will "set on fire the course of nature."

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER STREET BOSTON, MASS.

JONAS MERRIAM, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, MAY 28, 1856. VOLUME 3, NUMBER 40.

THE WORLD'S CRISIS,

Published by Believers in the Immediate Coming of

JESUS CHRIST.

Terms of Subscription to be Paid IN ADVANCE.

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For the Crisis.

The Season of the First Resurrection.

Bro. Merriam:—I send you the following extract for the *Crisis* from Bro. Porter's Pamphlet on the 2300 days, which I hope all will read with careful attention. Bro. Porter, gives the following argument on the types, to show what time in the year the removal of the Church to meet Christ in the air will take place. I believe it is the truth, on this important subject. Yours in hope,

Dr. A. Decker.

Buffalo, April, 28, '56.

The Season of the First Resurrection.—The previous remarks, will, I trust, have prepared the reader's mind for a careful perusal of the following inquiry into the season of the removal of the Church from the earth to meet her Lord in the air.

"To every thing there is a season, and a time to every purpose." Eccl. 3: 1.

There are various regulations in the law of Moses respecting the great feasts, which would be of much interest to us, could we in every case discern the precise object in view. Our Lord says, "that all things must be fulfilled which were written in the law of Moses." Luke xxiv: 44. Again: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled." Matt. 5: 17, 18.

There were three great festivals appointed in the law by Jehovah for the nation of Israel—the passover, the feast of weeks or pentecost, and the feast of tabernacles. On each of these occasions, it was expected of every male person that he should go up to Jerusalem to worship. "Three times in a year shall all thy males appear before the Lord thy God, in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the Lord empty." Deut. 16: 16. Each, therefore, of these festivals was a general assembly of the people whom the Lord had chosen as his own inheritance, at the place which he had selected to put his name there. Each of these feasts had a distinctive and peculiar character, referring to the dealings of God with his people, and intended to convey instruction to their minds, to awaken their gratitude for past mercies, and to lead their hopes and expectations forward to prospective blessings.

The first in order was the feast of unleavened bread, or the passover, commemorating their deliverance from Egypt, and prefigured the redemption of the Church, by the shedding of the blood of the Lamb. One sheaf was then waved before the Lord, typifying Christ the first fruits of the spiritual harvest. After seven full weeks came pentecost, the feast of weeks, an offering of thanksgiving to the Lord, for the increase of the first fruits of the harvest; thus typifying the ingathering of the Church, as the first fruits of the labors of Christ, and represented by the two leavened loaves in contrast with the unleavened bread, and the pure grain in the sheaf, offered up on the "morrow after the Sabbath" at the passover, which was the beginning of the harvest. See Lev. 23: 10, 11. It is remarkable that these two feasts are so intimately connected, as both to be called the feast of first fruits. Lev. 26: 10. "Then ye shall bring a sheaf (or handful—see margin), of the first fruits of your harvest unto the priest, and he shall wave the sheaf before the Lord, to be accepted for you;" thus showing that the pure unleavened offering of the Lord was accepted by the Father for us. Ver. 17. "Ye shall bring out of your habitations two wave loaves of two tenth deals; they shall be of fine flour; they shall be baken with leaven; they are the first fruits unto the Lord." Thus prefiguring the intimate connexion that exists between Christ and his Church, "which is his body." These two offerings bounded the harvest, the one being offered at the beginning, the other at the end of the harvest. Christ the "first fruits from the dead," the first of the new creation, introducing life and immortality to a world under sentence of death, the earnest and the pledge of the resurrection of those, who, having been "planted in the likeness of his death, shall come forth from their habitations when the purpose of God is accomplished, and he shall have taken out of the nations "a people for his name," and thus the wheat harvest shall then be gathered unto the Lord.

It may be well now, in order more fully to comprehend the purposes of God, as set forth in these two feasts, to dwell more fully on the various points of the law governing their observance, that we may, if possible, ascertain how or when they are to be fulfilled. With respect to the feast of unleavened bread, or the passover, there can be no doubt of its full accomplishment—and that even in the most minute particular—in the person and work of our blessed Savior. "Christ our passover is sacrificed for us." 1 Cor. 4: 7.

Let us carefully examine the requirements of the law, and see if every jot and tittle has been tulfilled.

1st. Ex. 12: 3. "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month (the first,) 2nd v., they shall take to them every man a lamb." So Christ entered into Jerusalem before the passover at which he suffered, on the tenth day of Nisan, the first month. John 12: 1.

2d. "Your lamb shall be without blemish, a male of the first year." 5th v "Whatsoever hath a blemish shall ye not offer, for it shall not be acceptable for you." Lev. 22: 20. So Christ our lamb was without blemish or spot. "Who did no sin, neither was guile found in his mouth." 1 Peter 2: 22. "And ye know that he was manifested to take away our sins; and in him is no sin." 1 John 3: 5. "Neither was any deceit in his mouth." Isa. 53: 9.

3d. "And ye shall keep it until the fourteenth day of the same month, and the whole assembly of the congregation of Israel shall kill it, between the two evenings," (see margin v. 6; see also Num. 9: 2, 3;) as the sun was going down. Deut. 16: 16 So Christ "by wicked hands was crucified and slain." Acts 2: 23. "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." Acts 4: 27. Here we see the whole assembly gathered together to kill the lamb, and that at the precise time of killing the paschal lamb. "And it was about the sixth hour, and there was a darkness over all the land until the ninth hour." "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said this, he gave up the ghost." Luke 23: 44, 46. See also Mark 15: 34–37. See Deut. 16: 5, 6. Compare Heb. 12: 11, 12. John 19: 17, 18.

4th. The blood of the lamb was to redeem them from the power of the destroying angel, or angel of death. "And when he seeth the blood, the Lord will pass over the door, and will not suffer the destroyer to come into your house to smite you." Exod. 12: 23. So Christ, through his death, has redeemed his people from the power of him who had the power of death, that is, the devil. Heb. 2: 14. "Forasmuch as ye know that ye were not redeemed with corruptible things, but with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world, but was manifested in these last times for you." 1 Peter, 1: 18. "Behold the Lamb of God, which beareth away the sin of the world." John 1: 29.

5th. They were all required to eat of it, "every man who desired to be delivered." 4th and 8th vs. So Christ says: "Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you." John 6: 51. That is, unless we partake of the Paschal Lamb in God's appointed way, we shall be left to the power of the destroying angel, the sentence of death being already passed upon us. "He that believeth on the Son hath everlasting life;" (because he belongs no longer to the first creation, but to the second.) "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3: 36. "He that heareth my words and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John 5: 24. Here is the simple truth; by virtue of the work and offering of Christ alone we are delivered from the power of the destroyer, death, and by faith we become partakers of the life of the second Adam, the Lord from heaven. "I give unto my sheep eternal life." Or, in the beautiful and simple language of John, the beloved disciple: "He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John, 5: 12. He is not redeemed from death; dust thou art, and unto dust shalt thou return, is still in force against all who have their part in the first creation only.

6th. And ye shall eat it with your loins girded, your shoes on your feet, and your staff in your hand,"(11th v.) to remind them that they were only sojourners in a strange land, waiting for the Lord to come and deliver them. So we who believe in Jesus are exhorted to consider ourselves as only strangers and pilgrims, and sojourners; we are "not of this world;" our citizenship is in heaven, "from whence also we look for the Savior, the Lord Jesus Christ." Phil. 3: 20. We are commanded to stand in a waiting position, looking for and constantly expecting deliverance. "Let your loins be girded about, and your lights burning; (waiting for the morning light, for the 'day-star to arise.') And ye yourselves like unto men that wait for their Lord." Luke 12: 35, 36.

7th. "Neither shall ye break a bone thereof." Ver. 46. "They brake not his legs;" see John 19: 32, 33. Thus we see that not one jot or tittle did pass away until all was fulfilled, but that Christ, as the Lamb, fulfilled every requirement of the law. Then on the "morrow after the Sabbath," the next ensuing Sabbath; that is, on the appointed first day of the week, when they were required to offer up the wave sheaf of pure grain, (unleavened) see Lev. 23: 10, 11, Christ rose from the dead and thus became the wave sheaf, or the "first fruits of them that sleep," 1 Cor. 15: 20,—the very day the law directed the first fruits of the harvest to be waved before the Lord, thus showing that he (Christ) was the substance of this shadow. In him there was no sin, no leaven. The sheaf or handful, (as it reads in the margin,) no doubt prefigured not only the resurrection of the Lord, but also "the multitude of captives" which he delivered in honor of his own resurrection, to show his power over the vanquished enemy. See Matt. 27: 52, 53. Eph. 4: 8. "When he ascended up on high, he led a multitude of captives, (see margin) and gave gifts unto men." With this offering of the wave sheaf no sin offering was coupled; it was offered only with a meat-offering and a burnt-offering, thus showing the perfection of Christ. "And ye shall offer that day when ye wave the sheaf an he-lamb without blemish of the first year, for a burnt-offering unto the Lord." "And the meat-offering shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savor." Lev. 23: 12, 13. "Thou art my beloved Son. in thee I am well pleased." Luke 3: 22 Jesus was in himself a sweet savor to Jehovah. Thus we see that Jesus our blessed Lord fulfilled in himself every requirement of the law respecting the first of the three great feasts; the feast of passover or unleavened bread, from the taking of the lamb without blemish, on the tenth day of the first month, until the offering up of the wave sheaf on the morrow after the Sabbath; nor has he left one jot or one tittle in any manner unfulfilled.

Fifty days after this came the second great feast, the feast of pentecost or feast of weeks. "And ye shall count unto you, from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete." "Even unto the morrow after the seventh Sabbath, (the eighth or resurrection day,) shall ye number fifty days; and ye shall offer a new meat offering unto the Lord." "Ye shall bring out of your habitations two wave-loaves of two tenth deals; they shall be of fine flour; they shall be baken with leaven; they are the first fruits unto the Lord." Here we see the Church typified by the leavened oblation of first fruits offered unto the Lord; and here again we see the wonderful union which exists between Christ and his Church; for we as well as Jesus are called the first fruits unto the Lord. "We are a kind of first fruits of his creatures, begotten of his own will." Jas. 1: 18. And inasmuch as this offering must be mixed and baked with leaven, to fulfil the requirements of the law, it is very clear that it can have no reference to the person or work of the Lord Jesus, for leaven is always in the Scriptures put as the representative of corruption or sin. "The leaven of the Pharisees, which is hypocrisy,"—"the leaven of malice and wickedness,"—"the old leaven," are phrases which must instantly occur to the mind of even a superficial reader of the divine oracles; while the warning, "know ye not that a little leaven leaveneth the whole lump," and the exhortation, "Purge out, therefore, the old leaven;" and here, let it be remembered, that when the Apostle enjoins the removal of the old leaven, he does not bid us put in the new. His words are, "Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened." 1 Cor. 5: 7. Again, the leaven (a corrupt and hidden thing) which the woman hid in three measures of meal, represents the fearful apostacy which entered into the Church in the Apostles' days, and which has ever since continued to work secretly, but surely, until it shall end at length in bringing the professing Church into that state, when puffed up with pride and riches, she shall say, "I have need of nothing," and Christ the Lord shall "spue her out of his mouth." Rev. 3: 16, 17. Where Christ and his perfect work were set forth by an offering, as we have seen in the feast of the passover, all leaven was most strictly forbidden. Not even any vessel that had contained leaven was, in any manner to be used, but "ye shall put away leaven out of your houses." Exodus, 12: 15. But when the participation with Christ, of the imperfect human worshippers, to whom evil (however unwillingly) adheres, is what a given offering typifies, (as in the feast of Pentecost,) then, as the symbol of this evil, was the leaven to be used. No leaven, however, was allowed to be burnt on God's altar; and so, this offering having sin in it, being "mixed with leaven," could neither stand the test of the fire of the altar, nor be an offering, made by fire, of a sweet savor unto the Lord; and yet it was to be both offered and accepted; "Ye shall offer it, but it shall not be burnt." Lev. 2: 12. "For ye shall burn no leaven, or any honey, (which also is liable to fermentation or corruption,) in any offering of the Lord, made by fire." The question may be asked, Why or how then were these leavened loaves accepted? Something was offered "with it," for the sake of which the leavened first-fruits were accepted. They offered, with the leavened bread, a burnt-offering, a meat-offering, a peace-offering, and a sin-offering. Lev. 23: 17–21; Num. 28: 26–31. For leaven, being found in the oblation of first-fruits, a sin-offering was needed with it; and the priest waved all together. "The priest shall wave them, with the bread of the first-fruits, for a wave-offering before the Lord." Thus we see that the Church is blessed and accepted in Christ and with Christ. She is one with Christ. And when the Church shall be presented to God, as typified by the wave loaves, she will come, not alone, into his presence, but with the sweet savor of all that Christ has been for her, and with the witness that he has met her sin. For, as truly as the sins of the Church are laid on Christ, so truly is the righteousness of Christ imputed to the believer. "Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish." Eph. 5: 26, 27. "Christ shall present the Church faultless, before the presence of his glory, with exceeding joy," (Jude, v. 24;)—thus having all the value of his perfect work attached to it. In itself, it cannot stand the trial of God's holiness—for no measure of oil can neutralize the leaven—but in Christ, and with Christ, and for Christ, the Church is accepted, even as he is. "For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren," saying, "I will declare thy name unto my brethren; in the midst of the Church will I sing praise unto thee." And again, "Behold I and the children which God hath given me." Heb. 2: 11–13. As Christ's death occurred at the Passover, and his resurrection alone fulfilled the first wave-offering, the wave-sheaf, have we not every reason to believe and expect, that Jesus will receive to himself the Church, represented by the second wave-offering of two loaves? "For we, being many, are one bread and one body." 1 Cor. 10: 17,—at the season of the feast of Pentecost—for this type of the two wave loaves has never yet had its antitype—and as it was only the resurrection of Christ that fulfilled the first wave-offering of the wave-sheaf, it can only be the resurrection of the sleeping ones, and the changes from mortal to immortality, of those who are alive, and remain unto the coming of the Lord, the great law-giver, that can fulfil the second wave-offering of the two loaves; "For we, which are alive, and remain unto the coming of the Lord, shall not go before them which are asleep;" "For the dead in Christ shall rise first; then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Here we see the whole Church—the two loaves—the risen and the changed ones, waved and accepted together, not separately, although two, but "they shall be waved together." Lev. 23: 20. The Church complete in its head. "Christ, the first-fruits, afterwards (the second first fruits) they that are Christ's at his coming."

But again, Pentecost is called the feast of harvest, that is, the wheat harvest, (for the sheaf at the Passover was barley—barley being ripe much earlier than wheat;) "And the first fruits of thy labors, which thou hast sown in thy field." Ex. 23: 16. Is not the Church the first-fruits of the labors, or work of Christ the husbandman? He that soweth the good seed, or wheat, is the Son of Man, the field is the world, the good seed (or wheat) are the children of the kingdom, the harvest (when the first-fruits are to be offered) is the end of the age, or dispensation. Matt. 13: 36–43. "Of his own will begat he us, with the word of truth, that we should be a kind of first-fruits of his creatures." James 1: 18. "That we should be to the praise of his glory, who first trusted in Christ." Eph. 1: 12. "These were redeemed from among men, the first-fruits unto God and the Lamb." Rev. 14: 4.

Pentecost was the birth-day of the Church; it was on that memorable day that she first stood forth, and on which the Holy Ghost was first given, Acts, 2: 1, whose great office is to glorify Christ, by testifying, not of himself, but of Jesus, John 16: 13–15, and thus accomplish the number of the elect, by gathering out the Church, during the absence of her Lord, typified by the seven full weeks, or fifty days, between the offering up of the sheaf and two loaves. The Church is then the first-fruits of the Spirit, born of the Spirit, sanctified by the Spirit, through the word of truth, and sealed by the Spirit until the day of redemption. Eph. 1: 3–14. That day of redemption must be the day of Pentecost. Unless this be so, I do not see how or when the type of the two wave loaves can be fulfilled, or its antitype be accomplished, for the Church is declared to be the first-fruits of the harvest, or work of Christ; and the Savior has declared, "That not one jot or tittle shall, in anywise, pass away from the law, until all be fulfilled." As the two loaves could only be offered up at that especial time, so, it appears to me, that the only time the Church can be offered up, is on the day of Pentecost. Christ rose, as the first-fruits from the dead, the first quickened by the Spirit of Holiness, the first possessor of the immortal life, the head of his body the Church, at the beginning of the harvest, as the wave sheaf of pure grain in the ear. All who are to reign with him form the harvest; the two loaves are offered at the end of the harvest. Ex. 24: 22. "And thou shalt observe the feast of weeks, of the first-fruits of wheat harvest."

The company spoken of in the 4th and 5th chapters of Revelation, as in heaven before the opening of the seals, or pouring out of the vials, must undoubtedly be the first-fruits. For "they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Now it is only the first-born who have a right to the priesthood, or kingly authority. See Num. 8: 16, 17. And as all cannot attain to the authority of kings and priests, how earnestly ought we to seek, by watchfulness and prayer, to be counted worthy to escape all those things that are coming upon the earth, and thus be privileged to stand before the Son of Man. Luke 21: 36. O! for a more simple faith in the promises of God, through Jesus Christ, to enable us to walk more humbly, and for strength to walk more steadfastly; ever looking to Jesus, the author and finisher of our salvation—for he is our storehouse of all blessings and graces. Let not unbelief prevent us from attaining to this privilege. "For to whom sware he that they should not enter into his rest, but to them that believed not. So we see, that they could not enter in because of unbelief; let us, therefore, fear lest a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 3: 18, 19. The Church has not yet entered into her rest; there is, therefore, a fear—a danger of our losing the opportunity of entering in—through a want of faith in the promises of God. Remember, that even after the children of Israel were delivered from Egypt, and God had promised to bring them safely into the land of rest or promise, they all, with the exception of Caleb and Joshua, fell in the wilderness through their unbelief. "Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged." Deut 1: 21. "Notwithstanding ye would not go up, but rebelled against the commandment of the Lord your God." Verse 26. "Ye did not believe the Lord your God; and the Lord heard the voice of your words, and was wroth, and sware, saying: "Surely there shall

not one of this evil generation see that good land which I sware to give unto your fathers, save Caleb and Joshua, who only followed the Lord wholly and believed his word." See Num. ch. 14. "Now, all these things happened unto them for ensamples, or types; and they are written for our admonition, upon whom the ends of the world have come." Wherefore, let him that thinketh he standeth, take heed lest he fall." 1 Cor. 10: 11, 12. "I will, therefore, put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not." Jude, v. 5. "Now, whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." Rom. 15: 4.

We have now glanced at the various points of the law governing the observance of these two feasts, the passover and pentecost; and we have seen how every jot and tittle of the law was fulfilled by our blessed Lord, Jesus Christ, with respect to the first of them. Can we, for one moment, doubt that the second one, the feast of firstfruits, shall not, in every point, receive the same accurate fulfilment? No, the promise of Christ is given; "one jot or one title shall in no wise pass away from the law, until all be fulfilled; heaven and earth shall pass away, but my word shall not pass away." Matt. 24: 35. "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16: 17. Before closing, I would remark, that the address of Christ to his spouse or bride, is represented as being given at the season of Pentecost—the season of the Passover being too early, and that of the Feast of Tabernacles being too late—for this language to be appropriate. "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away; for, lo the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs, and the vines with the tender grapes give a good smell. Arise, my love, my fair one, and come away." Song 2.

Extract from Dr. Cumming.

And this earth itself shall be completely restored. At the fall this earth was like an island struck off by a sudden blow; or rather like a gigantic landslip from the continent of heaven; it set out under an other attraction, and if God did not re strain it, it would plunge into everlasting darkness, and misery, and woe. But in that day this prodigal orb of ours shall return once more to her Father's house, and shall again appear in the sisterhood of stars, and orbs that never fell; and reflect in richer lustre, and celebrate in grander songs, the praise of Him that redeemed it by His blood, and has engraved upon it, as the brightest jewel in His diadem, 'Holiness to the Lord.' * * * *

Paradise shall return in richer beauty than the Paradise that Adam lost. The trees of every forest, like harp-strings struck by the wind, shall chant God's praise, as 'Holiness to the Lord,' the rivers as they roll sparkling to the sea, and the waves of the ocean as they beat upon a thousand shores, shall sing, 'Holiness to the Lord'; the flowers of every place, and of every season of the year, shall exhale their fragrance as their best tribute, 'Holiness to the Lord;' the desert and the wilderness shall lay aside their sorrowful apparrel, and put on more than the glory of Eden, holiness to Him that reconsecrates them again; the springs of earth shall leap up and welcome the light of that better sun. Language shall no more be the vehicle of falsehood, but of truth; music shall no more be a plaything, but the solemn and grand expression of God's praise; poetry shall no more gild a lie, but be devoted to God's glory; and all that man is, and all that is around man, and all that man knows, shall receive its consecration, 'Holiness to the Lord.'"—*Dr. Cumming.*

Absence of Revivals.

THE NEGLECTED SPOT.

Some of the friends of Zion are beginning to be alarmed at the general dearth of revivals in our land. One inquires, "what will become of our churches?" while another asks, "if judgment begins at the house of God, what shall be the end of them that obey not the Gospel of God?" While ever onward flows the tide of time, bearing on its troubled bosom the mighty throng, down to one general ruin.

Many are the causes assigned, to which as their issue, may be ascribed this wide desolation, which as an angry current is growing more wide and deep as it rolls along. Now it is charged to a want of holy unction in the ministry; now it is the alleged effect of spurious revivals and unsound measures, and then again it is imputed to a general worldliness of the church. But are there not further up this desolating stream than these inquiries have gone, causes more real and tangible than those they have assigned; and which in our day of surpassing activities, have not, from their apparent slightness, received their deserved attention? In our religious work, have we not while engineering the larger and more imposing machinery, overlooked some of the small and hidden wheels though just as essential in our great undertakings? We have secured a popular and trained ministry; have reared holy edifices with lofty domes and towering spires; and they are adorned with the architecture of by-gone ages. We have our platforms and their stirring eloquence. We have also our church-building, church-extension, and church-publishing committees. But Oh! *has the church a closet?* We ask not, have the thousands, but have the tens of thousands of Israel such a *spot* or *place*, from which the earnest, fervent, persistent prayer daily ascends, "wilt thou not revive us yet again?"

The *neglected spot* is indeed a very humble place. It may be by the river-side as where Jacob prevailed with God; or on the mountain or in the desert, as where Jesus went to pray alone; or in the upper chamber, as where Daniel prayed with his face Zion-ward. We know it has not great attractions for the vainglorious and earthly-ambitious; for those whose religion shines brightest amid the pageantry of outward forms, or a worship seen of men. Nor is it a desirable spot to the censorious who are wont to throw down their own responsibility at a brother's door. It is devoid of display and fashion which rustles its costly folds along the broad aisle, and sits down to coolly estimate a pastor's unction with a heart congealed amid the toil of the muck-rake, or at the behest of the toilet. Yet it *is a spot* which Jesus loved to visit when here below; and where now,

"He deigns to meet the weakest saint upon
his knees."

The World's Crisis.

BOSTON, MAY 28, 1856.

Notice.

In consequence of the change of Editors, all who write to this office, should direct to Elder MILES GRANT, Boston, Mass., Editor of the World's *Crisis*.

A Request.

We would ask those who send articles to the *Crisis*, to write in a very *course* hand, and to be *very particular* to write the *names* of *persons* and *places*, in the *plainest manner possible*.

When you send orders for the *Crisis*, or books, be sure and mention the *State* as well as the town.

Money has been sent without any name of town, county, or State. In such cases, we can neither return the money, nor send the paper.

Brn., be *particular* about this point, that no more such cases occur.

Please notice THE PARTICULAR RULES FOR CORRESPONDENTS, near the top of the *first column* on the *first page* of the *Crisis*.

Our Visit to Connecticut.

Monday, May 12th, I left Boston with my companion, and met Bro. Mathewson at Worcester, who accompanied us to his quiet dwelling by the hill side in Barkerville.

There is no spot on earth so dear to me, as this pilgrim, bethel-home.

Here, I have rested when weary and worn; here, have rejoiced, sung praises, and prayed; here, we have felt the approval of heaven, and had foretaste of joys to come.

Near by, runs a stream, in whose limpid waters many disciples of Jesus have been buried in baptism, and risen again to make the high rock, the glen and the hills, echo and re-echo with heart gushing praise.

Here, at this peaceful abode, the Christian pilgrim feels as *free*, as when he breathes alone the pure mountain air, where there is no one to listen but Him who made the hills around.

Near the house, in a quiet, pleasant spot, sleeps one who left *all* for Jesus, and bore with calm composure the frowns of a wicked world, till death drew its dark veil to hide its prize from the storms of life.

There sweet be thy rest, till the rude
strife's o'er,
And then with the blest, meet to part no
more.

Tuesday, 13th, we went to Winsted, and were greeted with a hearty welcome, by our former acquaintances, brethren and sisters in Christ; but the spoiler has been there, and left deep traces of his footsteps. I am thankful his days are numbered, and that the restitution is at hand.

Tuesday P. M., we visited the home of my boyhood, to see my good mother, who is nearly eighty-three years of age. She is trusting in the Lord, and finds the Christian religion a sweet comfort in her declining years.

In the evening some of the children of the Lord from Winsted, Collinsville, and Pleasant Valley assembled at Bro. Mathewson's, and had a pleasant interview, while speaking of the glories of the coming Kingdom. One young man, the son of a widow, was persuaded to give himself to the Lord, and is now waiting an opportunity for baptism.

Wednesday evening, we met the Brn. in Pleasant Valley, who appear steadfast, and determined to endure unto the *end.* They find, as do others, that the Christian's life is one of warfare, but are satisfied victory is near, and that the triumph will be glorious.

Thursday evening, we had an interesting congregation at Bro. Harris', in Bakerville, about one-half mile from Bro. Mathewson's. At the close of the meeting, we sat down to the table to commemorate the sufferings of our dear Savior, and truly it was a heavenly place. We parted with a strong determination to meet, by the help of the Lord, at the marriage supper of the Lamb. Sister Harris was much comforted. She has been confined to her bed for a number of years, but is slowly recovering. She has received much benefit recently from Bro. Higgins' medicines, attended with the blessing of the Lord. She has been unable to speak a loud word for a long time until since she has taken the above mentioned medicine. Her voice is now restored, and she hopes to be soon, where the inhabitants shall *never* say I am sick.

Saturday, we went to Cheshire, and met the Brn. in their pleasant chapel in the evening, and three times on the Lord's day. We felt comforted while talking of the better land—the earth renewed—the kingdom ruled by the Prince of Peace.

Tuesday evening we had an interesting meeting in Waterbury. They are holding fast to the blessed hope, and are resolved by the help of the Lord to endure to the end. When we arrived, we found one waiting to be buried in Baptism, who was much blessed in obeying the Lord in the discharge of this duty.

The church in Waterbury have stood firm amid storms which have shipwrecked and ruined others. It was cheering to hear their songs of praise, and resolutions to be *firm* in the faith of the gospel, until the conflict is ended. Fight on, be bold, yet meek, and may we soon meet in paradise restored, and dwell in peace and glory in its elysian fields, where widow's tears and orphan-sighs are changed to songs of sweetest harmony. Let the bright day roll on with lightning speed.

"Fly swifter round ye wheels of time,
And bring the welcome day."

Wednesday evening, we had a large gathering in Plymouth Hollow of those who love the blessed hope, and have resolved to "fight the good fight of faith," and be ready for the revelation of the Son of man. They feel, like others, that these are "perilous times," but that the grace of God is sufficient for all emergencies.

We felt refreshed and strengthened by our meeting, and parted with a firm resolution to meet where parting hands are not given, and the word farewell not spoken.

Thursday evening, May 22nd we met our Brn. and Srs. in Bristol Ct., and had a pleasing interview together. There are some in this place who have faced the storm for many years, and have no thoughts of turning back. The Christian's hope is their *all.*

Most of those who acknowledged Christ one year since, are holding fast the profession of their faith, and are trying to "keep themselves unspotted from the world."

One general feeling seems to prevail among the Lord's children, which is, that they never found it more difficult to make progress than at the present time.

Thus ends my visit to Ct. I have been comforted in the society of the saints of the Lord, and am thankful for the pleasant seasons we have enjoyed in singing, conversation and prayer.

I very much regret that I cannot visit several other places, but I must return, praying the Lord to bless all the dear children of God that we have not seen, as well as those whose society we have enjoyed.

I had purposed to spend a month in Conn., but am obliged to return and attend to the *Crisis* for the present, until other arrangements can be made. Pray for me dear Brn. and Srs., that I may have the wisdom that cometh from *above.*

Friday morning we took leave of our dear Bro. and Sr. Mathewson, who have accompanied us, and labored in the gospel with us, with whom we have often rejoiced, and sung praises, in the bright hope of *soon* being in the everlasting kingdom.

Let me say to each and all with whom we have met, as well as those with whom we have labored in days past, "*be strong in the Lord.*" M. GRANT.

Question.

A correspondent asks for our opinion on Matt. 17: 3. "And behold there appeared unto them Moses and Elias talking with him."

ANSWER.

This *appearance* was on the mount of transfiguration, when Peter, James and John were present.

The second verse tells us, that the Savior's "face did shine as the sun, and his raiment was white as the light."

This change in his appearance was only *temporary*, for when he came down from the Mount he appeared as usual.

In the ninth verse, He instructs His disciples to "tell the VISION to no man, until the Son of man be risen again from the dead."

This being a *vision*, it was not necessary that Moses and Elias should have been actually *present* any more than that the four great beasts that Daniel saw in *vision*, should have risen out of the sea, and established and demolished the four great kingdoms, while Daniel was *in* vision.

Things *appeared* to John upon the isle of Patmos, that are not yet accomplished. He "saw (*in vision*) a new heaven, and a new earth;" but they are not yet prepared. We understand that the *vision* was designed to show the disciples, who were present, what will be the *future* appearance of the Savior, when in his kingdom in company with Moses and Elias, as well as all the rest of the saints of God.

It will be noticed that Moses and Elias *appeared* to be as truly present as the Savior, not in a *disembodied* form, but in reality, but as it was a *vision* to the disciples, it follows as a matter of consequence, that they saw them *only* in this way, just as John saw things on the Lord's day some eighteen hundred years since, that have not yet had an existence.

If it were not a *vision*, then Moses and Elias must have been really present. Elias (or Elijah) was translated, and did not see death; hence, if he was on the mount of transfiguration, he was there with a *material organism;* and as *Moses appeared* as truly there as Elias, he too must have had a *material body*, which could not be without a *resurrection* from the *dead*. If the scene on the mount was not declared to be a *vision*, we should think this to be the case; for we read in Jude 9, that "Michael, the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee."

It is not said that this contention was in relation to the resurrection of Moses, but we say, this would be our conclusion, if it could be shown that the transfiguration was *not* a vision, but the Savior has spoken, therefore, we believe.

If we turn for a moment to the record of the death of Moses, we shall see it a clear point, that he could not have been upon the mount except in *vision*, without a *resurrection*. Deut. 31: 16. "And the Lord said unto Moses, behold *thou* shalt *sleep* with thy fathers."

What does the pronoun "THOU" represent? If Moses be a conscious man inside *of* and distinct *from* the *body*, then, we freely admit that the word "thou" stands for *him*. One thing must be *certain*—that this word represents *whatever* constitutes *Moses;* then *all* that is indicated by this name, must "*sleep*," (margin) "lie down."

Deut. 32: 48–51. "And the Lord spake unto Moses, saying, get thee up into this mountain,——and *die* in the mount whither *thou* goest up,——*because* ye trespassed against me——at the waters of Meribah-Kadesh."

Deut. 34: 5. "So *Moses* the servant of the Lord *died* there in the land of Moab, according to the word of the Lord." This is plain. Whatever constitutes *Moses*, did *die*, and when *dead*, he cannot be *alive* at the same time; hence, if he was on the mount of transfiguration with *Elias*, who did not die, he must have had a *resurrection.*

But *why* did he die? Because he *trespassed* at the waters of Meribah-Kadesh. If *modern* theology were true, Moses entered Heaven much sooner on account of his *trespass*, than he would have done, if he had pleased the Lord like Joshua.

Please read Josh. 1: 1–2. "The Lord spake unto Joshua, saying, Moses *my servant is* DEAD, now therefore, arise, go over this Jordan."

Did the Lord speak the *truth?* Did he not know better than any one else, the true state of Moses? "How readest thou?" MOSES IS DEAD.

M. GRANT.

To the Patrons of the Crisis.

DEAR BRN. AND SRS.:—When our beloved Bro. Merriam, compelled by ill health, left the office that he might be releived of its labors, and be permitted to enjoy the quietness of the country for a season; we hoped that he might be restored to his usual health, and be able to resume his duties as editor, which he so faithfully and satisfactorily performed from the commencement of his labors, to the close thereof. But we are disappointed; he can no longer serve "the household" in the capacity of an editor; and since this has been manifest, it has been our earnest desire and fervent prayer, that "our Heavenly Father" would so direct in the selection of some faithful "Man of God," to perform the arduous and trying duties of an editor, that the *Crisis* may maintain its present high position for christian kindness, "the church of God" be edified and comforted, the note of warning be sounded, and that we as servants of "the household," may have the consciousness that we have performed our part with an eye single to the glory of God.

In accordance with the above, the committee met at the *Crisis* office on Saturday May 24th, and after a free and full expression of sentiment, Elder Miles Grant was unanimously chosen Editor of The *World's Crisis;*—and although our beloved Bro. felt a strong reluctance in accepting the office, in view of his labors as a minister of the Lord, and as a pastor; yet with a heart "ready to every good word and work," so pleasing to our Father, he accepts; with the earnest desire that all lovers of God, who may peruse the columns of the *Crisis*, will remember him in their prayers; "praying always whit all prayer and supplication in the spirit," that God may direct him in all his labors to His glory, and the greatest good of the church. We hope that all the friends will do what they can to increase the circulation of the *Crisis*.

Brn. and Srs., let us work for the Lord —be decided, earnest, active in the performance of every duty that may devolve upon us; then God will be glorified, we shall stand clear in "the great day," and forever enjoy "an eternal weight of glory" in "the paradise of God."

In behalf of the committee,

GEO. T. ADAMS.

Appointments Withdrawn.

BRO. GRANT:—Please say through the *Crisis*, that I shall be unable to fill my appointments as they stand, for the following reason:—I have been gone from home some eight months, during which time I have labored mostly in new and destitute places. In every place I have found an ear to hear, and I have the most cheering satisfaction of knowing that my labors have not been altogether in vain. I have seen a number of sinners converted, and backsliders reclaimed, and the very few brethren where I have traveled, have been made glad by hearing the word of life. To God be all the glory. Amen.

Yesterday I started for home, but my horse was unexpectedly taken sick, and died on the road. Thus, instead of going to my appointment, I am at the friendly pilgrim's home of Bro. A. Gage, in this place, waiting for the opening of Providence, knowing that God doeth all things well. Amen. Glory to God. My trust is alone in him.

Yours in love, S. W. BISHOP.

Northfield, Mass., May 24, '56.

☞ Bro. Hemmenway will not be able to attend the meetings in Me., with Brn. Ross and Boutell.

For the Crisis.

Letter from Bro. J. B. Dodge.

TO THE SCATTERED FLOCK:—Brethren and Sisters—'Tis a long time since I have attempted to write an article for our excellent paper. I had rather keep still and let others who are more competent fill its columns, but if all should do so, our paper would not be so interesting as it is now. Though we are separated far from each other, scattered here and there like sheep on the mountains, we can, through the *Crisis*, encourage and exhort one another, and so much the more as we see the day approaching. How it has cheered my heart to read and learn how my Brethren are getting along, that they have not cast away their confidence in God, but are holding on to the precious promises revealed in the Word of Life. Let none of us be discouraged, though we are scattered and surrounded by a wicked and evil generation, who know us not and who count us as the filth and offscouring of the world; yet there is *one* who knows us, who will soon manifest himself to our joy, and to the shame of those that have cast us out for his name's sake. O, let us fear not, for none of the sheep will be overlooked and left in that day; but all that have been faithful, will be gathered into one fold, and one shepherd will feed them; and none shall hunger nor thirst any more; we shall then drink of the fountain of living waters, and eat the fruit of the tree of life, which is in the Paradise of God. You who have been deprived of your little ones by the enemy, rejoice, for his power will soon be forever broken, for death and hell, or the grave, must soon give up its prey; for our Redeemer holds the keys, and will unlock and bid the sleeping awake and sing. O, Brethren, be faithful; 'tis a trying time for us, many are drawing back and absenting themselves from our meetings, that were once active, and seemed happy in the Lord, but are now becoming entangled with the world, and seem to lose all confidence in the Lord's soon coming. This, and peace and safety are the last signs.

Now let us watch more than ever, for we shall soon hear the trump of God, and beyond that the songs of the redeemed and a great multitude, saying, "the Lord God omnipotent reigneth."

JOHN B. DODGE.

Pawlings, May 4, '56.

For the Crisis

Letter from Bro. L. Mills.

BRO. MERRIAM:—I have long felt like writing a few lines for the *Crisis* in this time of trial; through which, those who have been looking for their Savior's return, are called to pass. Although it is indeed a trying time, I do not feel like giving up the glorious hope. No, I never can; for it is an anchor to my soul both sure and steadfast; and He that hath this hope within him, purifieth himselt even as he is pure. Neither do I wish to return to Egypt from whence I came, and again become entangled in the yoke of bondage, for at the end of the race there lies a prize, and a promise is left us that those who endure to the end, shall be saved; and he that has promised is faithful to His word, and though heaven and earth may pass away, his word can never fail.

The days and hours of our probation are fast declining, and the day in which every man's work shall be made manifest is close at hand; therefore, let us not be conformed to this world, but be transformed by the renewing of our mind, that we may prove what is that good and acceptable will of God.

Reader, are you prepared for the event which is soon to burst on this wicked world, and awaken the careless sinner, and slumbering professor to appear before the bar of God? Am I prepared to stand at the judgment scene to answer for the deeds done here in the body? If not, may the Lord help us to prepare for the coming of the King of Kings.

Bro. or Sister, are you tired and weary of this world's rude strife, and longing to reach a better home? If so, keep yourself in the love of God, and wait the appearing of Jesus Christ; for unto them that look for him will "he appear the second time without sin unto salvation." Now listen to your Savior's words—"Fear not little flock, it is your Father's good pleasure to give you the kingdom." Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath hath prepared for them that love him."

Therefore, let us strive to enter in at the straight gate which leads to life, that when the sorrows of the wicked shall commence, our mourning may have an end, and our joys may be full.

Your Bro. in hope,

L. MILLS.

Lanesville, Ct., May 7, '56.

For the Crisis.

Letter from Sr. Julia Dodge.

TO THE BRN. AND SRS. SCATTERED ABROAD: —I have often thought I would write a short letter for the *Crisis*, but something seemed to say, let those write who are more spiritual; but lest it might be thought I had turned back to the world, I will pen a few lines, hoping some may be encouraged, and our Heavenly Father glorified.

We live upon our papers and little prayer-meetings, and once in a while we are refreshed by some of the ministering brethren who are directed this way. Sometimes I am almost discouraged, when I look around, but I see no better way than to hold on to the promises made to those who endure to the end. I want to be faithful, and I try to be consistent, that I may bring no reproach upon the suffering cause of Christ. At times I feel afraid I shall be overcome, but I trust the Lord for grace to enable me to live in obedience to his commands, that I may be accounted worthy to escape all those things that are coming on the earth, and stand before the Son of Man blameless in that day.

And now, Brn. and Srs., one word about the *Crisis*. Let the debt be paid. A trifle from each will do it. I don't know how it is with the rest, but it wears upon me, when I know the holiest men in the Advent body are burdened with debts, which ought to be paid by those who have this world's goods. Truly,

"The meek are burdened, driven,
Want and care to them are given."

But the day is coming when the meek shall rejoice, and the oppressed be free. Lord, let it come, and may you and I, dear reader, be found among those who have *done* the commandments.

JULIA DODGE.

Pawlings, May 4, 1856.

For the Crisis.

Letter from Bro. A. Chandler.

BRO. MERRIAM:—While perusing the sacred volume, my heart glowed with love and gratitude to the great Author, for manifesting such unbounded interest in the well-being and future happiness of mankind. And I feel constrained to impart to others that impress of love and admiration, which I feel stamped upon my heart.

Let us for a moment consider the language of the apostle Peter, in the exaltation of his character.

In the second epistle, ch. 13-4, "According as his (God's) divine power hath given unto us ALL things that pertain unto life and godliness, through the knowledge of him (Christ) that hath called us to glory and to virtue; whereby are given unto us exceeding great and precious promises." True, as finite beings we can but very poorly appreciate such unlimited benevolence. But vague as our conceptions may be of such sovereign generosity to ALL, we can realize enough to call forth our noblest powers in the adoration of his name, and establish our hearts in the faith, once delivered to the saints.

Peter says, "beside this, add to your faith virtue, and to virtue knowledge." It is plain to every mind, that christian virtue will give courage, and how essential for the standard bearer of the Prince Immanuel," to "be bold as a lion" in the reform of his fellows; for he must meet the mighty shafts of derision; hence, like men of God let us have the armor on; but this alone will not insure success; we must "*add* to this virtue knowledge," that we may act understandingly. Yes, implore wisdom, for "to be wise as serpents, and harmless as doves," is the desire of the obedient, and it will reveal that jewel, *consistency*. Far too many have been emboldened by the promises of God to act unwisely, without caution, and therefore not according to "knowledge."

Next, "add to knowledge *temperance*, and to temperance patience." These constitute those accomplishments that should adorn the christian life. Hence, then, the necessity of "temperance," not only in meat and drink, but in the use of that most poisonous of all things, human passion, and an unruly tongue. Oh! how great the reproach on the church of Christ caused by an intemperate use of language, in the absence of "patience." Then to "patience add *godliness*, and to godliness brotherly kindness, and to brotherly kindness charity." What an exalted privilege to "be the partakers of the divine nature" of God; love mercy, and justice, and as far as possible ameliorate the condition of the bondmen in every time of need; and with a cheerful heart, lend a helping hand; this is "godliness." O charity! thou sweetest sister of the group,—the *crowning* beauty and complete adornment of the christian character. This comprehends the change of heart enjoined by our Redeemer. How can men reject the wise counsel, of such an exalted yet compassionate teacher, to leave the paths of vice and folly, and share the honors of his coronation, and a life of eternal felicity in a land of universal freedom,—a land of floral loveliness of paradisical beauty—

"Where ambrosial zephyrs blow,
Where life's placid waters flow"—

to be perpetuated as long as the throne of God. Doubtless many may resolve to love and revere Him, but lack christian courage to tell the world so. Now suppose a man desires, and is ambitious to become *master* of Mathematics; would he not go to the professor of that science and tell *him* the desire of his heart, and solicit his assistance, then adhere strictly to his dictation, and call into lively exercise his mental powers?—would not the class engaged in the same study be familiar with his progress? In like manner, the seeker for an heirship with *Christ* must tell him his wish, then he is adopted into the royal family by conforming to his simple requirements.

I hope there are many that will look at this subject with interest. There are none so very unwise as to think of relying wholly upon their prayers of faith to supply their temporal wants, for seed will not grow and reward them with plenty, without they *act*; so let us not be *hearers* only, but *doers* of the word. My prayer is, that love and unity may by their golden chains bind us all to Christ, till with Job our eyes shall behold Him the peaceful Monarch of the earth.

ALBIN CHANDLER.

New York Central College, May 7, '56.

For the Crisis.

Letter from Bro. S. P. Judson.

BRO. MERRIAM:—For a long time I have desired to express some views on points pertaining to our blessed hope, but it did not occur to me that the *Crisis* could be used as a medium, until my attention was called to the fact by a friend. I wish to say some things with reference to the "two witnesses," spoken of in Rev. 11 ch. I think the facts in their history as given by the prophetic Word, will give us unerring light on the subject of "*time*," if not "*definite time*."

There are some things also I should like to say about the 15th and 17th chaps. of Rev.; also on the great question of *life only in Chrrst*. I should like to examine some features of the glorious Kingdom promised to those who love God.

I do not know that I shall have the happiness to agree with all—probably not even a majority of Brn.,—though I should hope, with some. What I write, I shall write over my own signature, and of course, expect to take the responsibility of what is said. The WORD will be my source of evidence. If the columns of the *Crisis* are open to the candid expression of views honestly entertained on these subjects, I should cheerfully embrace the opportunity to offer mine for publication.

I said I should write over my own signature and expected to take the responsibility of what was said. I do not mean by that that an editer has no responsibility in the matter. He certainly has. But when a writer expresses his views candidly, affixing his name to an article, I do not think an editor need regard himself as under obligation to correct every man's theology. Had he readers that were ignorant and unaccustomed to think, it might be well for him to do so. But if his readers are accustomed to examine evidence, and receive only what they think is proven; surely, he may confide in their judgment and wisdom to an extent, as well as his own.

It certainly could not be regarded as profitable, for a Bro. having charge of a prayer and conference meeting, for the purpose of giving a sort of general direction to the exercises; to rise after each one had spoken, pass his criticisms on what had been said, point out the errors and state what was regarded as truth, &c., yet things might be said so grossly erroneous as to demand a correction. So an editor might see fit to publish an article that would demand remarks by way of explanation or correction. But I think the case rarely occurs. However, of this he must be his own judge. An editor must have a discriminating power. There is no way to avoid it. He must have the right to publish and reject what he thinks best, and to say what he pleases. To the *possession* of this power, no reasonable man can object. It is of the *abuse* of it, of which we have a right to complain. I know of no way to correct the evil when it exists, only, when a man is editor of a paper belonging to others, for those persons to remove him. But if he is editor of his own paper, to let him and his paper alone.

Should any articles I may write, find a place in the *Crisis*, and should any one be disposed to review or criticise them, I cannot promise a rejoinder. I have not the means to subscribe for any paper, and hence receive none only what are sent to me gratuitously. I might therefore, not see the reviews or criticisms. And it is very doubtful whether I should be disposed to reply if I should.

What I desire, in common with other Brn', is the *Truth*. And my prayer is that we may all attain to a knowledge of it, and that its transforming power may be felt on all our hearts, to fit us for the coming and Kingdom of our blessed Lord.

Yours in hope, L. P. JUDSON.

Honeoye, Ont. Co. N. Y. Apl. 30, '56.

We are pleased with the remarks of our Bro. and hope to receive frequent articles from his pen. M. G.

IMPORTANT FROM KANSAS.—*The Hotel and Printing Office in Lawrence Destroyed.* A Despatch has been received by Dr. Webb, the Secretary of the Emigrant Aid Company, dated St. Louis, May 4, stating that Lawrence has been attacked, and the Hotel of the Emigrant Aid Company and the Printing office of the Herald of Freedom destroyed! Several lives were lost.

The above dispatch confirms the following, which appeared in the New York Herald, the authenticity of which was so doubtful that it was not telegraphed to this city:

ST. LOUIS, May 21.—A dispatch from Boonville to the *Republican*, says; Lawrence was destroyed on Wednesday. The hotel and printing-office in Kansas City were also demolished. But few lives were lost. Particulars are expected by the steamer to-night.

The correspondent of the *Democrat*, at Leavenworth, writes:—Since Messrs. Robinson, Reeder, Lane and other leaders are absent, the Committee of Public Safety at Lawrence have determined to offer no resistance to the United States Marshal entering the city. Immediate measures were taken to hide all all the arms and ammunitions in the town as soon as this determination was made known, and crowds of people commenced leaving.

It is said the free State men are gathering at Topeka, and will attack the invaders if they dare to execute their threats on Lawrence. Settlers at Van Bonsa, recently from New Haven, will send 100 men to aid them, and Manhattan about the same number.

WASHINGTON, May 24. A telegraphic dispatch was received here to-day, which states that a collision had taken place between the U. S. authorities and the free State men, by which the town of Lawrence was destroyed, and a number of persons killed. It has caused the most intense excitement

I saw the President this evening, and he expresses some doubt as to its authenticity. The dispatch is dated Louisville, whereas it should come from St Louisville to be authentic.

THE EXPENSES OF QUEENDOM.—In June, 1837, at the age of 18, Victoria succeeded to the crown, on the death of her uncle William IV. Soon after, as is the custom at the commencement of a new reign, the existing Parliament was dissolved, a general election took place, and the new Legislature, among other important business, had to settle the question of the Civil List—in other words, to fix and vote the amount of the annual allowance or pension to be paid to "Her Most Gracious Majesty."

Accordingly, two days before the Christmas of 1837, the Queen had the pleasure of giving her official assent to an Act of Parliament, settling £385,000 a year (or nearly $2,000,000) upon herself for life. This allowance, which was £10,000 *more* than had been paid to her uncles, "Gentleman George," and "Sailor Billy," was voted as adequate provision for the support of the honor and dignity of the Crown."

We have included, as a great pecuniary advantage to Victoria, her being lodged rent-free in the Royal Palaces, without being called upon, as tenants usually are, to incur the cost of repairs and alterations. This may appear to be not very considerable, but really is enormous. The sum voted in the estimates for royal palaces, buildings, parks, gardens, was £221,885 in 1854; increased to £224,496 in 1855; and further extended to £249,693 in the present year. Add to this the sum of £668,000 which is the Queen's *actual* income, and £60,000 to Prince Albert from all sources, (without including the annuities to the Duchess of Kent, Duchess of Gloucester, Duchess of Cambridge, Duke of Cambridge, Princess Augusta of Cambridge, Princess Mary of Cambridge, and King Leopold of Belgium, making £110,000 extra,) and the Queen of England and her husband will be found to receive as much as £977,693 a year, and all this for wholly personal and domestic expenditure—and savings.

MR. CRAMPTON'S DISMISSAL DECIDED UPON—*Warlike Rumors.*—NEW YORK, May 26. Mr. Crampton, the British Minister, will receive his dismissal to-morrow; also the Consuls. Dispatches will go by the next steamer to Mr. Dallas, announcing that the President, upon the international question, would perhaps have been satisfied with Lord Clarendon's last dispatch, but on other points he is so decided that Marcy's dispatch will be likely to cause a sensation in England. It is believed that Crampton has authority to give, and will give, immediately on his dismissal, such orders to the British squadron in the West Indies as will most likely lead to a sudden collision. The President contemplates sending a message to Congress on this subject to-morrow.

The Methodists of Huntville, Ala., have a lottery scheme under way, for the benefit of the Andrew Female College. Rev. John H. Caldwell is apparently the prime mover in the speculation. $110,000 is to be collected in $20 instalments, (price per ticket) of which $75,000 is to be paid in premiums. It is expected to raise $30,000 for the College by this means.

LATER FROM KANSAS.—*Reign of terror in the Territory.*—CHICAGO, Wednesday, May 21, 1856.—Dates from Leavenworth, Kansas, to Saturday last are received. Wednesday (to-day) had been fixed upon for the attack on Lawrence. There is a general reign of terror in the Territory. Two cannon had crossed the river at Chison, destined for Lawrence. Buford's regiment were enrolled in the militia, and furnished with United States arms by Gov. Shannon. The Free State men want arms and ammunition. Donaldson (United States Marshal) has proclaimed his intention to make clean work of what he has to do this time.

Gov. Robinson is still imprisoned at Lexington.

The Kansas correspondent of the St. Louis *Democrat* writes under date of the 16th inst. that eight to twelve hundred men were encamped near Lecompton.

The Burlington, Iowa, Gazette, says that while some workmen were engaged in excavating for the cellar of Gov. Grimes' new building, on the corner of Main and Valley Streets, they came upon an arched vault, ten feet square; which, on being opened, was found to contain eight human skeletons of gigantic proportions. The walls of the vault were about fourteen inches thick, well laid up with cement or indestructible mortar.

The vault is about six feet deep from the base to the arch. The skeletons are in a good state of preservation, and are the largest human remains ever found, being a little over eight feet long.

FRANCE.—A bill was introduced into the Legislature granting four hundred thousand francs ($76,000) for the baptism of the Imperial Prince in June. The Moniteur publishes the monthly account of the Bank of France, and the balance was satisfactory.

It is said that one hundred clergymen have within a short period seceded from the ministry and communion of the English Church to join that of Rome—a number unparalleled since the days of Cranmer.

FOREIGN NEWS.

One Week Later from Europe.

Arrival of Steamship Canada.

HALIFAX, Tuesday, May 20, 1856.—The Royal Mail steamship Canada, Capt. Lang, from Liverpool on the afternoon of Saturday, May 10, arrived here at 8.30 this evening.

ITALY.—The condition of Italy seriously affected as it is by the close of the Eastern question, menaces the sovereigns and statesmen of Western Europe. Though in their heartlessness they are still willing to surrender that country to an atrocious domination, they are nevertheless alarmed at the prospect of twenty millions of people driven to despair by such saturnalia of tyranny. In Italy, more than any other spot of the European world, the powers working to the degradation of humanity are indissolubly blended together, and in Italy they fight hardest for their existence. Outbreaks, therefore, are looked for, even by those most averse to revolutions. Not sympathy, certainly, but perhaps dread of such a contagious eruption, forced from Louis Bonaparte the saying, "What can be done for Italy?" But what can be done? The evil is of such gigantic dimensions, it so involves vital fibres of the State, that half-measures cannot cure it. If the axe be not laid at the root, pruning will be worse than useless.

Whatever the rage of Austria, Piedmont will continue to march onward, and develop political freedom and material prosperity.

A far heavier and deadlier incubus on Italy than Austria, however, is the temporal power of the Papacy. Until that is torn away, there is no hope or possibility of amelioration. The Papacy will always go hand in hand with the Austrian soldier, as the only security for both of them. The Papacy will always use its religious power over minds and consciences in behalf of Austria. In this way can it alone preserve its temporal authority and worldly possessions. But clerical rule is not susceptible of improvement. The past, as well as the present, is evidence. The salvation of Italy at large, as well as of that portion of it groaning under the curse of the Papal Government, is only to be found in secularization. The territory now forming the Papal States must become wholly free from the slightest connection with the Popes.

If the Roman Catholic world stands in need of Popes, then can it support them as pensioners; but the burden of keeping them should not fall on the population now forming the Roman State. The Papacy, with all its requisite cortege and pageantry, was moulded from an epoch when the whole European world bowed to and supported the See. Both reverence and support are gone, and now the Papacy preys upon a small strip of Italy. Justice requires that this region should be emancipated, leaving the Popes to occupy the Vatican, but nothing more. It may be asserted that by once drawing the wealth of the Catholic world to Rome the Papacy made the immortal city the focus of art; but still, living generations should not be forced to pay the debts of dead ones.

PUBLICATION OF THE TREATY AND PROCLAMATION OF PEACE.—The Plenipotentiaries met at 3 o'clock on Sunday, April 27, at the hotel of the Minister of Foreign Affairs, all in full uniform. They proceeded at once to the exchange of ratifications. There were present for Austria, M. D. Hubner; for France, Count Walewski and Baron Bourquney; for Britain, Lord Cowley; for Prussia, Count Hatzfeldt; for Russia, Count Orloff and Baron Brunow; for Sardinia, the Marquis of Villamarina; and for Turkey, Ali Pasha and Mehemet Djemil Bey. At 10 o'clock, A. M., the Secretaries attached to the legations of the powers represented in the Congress had assembled in the same place, in order to collate with the Chef du Burea du Protocole, the instruments of ratification. The minutes of the exchange of ratification were then drawn up, and, at the sitting of the Congress, at 3 o'clock the Plenipotentiaries affixed their signatures.

The treaty and accompaniments were presented to the Senate and Assembly, and are published in the *Moniteur*, as also in the London Official *Gazette*.

The Congress of Paris has closed the struggle in the East; but it has left the condition of Southern Europe in the same unsettled and dangerous state in which it was before, with this difference; that hopes which have been for the hundredth time crushed, have awakened in the hearts of all Italians an energy, and I trust, a self-reliance that will, ere long, lead to new European conflicts. Evidently, Italy, will be the theatre of the next events.

May 29 is to be a holiday throughout Great Britain to celebrate the peace.

The Court of Rome is sedulously endeavoring to obtain from the Government of Tuscany a Concordat similar to that lately granted by Austria.

The North of Syria is in a very disturbed state. In and about the mountains there are 30,000 men, all carrying arms, and the Turkish Government, would be powerless against any rising of the people.

THE AUSTRIAN CONCORDAT.—Louis Kossuth recently delivered two lectures in Liverpool, on the concordat between the Pope and the Emperor of Austria, which were marked by that vigor of thought and powerful eloquence which gave so much interest to his speeches in this country. He asserted that the object of the concordat was to make the civil structure of society subordinate to ecclesiastical supremacy; to make religion itself a tool for the unlimited ambition of the Pope towards universal dominion. It enacted, he said, that the canonical institutions of the Roman Church should be the supreme law of the land, indiscriminately superior to all civil law, and that the civil government should have neither control nor inspection over the mutual relations between Church and State; and the emoluments of the bishops and prelates of every description were made to depend upon the mere pleasure of the Pope, who thus became their sovereign master—the bishops being vested with arbitrary jurisdiction over the priesthood. The clergy were organized instruments of Papal ambition. They were placed without the pale of civil society, owning a realm of their own; their administration, their regulation, their revenues all withdrawn from the control and inspection of the government. They were placed above the laws of the country, exercising arbitrary control over public and private instruction, the whole celebration of the people, schools, sciences, the press, and even the book trade. All these means of power were held by the Pope, who moved them as the steam engine moves machinery. In a word, the concordat claimed supremacy over the state for the clergy, and by the clergy for the Pope. Such, and nothing else, was the concordat.

Kossuth further spoke of the concordat as a confederation of kingcraft and priestcraft against what they consider their common adversary, liberty. He remarked that the concordat was but a complement to the third article of the secret treaty of Verona, concluded in 1822, of which he said:

"It was a fact, and not mere speculation, that at the Congress of Verona, in 1822, a secret treaty was stipulated between Austria, France, Prussia and Russia. England was governed by Canning then, and, to her glory be it remembered, withdrew from the combat. The third article of that treaty was as follows:—'Convinced that the principles of religion contribute most powerfully to maintain nations in a state of passive obedience which they owe to their princes—the high contracting powers declare it is their intention to sustain in their respective dominions such measures as the clergy may adopt for strengthening their interests, intimately connected with those of the prince. The high contracting parties offer their common thanks to the Pope for all that he has already done for them, and solicit his continued co-operation with them for the subjugations.' Such was the third article of the secret treaty of Verona, concluded in 1822."—*Journal.*

APPOINTMENTS.

Providence permitting, Eld. E. Burnham will preach at Collinsville, Conn., Tuesday and Wednesday evenings, June 17 and 18; at Pleasant Valley, Thursday eve., June 19.

Elder Edwin Burnham will preach in the Free Chapel on the corner of Lowell and Causeway Streets, Boston, on Sunday June 1.

Providence permitting, I will preach in
Otis Center, Sunday, June 1.
Collinsville, Sunday, June 8.
Fairhaven, Ct., Sunday, June 15.
Plymouth Hollow, Friday eve., June 13.
S. G. MATHEWSON.

By divine permission, I will preach at
Portsmouth, N. H., Sunday, June 1.
Portland, Me., Sunday, June 8.
Casco, Me., Sunday, June 15.
J. COUCH.

Providence permitting, I will preach at New Bedford, Sunday, June 1.
M. GRANT.

Providence permitting, I will preach at Chester Factories, Mass., Monday eve., June 2.
Springfield, Mass., Tuesday eve., June 3.
Providence, (where Bro. H. W. Pray may appoint) Thursday eve., June 5.
New Bedford, Mass., Sunday, June 8th, and Sunday June 15. M. BATCHELOR.

The Lord will, Brn. Boutell and Hemmenway will be in Lincolnville, June 10th and 11th, to preach the Word as a door may be opened. A. ROSS.

The Lord willing, Bro. Boutell and Bro. Hemmenway will hold a conference in Prospect, Me., commencing June 13th, and continue over the Sabbath. A. ROSS.

If Brn. in other places would like to have a conference to strengthen the weak things which remain that are ready to die, please send a line to my address, Skowhegan, Me., so that due notice may be given in the *Crisis*.
A. ROSS.

Providence permitting, I will preach at Richmond, (Read Meeting-house) June 1.
West Falmouth, June 8.
J. PARTRIDGE.

Providence permitting, I will meet with the Brn. in the following places;
Nashua, N. H. Sunday June 8.
Danbury, N. H., June 15.
Auburn, N. H., June 22, where Bro. Robie may appoint.
Northwood Narrows, N. H., June 29 where Bro. Watson may appoint.
B. P. MANNING.

Providence permitting, I will preach in Portsmouth, N. H. the last Sabbath in May.
I. BOUTELL.

Providence permitting, I will preach at Fairhaven, Sunday May 18.
J. HEMMENWAY.

Conference at Orrington, Maine.

The Lord willing, there will be a conference in the Advent Chapel, at Orrington, Me., to commence Friday, June 20, and continue over the Sabbath.

Bro. I. Boutell will be in attendance. Preaching brethren are invited to attend.

For the brethren,
A. ROSS.

Bro. John C. Day's P. O. address is Oswego, N. Y.

Bro. Robert Allen's P. O. address is Vernon, Vt.

Bro. Orin P. Allen's P. O. address is Vernon, Vt.

Bro. W. Sheldon's P. O. address is Hastings, Minnesota Territory.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Bro. Brauer's Hymn Book, called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts., per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

Works of John Cumming of London:
Benedictions of the Blessed Life, 75 cts.
The Church before the Flood, 75 cts.
Lectures on the Apocalypse, 1 series, 75 cts.
" " " 2 series, 75 cts.
Signs of the Times, 75 cts.
The End, 75 cts.
Lectures on Romanism, $1.
The Tent and the Altar, 75 cts.

Voice of the Church, by D. T. Taylor. Price $1 single, $9 per dozen. Postage 17 cents.

Seven Seals, 3 cts.

Dr. Decker's pamphlet on the 2300 Days Price, singly 10 cts; per dozen, 50 cts.

A Treatise on the 24th and 25th chapters of Matthew, by I. C. Wellcome. Price 33 cts. postage 6 cts.

Pauline Theology,	15 cts. single,	$10 per 100
The Old Paths,	18 " "	12 " "
State of the Dead, by Milton,	5 " "	3 " "
Intermediate State, by Grew,	5 " "	3 " "
Future Punishment, by Grew,	2 " "	1 " "
Scripture Tract,	3 " "	1,50 "
The Church not in Darkness,	5 " "	3 " "
The Three Worlds,	5 " "	3 " "
The Last Days,	5 " "	3 " "
Voice of Warning,	5 " "	3 " "
New Heavens and Earth,	5 " "	3 " "
Outline of the Coast of Man,	3 " "	1,50 "

BUSINESS ITEMS.

The money credited to C. H. Pike in the last *Crisis* should have been credited to Averill Shaw.

C. W. Perkins—The dollar you sent for Thomas P. Perkins was received and credited to him on our books, but was overlooked in publishing the receipts.

S. C. Lord—You have paid to No. 52.

Bro. Horace Thayer's P. O. address is Comstock, Kalamayo Co., Mich.

J. A. Stillman—All right.

Bro. C. Goodrich's P. O. address is, Westfield, Mass.

Bro. Jonas Merriam P. O. address is Concord, N. H.

Bro. S. W. Bishop's P. O. address is Northfields Mass.

Cash Receipts.

Otis Reed, Ann Hazen, S P Adams, A M Humphreville, A Little, A Stacy, L H Hill, A Fox, Orville Jones, B P Hildreth, P Dickenson, A Sister, Geo M Garritt, E Hodgson, H Babcock, S Dow, Isaac Wight, Ruth Wight, J Gregory, A S Sheldon, Levi Hooper, Robert Andrews, T B Davis, J A Smith, W Watson, Sarah B Curtis, S C Lord, S Woodruff, A Dolloff, R Woodward, Charlotte McNeil, Col D Smith, Olive Carpenter, Alfred Smith, Wm Whitefield, R Slayton, Wm Jackson, H H Hemmenway, R Pendleton, C H Smith, G F Fowler, John Carncross, L Smith, H H Whitney, A Finch, G Morgan, E Leoyd, S Mason, James Fitch, Polley Colby, C W Allen, David Wilson, Laura Dudley, Wm Mix, Mary Olmsted, J L Bassett, J C Munson, L Tuttle, N Buckingham, Chloe Francis, R Plummer, H Goodell, S P Goodsell $1 each.

J Wells, M M Lewis, Mary Norton, Sarah E Leavenworth, J Brooks, each $2.

D Kitsman, $5, S Currier $8,80, Ezra S Walker $3.

N D Wight, J Canterbury, Mrs Campbell, D C Hart, L H Waldron, R Thomson, R Robbins, T Anderson, W S Canfield, W E Carpenter, C Dean 50 cents each.

N J Pribble, Isaac Chapman 25 cts each.

L Munson 31 cents; John Scott, 38 cents.

For Old Debt of Crisis—Bro. Wetherell, R Slayton, W C Peck, G Morgan, Laura Dudley, each $1. C H Colton, $2, M A Perkins, 50 cts; S H Waldron 18 cts; M G Wise 25 cts; Mrs M G Wise 30 cts; S P Goodell 25 cts.

Whole amount of the Debt,	$200,00
Amount paid in on the Old Debt,	128,92
Amount still due,	71,08

For the Poor—C H Colton $1.

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured many, many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis, Asthma, Whooping Cough and Consumptive habits. It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

These four Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass. and of Geo. T. Adams, 167 Hanover St., Boston, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis, but as Dr. Pierce's medicines ... an excellent remedy in many complaints, and as I have proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to publish his advertisement to the public.

For the Crisis.

All Hail!

BY L. M. COLLINS.

All hail, to our promised King!
The day is drawing near,
When our deliverer will come,
Look up! we need not fear.

Welcome, the King of glory
Back to this earth again;
Ye watchmen, tell the story
Of a Messiah's reign.

We anxiously have waited,
Expecting He would come;
That we might be translated,
And taken to our home.

Sad was our disappointment,
Yet we will not complain;
We have the blessed promise
That Jesus is to reign.

Soon we shall see our kindred,
Now sleeping in their graves;
They will wait the resurrection,
To sing their Savior's praise.

If we are truly faithful,
We'll join them in that land;
And with what joy we'll greet them—
A pure and holy band.

There we shall see the glory
Of Jesus Christ our Lord;
There we shall live forever,
According to His word.

Instead of disappointments,
A crown we shall receive;
And with our blest Redeemer
Forever we shall live.

Then we will not be doubting,
Since Christ for us did die;
We have the blessed promise
Of life eternally.

Bath, N. H. Jan. 31, 1856.

For the Crisis.

When will the Morning Dawn?

When will the morning dawn,
Oh! when the day-star rise,
When will my Lord appear,
Descending from the skies.

Thy weary bride is watching,
Here is no place of rest;
She cannot sleep, though weary,
Till with her Lord she's blest.

With fastings much and weeping.
With sighs and bitter groans;
Oppressed and grieved she prayeth,
Despairingly she moans.

Oh! hearest thou her pleadings,
And her oppression know?
Oh! wilt thou not come quickly—
Ere death-damps clothe her brow?

Long, long in this stern conflict,
She's fought with cruel foes,
Through long and weary days,
Until the evening's close.

But now a fearful darkness,
Round her is gathering fast,
The friends she loved and cherished,
From every side have passed.

She stands alone and waiteth,
Fierce persecution's near,
To thee her God, she crieth,
Oh! lend a listening ear!

Save, save her God of heaven!
In mercy, Jesus come!
Wake up the loved ones sleeping,
And take the oppressed ones home.

Moline, Ill. M. D.

For the Crisis.

Lines.

BY MARIA B. COWLES.

I am willing now to go with you
To the happy land you have in view;
This pleasant way I long have known,
But fearing much to travel on.

When first I thought I'd found the way—
It was a bright and happy day;
But while I walked I stopped to see
What all the world would think of me.

And whilst I listened to their lay,
I lost the true and faithful way;
But now I'll try to start anew
For Canaan's land is just in view.

Williamansett, Mar. 20.

Glad Tidings.

In compliance with a request from Bro. Hardy, we publish the following hymn:

We are going to Mount Zion, to the city of our God
We shall tread those heights which the angels have trod,
With the general assembly of the pure and the free,
We shall gaze on the King in his glorious majesty.
O Mount Zion! We long to see thee in the land of the blest.
We are going to Mount Zion, to the city of our God;
We shall tread those heights that the angels have trod.

Soon shall we with the ransomed, with the glorified band,
Who shall dwell in bright glory, on Canaan's border stand;
Far above where the billows of sorrow ever roll,
Where the storms of affliction never scathe the soul.
O the ransomed, crowned with glory in the land of the blest;
Soon shall we with the ransomed, with the glorified band,
Who shall dwell in bright glory, on Canaan's border stand.

Soon shall we be released, and our trials be done—
Soon we'll join the songs that by saints shall be sung;
Soon shall our ears be ravished by those holy strains,
That in harmony, roll over glory's bright plains.
O that music! we long to hear it in the land of the blest;
Soon shall we be released and our trials be done;
Soon we'll join the song that by saints shall be sung.

For the Crisis.

The Old and New Creation.

BY B. P. HILDRETH.

No. IV.

Every heir that is to receive the kingdom, loves the truth. Our Father prepares His children for salvation by afflictions, persecutions, and great conflicts with the wicked one, and his numerous progeny; till they are washed and made "white in the blood of the Lamb." All who come into His family in this way, come "by the door into the sheepfold." They "enter the straight gate," and walk in "the narrow way;" and though (like little children) they sometimes fall and get badly soiled; there is one always ready to wash not their feet only, but also their hands, their head, and even their hearts. He will seek out His sheep, and bring them all back "who have been driven out, (or wandered,) in the cloudy and dark day" of temptation, or persecution.

Thus it will be seen that His flock were chosen "through sanctification of the Spirit unto *obedience*, and sprinkling of the blood of Jesus Christ." "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot, who verily was fore-ordained *before* the foundation of the world; but was manifest in these last times for you: who by Him do believe in God, that raised Him up from the dead, and gave Him glory, that your faith and hope might be in God." 1 Pet. I: 18–21. Here is the fore-ordination of Christ: "Thou art my Son, this day have I begotten thee; and the promises—I have laid help on one that is mighty,—I will make Him my first-born, higher than the kings of the earth,—His seed shall endure forever, and His throne as the sun in heaven,"—and the whole prove beyond a doubt, that there is an eternal security for every one who trusts himself in His hands.

On one occasion He said, "gather up the fragments that remain, that nothing be lost." And this principle He will justly carry out; not one particle of good will be lost, nothing left to burn but dross, refuse chaff, that is altogether worthless. "There is a sin unto death." "Those whom thou gavest me, have I kept, and none of them is lost, *but* the son of perdition." "Jesus knew from the *beginning* who should betray Him," for He said,—"Have not I chosen you twelve and one of you *is a devil?*" Paul calls Elymas the sorcerer, "a child of the devil." There is a *character* chosen to salvation—the one that is in harmony with the terms of the gospel, which will be brought into the Kingdom of God being the fruit of the good seed sown; also a class of "beast worshippers," who will not comply with the terms of the gospel, and consequently be left to perish, being "the children of the wicked one." I wish to ask, who is wronged? It is not satan, for he desires to take away every good impression out of their hearts, that they may not see and believe. It is not his children, for they reject Christ and will not have Him to reign over them. They scorn Him and hate His words; hence they cannot be saved by Christ, for they will not use the means.

"Not many mighty or noble are called," because they are swelled up with pride; ignorance and foolishness are their attendants, and they are satisfactorily served. We know that God is under no *obligation* to redeem and save any transgressor of His law, but He has promised to give eternal life to all that believe and obey. Christians have power, for they are the Israel of God; and "*Israel*" prevails with God. "If ye shall ask anything in my name I will do it. Doubtless all of us have friends who are in an unconverted state; let us avail ourselves of the power given, that we may "prevail with God" in behalf of those whom we love in the flesh. As we have a blessed promise "if two of you *shall agree* on earth, as touching *anything* that ye shall ask, *it shall be done for them* of my Father which is in Heaven." Now let all who have any anxiety for their unconverted children, or friends, appoint a time when they will appear daily before the throne of grace for the special purpose of pleading with God, that "He would open their blind eyes, and turn them from darkness to light, and from the power of satan unto God;" and "who knows but God will be gracious unto us, that they may live." Let the hour appointed be the first hour of the day, at, or about six o'clock; (for we cannot be too soon) and let our united prayers ascend to Him whose ears are always open to the cries of His children, and remember that once it could be said "the kingdom of heaven suffereth violence, and the violent taketh it by force." All other things seem small when compared with the kingdom.

Who was it that rose "a great while before day and went out and departed into a solitary place, and there prayed?" And who "continued *all night* in prayer to God?" "The effectual fervent prayer of a righteous man availeth much." "The time is short;" and it becomes all the laborers on the temple of God, especially the wise master-builder, to see that their work is done "after the pattern" which is before them; for the great Master is coming, and He expects to find every shaft "polished after the similitude of a palace;" that He may set up His tabernacle, and "restore the kingdom to Israel."

"Thus Jesus stoop'd beneath the grave,
A lost and guilty world to save;
The second Adam from the dust
Restores the ruins of the first."

We have seen that the great Jehovah at first created a world of glory and beauty, and man upon it in His own likeness, both male and female; and at the end of six days pronounced all His works "very good." "And He rested the seventh day, and sanctified it as a Sabbath of rest.

We have seen that man was placed in the garden of God, with a full privilege to eat of the fruit of every tree but that of "the knowledge of good and evil;"—that being pure, he had power given him to obey the commands of his Maker, (though perhaps not predisposed either way, yet being innocent, we should suppose that he would be disposed rather to good than evil.)—that he was permitted to choose his own way, and act out his own will freely, without any internal restraint; that the artful duplicity of satan, in the form of a serpent, began to insinuate that they were not dealt with fairly, in being deprived of the fruit "of the trees of the garden;" and by contradicting outright the assertion of Jehovah, and affirming that they would "be as Gods," he succeeded in enticing them to disobey their lawful Sovereign, and then unlawfully seizing the right of Jehovah, became "the prince of this world;" of which he has had illegal possession ever since. They were then placed at the bar of judgment, as state criminals who had forfeited their *all*, to answer for themselves, and hear their sentence. They are afraid; and well they may be, for they have no reason to expect anything but a sentence of destruction, and the execution of it at once. They shew no abhorrence of themselves, nor of the crime they have committed; no meltings of penitence, nor sorrow that they have wronged and offended the best of Beings. They only accuse each other, and hear their sentence, which is accompanied with an unqualified promise, which creates hope. But they are both doomed to sorrow, to the great multiplication of their race, and death at last; are driven out from the garden "to till the ground."

We have seen that the gracious promise then given, alone sustained the church (as a *recorded revelation*) of future salvation, till the call of Abraham; that the sacrifice of his son testified his faith in the sacrifice of Christ, and insured the promise, that in his seed (Christ,) "all the nations should be blessed." We have seen that the (nominal) branches of the good olive-tree, have been "broken off;" and a way opened for the Gentile race to come in by faith, to embrace and trust in the Son of God; that His original design will not ultimately be frustrated by the success and malice of satan, nor by the fall of man. "Though confusion, and every evil work" has entered the world, and poor mortal man has been a great sufferer from that fall.

There is some uncertainty how long Adam and Eve remained innocent; but probably they fell on the eighth day after the beginning of the creation; and even in the early part of it; for their Judge came in "the cool (or evening) of the *day;*" and as every day is dated, till this, it is likely that this was the first *day* of the second week. We have seen that Abraham was made "heir of the world," "through the righteousness of faith." And when the time was fulfilled, the promised seed came, to "bruise the serpent's heel;" (for He said, "*now* shall the *prince* of this world be cast out." John 12: 31.) by being offered a sacrifice of atonement for a world of sinners; the first types of which, were "slain beasts," (offered by Adam without doubt soon after he received his sentence from the Lord,) with whose "skins" he was clothed;" Gen. 3: 21; (and likewise by Abel, Gen. 4: 14.)

We have seen that Messiah was existent, and in glory with the Father, "*before* the world was." John 17: 5. That He was "the Word of God,"—by miracle "made flesh," born of a woman,—"the seed of the woman," and that by Him God "created the world." Heb. 1: 1. The Father loved Him "*before* the foundation of the world." John 17: 24.—We have seen that God "formed the earth to be inhabited." Isa. 45: 18,—that had our first parents stood firm in their purity, a holy *race* would have descended from them that would in six thousand years have filled the earth; and had obedience been persevered in to the end of probation, it is probable the same union between the Messiah and His people would have been consummated, that will now take place when "the Bride" shall have "made herself ready;" for He "verily was fore-ordained *before* the foundation of the world." 1 Pet. 1: 20.—But man fell; the imposture of "the wicked one," succeeded to subvert the mind of Eve to dishonor her Maker; who in pronouncing her sentence, "I will greatly multiply thy sorrow, and thy conception," made her the mother of all "the seed of the serpent," and of all "the seed of the blessed Lord." Through her seed a Savior is promised.

"Lo, I come to do thy will, O God." He taketh away the first, (the types,) that He may establish the second; (the great Sin-offering,) "by which will we are sanctified through the offering of the body of Jesus Christ once for all." This man, after He had offered one sacrifice for sins forever, sat down on the right hand of God. For by one offering He hath perfected forever, them that are sanctified."

Thus far the stipulations of that covenant *from* the foundation of the world, the sacrificial part of which was fully met, and cancelled at the great Passover Sacrifice on the cross. He came to suffer and to unfold to us "things which had been kept secret *from* the foundation of the world." Matt. 13: 35.

By taking away the typical offerings, He established His own, that *can*, blessed be God, "take away sin;" which "slain beasts" could not do, only as types of Him. This He did "in the midst of the week"—the seventieth week "from the going forth of the commandment" (to Nehemiah in the twentieth year of Artaxerxes,) "to restore and build Jerusalem." He then caused "the sacrifice and oblation to cease," by laying Himself on the great altar of God; that He might suffer on it, and pour out *from it* His vital blood, a "libation" to God, to retrieve the honor of His Father's broken *law*, and hold it inviolate; by which God could "be just, and the justifier" of all penitent believers in Him." Dan. 9: 24–27.

To be Continued.

For the Crisis.

Letter from Sr. E. McFall.

BRO. MERRIAM:—The *Crisis* came tonight with its usual store of good things for the longing hearts of the waiting pilgrims, and to me, I can truly say, it has been a welcome messenger. With joy I greet it in its weekly visits, for I feel that it is indeed, "meat in due season." While I sat this evening perusing its precious contents, a feeling, I had oftentimes had to write a few lines for its columns, was again awakened; and I have now sought the quiet of my room for that purpose. I praise God that it entered the heart of our beloved Bro. Merriam, to devote himself to the glorious calling of his Lord and Master—the feeding of the flock. May He strengthen you for the faithful discharge of your arduous task, and give to you the wisdom, boldness and grace you need, abundantly blessing you in all your labors. Soon Bro. M., you will receive with all the faithful of the flock, a *rich reward* for your labors, self-denial, and perseverance in proclaiming the glorious truths of the gospel to a sin blighted world; and in making glad the weary saints as they near their promised rest. O how cheering to the lonely pilgrim is the thought, we are almost home! Soon, we shall rest in the Kingdom of our Lord, "where the wicked cease from troubling, and the weary are at rest." Who that looks forward to the "glorious appearing of our Lord and Savior Jesus Christ," with the hope of deliverance, but feels to cry, "Come, Lord Jesus, and come quickly." I bless God that I can say to-night, I *love the appearing* of our Lord, although I am sometimes cast down and fearful, that I may come short of the glory of God, yet I would praise His holy name. I feel I can trust all I hold dear with Him, and trusting in Him, I believe I may go on, and in all boldness declare the truths of God.

I am alone here, as it were, in the faith, for it is but seldom I am permitted to see the face of an Advent Brother or Sister, and yet I am not alone for GOD is with me; and if "He be for me, who can be against me?" I seldom hear an Advent sermon, as we have no meetings of the kind in this place, and I can assure you the *Crisis* is very precious to me—next to my Bible, I prize its teachings. I hope the Lord will abundantly bless you for your toil for the "little flock," as He doubtless will. I am trying to let my light shine, and to do all I can for the promotion of God's truth among my young associates; but I find that my strength is weakness, except as His Spirit attends the truth as it is spoken. I have cause to bless God that all my efforts for His honor have not been in vain, and I feel encouraged in the good work. His grace assisting me, I hope I may hold out faithful to the end.

O my dear Brethren and Sisters, let us be faithful a little longer. Having put on the armor of God, let us fight manfully the "fight of faith," and "run with patience the race that is set before us." To those who have been long looking for the fulfillment of the promises, and are almost discouraged and ready to give up, I would say, "Be ye steadfast, unmoveable, always abounding in the work of the Lord" I would point you to Jesus, He hath a balm of consolation for all who will believe on Him. He hath promised, "My grace is sufficient for thee." O let us not be "weary in well doing," but trust in God; be faithful, and fear not; for it is our *Father's good pleasure to give us the kingdom.* To those who have, like myself, but just begun to walk in wisdom's way, and the service of God, I would say, be "steadfast in the Lord," and "follow Him through evil and through good report." "Time is short," but improve it while you may in His service, but above all, do not look back. If you have commenced the Christian course, depart not from your first love, but be faithful now in trying to win souls to Christ. Live not for the applause of the world, but the honor of God, and in His own good time He will mete out to you the "recompense of reward." God be with you and aid you by His Spirit.

Possibly, some one under whose eye these lines may fall, is still out of the "ark of safety;" if such should be the case, I cannot close without a word to you. O, can you not see your danger in thus putting off the day of grace? O let me *warn you now, to prepare to meet your God.* It is the *eleventh hour*, and should you now refuse to fall in with the offers of mercy, where, O where will you be found on that great reckoning day? "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." In one of these, O sinner, you must share, and let me entreat you, *now to choose the latter.* "Come to Jesus" *now*, and you *may* live; but a little longer, and it may be *too late.* Come then, *now*, ere the door of mercy be forever closed against you. A little while, and the "Judge of all the earth" will appear; and I charge you now as we must shortly appear before the judgment seat of Christ, to become reconciled to God! Time is short! Prepare to meet thy God.

"The Lord Jesus Christ be with thy spirit, and grace be with you all.

Yours, looking for redemption at the end of the days. ELIZABETH MCFALL.

East Windsor, Ct., April 29, '56.

For the Crisis.

Letter from Bro. A. P. Hyde.

BRO. MERRIAM:—I write a few lines for the saints scattered abroad—to the way-worn pilgrims. Cheer up, cheer up, for the day is at hand; although peace has been declared in the East, let not that shake your faith, for we we have something also to which we can look. Let us turn for a few moments to the old chart, and see if there are any land-marks on the coast. We run down 1260 miles, and come to a land mark which says we have past the coast of tribulation; and another beacon heaves in view which says we are near port, and still another has been past; but, says one—"stop, not so fast, how do you know all this?" How do I know? Because I have seen them. The Captain says—"when ye see these things, then *know*—not guess—it is near;" that is, know that we are almost into port. Besides this, the Captain tells us to "lift up our heads and rejoice," not keep silent, and skulk under the weather rail, or the long boat, to hide away from the storm, or the wind; but to stand at our post, and be ready to do our duty; and I hope the next order will be to cast anchor in the haven of eternal rest.

As we have seen these things, we can put confidence in the Captain for he never told a falsehood or deceived any one, therefore fore we can trust Him; then pray on, sing on a little while longer, till the port is gained, and we are at home at our Father's House. There is our elder Brother. He, who offered up his life to save us. Shall we not love Him and praise Him forever?

One week ago to-day, (fast day) our beloved Bro. L. L. Howard, preached for us, and the Lord was with him; I had a feast indeed; and I do thank the good Lord that there are some of his servants who will stop at Biddeford and give us, poor and needy children, a crum from the Master's table. God bless Bro. Howard and his family.

Now, Brethren, be of good cheer, let not the adversary take your crown, for we are in his dominions—or at least in those he has usurped, but I trust he will have to give them up soon. I do not wish to be found with his mark on my forehead, nor in my hand. Let us try and be ready to go into the marriage supper of the Lamb. O I hope I shall not fall out by the way before the good ship goes into port, for I do desire to be there and partake of the dainties of the well-filled board.

Now, Brethren, let us watch a little longer, until the morning dawns.

From a pilgrim and stranger looking for a better country. ARIEL P. HYDE.

Biddeford, Me., April 25, 1856.

Longing after Immortality.

The fact that the most of men have a disinclination to fall back into the non-being whence they came, and an anxiety to live forever, is considered, in many quarters, proof positive that the Creator has determined they shall exist on like himself, through the cycles of eternity. The following is the shape in which this argument lately met our eye: "The longing after immortality which is born with us, would seem to be the prophecy and assurance of our deathlessness, the foreshadowing of the soul's prolonged and indefinite continuance, the revelation of its triumph over the change which wears the semblance of destruction." And thus philosophers and poets have triumphantly asked—if man is not the heir of everlasting existence—

'Whence this pleasing hope, this fond desire,
This longing after immortlity."

Whatever value such reasoning may possess, as regards eloquence and poetry, it is, we apprehend, strikingly deficient as an argument when put to the test of sound logic and common sense. It is founded on the assumption that all men *are* what they wish to be, or that they will ultimately obtain what they desire to possess—an assumption so obviously false that a moment's reflection must discover its absurdity. As a general rule, young men desire to arrive at a good old age, yet how many of them are laid prostrate in the dust, ere they reach the meridian of life!

Moreover, the object of this general desireis not immortality simply, or endlessness of being, conjoined with happiness. So that the argument, therefore, if sound, would not only prove all men, independent of their character, to be immortal, it would also demonstrate them to be equally the heirs of perpetual bliss—a conclusion, we presume, which few who employ the argument in question, are prepared to accept.

Still the inquiry presents itself—'Why has God implanted in man this strong desire for everlasting being?' 'Whence this natural aversion from non-existence?' At unaided reason we might long ask the question in vain; the Bible alone can return a satisfactory reply. That oracle discloses to us the glorious fact, that the beneficent Creator has placed before men the transcendent prize of immortal being, associated with 'glory, honor, and peace,' and suspended its final reception on the possession of faith in Christ, and a life of obedience to His will in this stage of existence. It seems wise, then, to declare our Heavenly Father has kindled 'this longing after immortality' within us, to excite us to such a course of conduct as shall secure that inestimable blessing, which he so kindly desires to bestow. Here we find the blessed Lord commanding the Jews to 'labor, not for the meat that perisheth, but for that which endures unto everlasting life;' hence also we read, in Romans 2: 7, of those who 'by patient continuance in well-doing, sought for glory, and honor, and immortality,' therefore is to be regarded as no proof that we shall live forever; it is, however, another evidence of the goodness of God,—of his intense desire that we should become the heirs of eternal being.

'If ye live after the flesh, ye shall die; but if through the Spirit, ye do mortify the deeds of the body, ye shall live.'—*Expositor of Life and Immortality.*

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER STREET, BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, JUNE 4, 1856. VOLUME III. NUMBER 41.

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE

Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.

HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION,

TO BE PAID IN ADVANCE.

For a single copy 6 months, - - - -	$1,00
For a single copy 3 months, - - - - - -	50
Five copies to one address for 6 months, -	4,50
Ten copies to one address for 6 months, -	8,00
Twenty copies to one address for 6 months,	15,00
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A Choice Selection.

Pontius Pilate in Vienna.

[In compliance with a special request, we publish the following interesting article from the Advent Herald.—ED.]

Translated and abridged from the Courier Des Etates Unis.

Vienne, in Dauphiny, a province of France, the ancient capital of transalpine Gaul, under the Romans, is situated on the river Rhone. There, on the left bank of that beautiful stream, is seen a tomb of an ancient architecture, which, according to tradition, is the tomb of Pontius Pilate—under whose government Jesus Christ suffered. It was in Vienne also that the wandering Jew revealed himselt in 1777—a most remarkable occurrence, the spot that contained the ashes of the Judge of the Righteous was trodden upon by a descendant of his accuser.

The following chronicle was extracted from an old Latin manuscript found in a monastery near Vienna.

It was under the reign of Caligula, when C. Marcius was prætor at Vienna, that an old man bent with age, yet tall in stature, was seen to descend from his litter and enter a house of humble appearance, near the temple of Mars. Over the door of this house was written in red letters, the name of F. Albinus. He was an old acquaintance of Pilate's. After mutual salutations, Albinus observed to him, that many years had elapsed since their separation. "Yes," replied Pilate, "many years—years of misfortnne and affliction. Accursed be the day on which I succeeded Valerius Gratus in the government of Judea! My name is ominous; it has been fatal to whomsoever has borne it. One of my ancestors imprinted an indellible mark of infamy on the fair front of imperial Rome, when the Romans passed under the *Caudiæ Furculæ* in the Samnite war. Another perished by the hands of the Parthians in the war against Arminius. And I—miserable me!"—

"You miserable?" asked Albinus; "what have you done to entail misery on you? True, the injustice of Caligula has exiled you to Vienne, but for what crime? I have examined your affair at the Tabularium. You are denounced by Vitellus, prefect of Syria, your enemy, for having chastened the rebellious Hebrews, who had slain the most noble of the Samaritans, and who afterwards withdrew themselves on Mount Gerizim. You are also accused of acting thus out of hatred against the Jews."

"No," replied Pilate. "No! by all the gods, Albinus, it is not the injustice of Cæsar that afflicts me."

"What then is the cause of your affliction?" continued Albinus. "Long have I known you—sensible, just, humane. I see it—you are the victim of Vitellus."

"Say not so, Albinus—say not that I am the victim of Vitellus—no; I am the the victim of a higher power! The Romans regard me as an object of Cæsar's disgrace, the Jews as the severe Proconsol; the Christians, as the executioner of their God!"

"Of their God, did you say, Pilate? Adore a God born in a manger, and put to death on the cross!"

"Beware, Albinus, beware!" continued Pilate. "If the Christ had been born under the purple he would not have been adored. Listen. To your friendship I will submit the events of my life; you will afterwards judge whether I am worthy of your hospitality.

"On my arrival at Jerusalem, I took possession of the Pretorium, and ordered a splendid feast to be prepared, to which I invited the Tetrarch of Judea, with the high priests and officers. At the appointed hour, no guest appeared. This was an insult offered to my dignity. A few days afterwards, the Tetrarch deigned to pay me a visit. His deportment was grave and deceitful. He pretended that his religion forbade him and his attendants to sit down at the table of the gentiles, and to offer up libations with them. I thought it expedient to accept his excuse; but from that moment I was convinced that the conquered had declared themselves the enemies of the conquerors.

At that time, Jerusalem was, of all conquered cities, the most difficult to govern. So turbulent were the people, that I lived in momentary dread of an insurrection. To repress it, I had but a single centurion, and a handful of soldiers. I requested a reinforcement from the Prefect of Syria, who informed me that he had scarcely troops sufficient to defend his own province. Insatiate thirst of empire;—to extends our conquest beyond the means of defending them!

Among the various rumors which came to my ears, there was one that attracted my attention. A young man, it was said, had appeared in Galilee, preaching with a noble unction, a new law in the name of the God that had sent him. At first I was apprehensive that his design was to stir up the people against the Romans; but soon were my fears dispelled. Jesus of Nazareth spoke rather as a friend of the Romans than of the Jews.

One day, in passing by the place of Siloe, where there was a great concourse of people, I observed in the midst of the group a young man leaning against a tree who was calmly addressing the multitude. I was told it was Jesus. This I could easily have suspected, so great was the difference between him and those who were listening to him. He appeared to be about thirty years of age. His gold colored hair and beard gave to his appearance a celestial aspect. Never have I seen a sweeter or a more serene countenance. What a contrast between him and his hearers, with their black beard and tawny complexions. Unwilling to interrupt him by my presence, I continued my walk, but signified it to my Secretary to join the group and listen.

My Secretary's name was Manlius. He was the grandson of the chief of the conspirators, who encamped in Etrusia, waiting for Catalina. Manlius was an ancient inhabitant of Judea, and well acquainted with the Hebrew language. He was devoted to me, and was worthy of my confidence.

On returning to the Pretorium, I found Manlius, who related to me the words that Jesus had pronounced at Siloe. Never have I heard in the Portico, or read in the works of the philosophers, anything that can be compared to the maxims of Jesus. One of the rebellious Jews, so numerous in Jerusalem, having asked him if it was lawful to give tribute to Cæsar or not, Jesus replied: "Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

It was on account of the wisdom of his sayings that I granted so much liberty to the Nazarine; for it was in my power to have him arrested and exiled to Pontus: but this would have been contrary to that justice which has always characterized the Roman. This man was neither seditious nor rebellious. I extended to him my protection, unknown, perhaps, to himself. He was at liberty to act, to speak, to assemble and address the people, to choose disciples, unrestrained by any pretorian mandate.

Should it ever happen—may the gods avert the omen!—should it ever happen, I say, that the religion of our forefathers be supplanted by the religion of Jesus, it will be to the noble toleration that Rome shall owe her premature obsequies—whilst I, miserable wretch, I, shall have been the instrument of what the Christians call Providence, and we destiny.

But this unlimited freedom granted to Jesus, revolted the Jews—not the poor, but the rich and powerful. It is true, Jesus was severe on the latter, and this was a political reason, in my opinion, not to control the liberty of the Nazarene. "Scribes and Pharisees!"—Would he say to them, "Ye are a race of vipers! you resemble painted sepulchres." At other times he would sneer at the proud alms of the Publican, telling him that the mite of the widow was more precious in the sight of God.

New complaints were daily made at the Pretorium against the insolence of Jesus. I was even informed that some misfortune would befall him—that it would not be the first time that Jerusalem had stoned them that called themselves prophets—and that, if the Pretorium refused justice, an appeal would be made to Cæsar.

This I had prevented, by informing Cæsar of all that had happened. My conduct was approved of by the Senate, and I was promised a reinforcement of troops after the termination of the Parthian war.

Being too weak to suppress a sedition, I resolved upon adopting a measure that promised to re-establish the tranquillity of the city, without subjecting the Pretorium to humiliating concessions. I wrote to Jesus, requesting an interview with him, at the Pretorium, He came.

O, Albinus! now that my blood runs cold in my veins, and that my body is bent down under the load of years, it is not surprising that Pilate should sometimes tremble; but then I was young—in my veins flowed the Spanish mixed with the Roman blood, as incapable of fear as it was of puerile emotions.

When the Nazarene made his appearance, I was walking in my basilisk, and my feet seemed fastened with an iron hand, to the marble pavement. He was calm, the Nazarene—calm as innocence. When he came up to me, he stopped, and by a single gesture, seemed to say to me: here I am.

For some time, I contemplated with admiration and with awe, this extraordinary type of man—a type unknown to our numerous sculptors, who have given form and figure to all the gods and to all the heroes.

"Jesus," said I to him at last, and my tongue faltered—"Jesus of Nazareth, I have granted you, for the last three years, ample freedom of speech—nor do I regret it. Your words are those of a sage. I know not whether you have read Socrates and Plato; but this I know, that there is in your discourses, a majestic simplicity that elevates you far above those great philosophers. The Emperor is informed of it—and I, his humble representative in this country, am glad of having allowed you that liberty of which you are so worthy. However, I must not conceal from you that your discourses have raised up against you powerful and inveterate enemies. Neither is this surprising. Socrates had his enemies, and he fell a victim to their hatred. Yours are doubly incensed; against you, on account of your sayings; against me, on account of the liberty extended towards you. They even accused me indirectly of being leagued with you for the purpose of depriving the Hebrews of the little civil power which Rome has left to them. My request—I do not say my orders—is, that you be more circumspect for the future, and more tender in rousing the pride of your enemies, lest they raise up against you the stupid populace, and compel me to employ the instruments of justice."

The Nazarene calmly replied:

"Prince of the earth, your words proceeded not from true wisdom. Say to the torrent stop in the midst of the mountain because it will uproot the trees of the valley; the torrent will answer you, that it obeys the laws of the Creator. God alone knows whither flow the waters of the torrent. Verily, I say unto you; before the rose of Sharon blossoms, the blood of the just will be spilt."

"Your blood shall not be spilt," replied I, with emotion. "You are more precious in my estimation, on account of your wisdom, than all these turbulent and proud Pharisees, who abuse the freedom granted them by the Romans, conspire against Cæsar, and construe our bounty into fear. Insolent wretches! They are not aware that the wolf of the Tiber sometimes clothes himself with the skin of the sheep. I will protect you against them. My Pretorium is open to you as a place of refuge—it is a sacred asylum."

Jesus carelessly shook his head, and said, with a graceful and divine smile:

"When the day shall have come, there will be no asylum for the Son of man, neither on earth nor under the earth. The asylum of the Just is there, (pointing to the heavens.) That which is written in the books of the prophets must be accomplished."

"Young man," answered I, mildly, "you oblige me to convert my request into an order. The safety of the province which has been confided to my care, requires it. You must observe more moderation in your discourses. Do not infringe my orders; you know them. May happiness attend you. Farewell.

"Prince of earth," replied Jesus, "I come not to bring war into the world, but peace, love and charity. I was born the same day on which Cæsar Augustus gave peace to the Roman world. Persecution proceeded not from me. I expect it from others, and will meet it with obedience to the will of my Father, who has shown me the way. Restrain, therefore, your worldly prudence. It is not in your power to arrest the victim at the foot of the tabernacle of expiation."

So saying, he disappeared like a bright shadow behind the curtains of the basilisk.

Herod the Tetrarch, who then reigned in Judea, and who died devoured by vermin, was a weak and wicked man, chosen by the chiefs of the law to be the instrument of their hatred. To him the enemies of Jesus addressed themselves, to wreak their vengeance on the Nazarene.

Had Herod consulted his own inclination, he would have ordered Jesus immediately to be put to death; but though proud of his regal dignity, yet he was afraid of committing an act that might diminish his influence with Cæsar.

Herod called on me one day at the Pretorium, and on rising to take leave, after some insignificant conversation, he asked me what was my opinion concerning the Nazarene.

I replied, that Jesus appeared to me to be one of those grave philosophers great nations sometimes produce; that his doctrine was by no means dangerous; and the intention of Rome was to leave him that freedom of speech which was justified by his actions. Herod smiled maliciously, and saluting me with ironical respect, he departed.

The great feast of the Jews was approaching; and their intention was to avail themselves of the popular exaltation which always manifests itself at the solemnities of a passover. The city was overflowing with a tumultuous populace, clamoring for the death of the Nazarene. My emissaries informed me that the treasure of the Temple had been employed in bribing the people. The danger was pressing. A Roman centurion had been insulted.

I wrote the Prefect of Syria, requesting a hundred foot soldiers, and the same number of cavalry. He declined. I saw myself alone with a handful of veterans in the midst of a rebellious city—too weak to suppress disorder, and having no other choice left than to tolerate it.

They had seized upon Jesus; and the seditious rabble, although they knew they had nothing to fear from the Pretorium, believing, on the faith of their leaders, that I winked at their sedition, continued vociferating:—"Crucify him! crucify him!"

Three powerful parties at that time had combined together against Jesus. First, the Herodians and Sadducees, whose seditious conduct seemed to have proceeded from a double motive; they hated the Nazarene, and were impatient of the Roman yoke. They could never forgive me for having entered their holy city with banners that bore the image of the Roman Emperor; and although, in this instance, I had committed a fatal error, yet the sacrilege did not appear less heinous in their eyes. Another grievance also rankled in their bosoms. I had proposed to employ a part of the treasure of the Temple in erecting edifices of public utility. My proposal was scowled at. The Pharisees were the avowed enemies of Jesus. They cared not for the Government; but they bore with bitterness the severe reprimands which the Nazarene had for three years been continually throwing out against them wherever he went. Too weak and pusillanimous to act by themselves, they had eagerly embraced the quarrel of the Herodians and Sadducees. Besides these three parties, I had to contend against the reckless and profligate populace, always ready to join in a sedition, and to profit by the disorder and confusion that result therefrom.

Jesus was dragged before the Council of the Priests and condemned to death. It was then the High Priest, Caiaphas, performed a derisory act of submission. He sent his prisoner to me to pronounce his condemnation and secure his execution. I answered him that, as Jesus was a Galilean, the affair came in Herod's jurisdiction, and ordered Jesus to be sent thither. The wily Tetrarch professed humility, and protesting his deference to the lieutenant of Cæsar, he committed the fate of the man to my hands.

Soon my place assumed the aspect of a besieged citadel; every moment increased the number of the seditious. Jerusalem was inundated with crowds from the mountains of Nazareth. All Judea appeared to be pouring into the devoted city.

I had taken to wife a girl from among the Gauls, who pretended to see into futurity. Weeping, and throwing herself at my feet, "Beware," said she to me, "beware and not touch that man, for he is holy. Last night I saw him in a vision—he was walking on the water—he was flying on the wings of the wind. He spoke to the tempests, to the palm-trees, to the flashes of the lake—all were obedient to him. Behold! the torrent of Mount Credon flows with blood—the statues of Cæsar are solid with the filth of the gemoniæ—the columns of the Pretrium have given way, and the sun is veiled in mourning like a vestal in the tomb! O Pilate! evil awaits thee. If thou wilt not listen to the the words of thy wife, dread the curse of a Roman Senate—dread the frowns of Cæsar!"

By this time my marble stairs groaned under the weight of the multitude. The Nazarene was brought back to me. I proceeded to the Hall of Justice, followed by my guards, and asked the people in a severe tone, what they demanded?

"The death of the Nazarene," was their reply.

"For what crime?"

"He has blasphemed; he has prophesied the ruin of the temple, he calls himself the Son of God—the Messiah—the King of the Jews."

"Roman justice," said I, "punisheth not such offences with death."

"Crucify him, crucify him!" shouted forth the relentless rabble.

The vociferations of the infuriate multitude shook the palace to its foundations. One man alone appeared calm in the midst of the tumult. He was like unto the Statue of Innocence placed in the temples of the Eumindes. It was the Nazarene.

After my fruitless attempts to protect him from the fury of his merciless persecutors, I had the baseness to adopt a measure which, at that moment, appeared to me to be the only one that could save his life. I ordered him to be scourged, then, calling for an ewer, I washed my hands in the presence of the clamorous multitude, thereby signifying to them my disapprobation of the deed.

But in vain. It was his life that these wretches thirsted after. Often, in our civil commotions, have I witnessed the furious animosity of the multitude, but nothing could ever be compared to what I beheld in the present instance. It might have been truly said, that, on this occasion, all the phantoms of the infernal regions had assembled together at Jerusalem. The crowd appeared not to walk; they were borne off and whirled as a vortex, rolling along like living waves, from the portals of the Pretorium, even unto Mount Zion, with howling, screams, shrieks and vociferation, such as were never heard either in the seditions of Panonia, or in the tumults of the Forum.

By degrees the bay darkened like a winter twilight, such as had been seen at the death of the great Julius Cæsar. It was likewise toward the ides of March I., the contemned governor of a rebellious province, leaning against a column of my basilisk, contemplating athwart the dreary gloom, this Theory of Tartarus dragging to execution the innocent Nazarene. All around me was a desert; Jerusalem had vomited forth her indwellers through the funeral gate that leads to the Gemoniæ. An air of desolation and sadness enveloped me. My guards had joined the cavalry, and the centurion, to play a shadow of power, was endeavoring to maintain order. I was left alone, and my breaking heart admonished me, that what was passing at that moment, appertained rather to the history of the gods than to that of man. Loud clamors were heard proceeding from Golgotha, which, borne on the winds, appeared to announce an agony such as never had been heard by mortal ear. Dark clouds lowered over the pinnacle of the temple, and large ruptures settled over the city and covered it as with a veil. So dreadful were the signs that were manifested, both in the heavens and on the earth, that Dionysius, the Areopagite, is reported to have exclaimed, "Either the Author of Nature is suffering, or the Universe is falling apart.

Toward the first hour of the night, I threw my mantle around me, and went down into the city toward the gate of Golgotha. The sacrifice had been consummated. The crowd was returning home, still agitated, it is true, but gloomy and taciturn, desperate. What they had witnessed, had struck them with terror and remorse. I also saw my little Roman Cohort pass by mournfully, the standard bearer having veiled his eagle in token of grief, and I overheard some of the soldiers murmuring strange words which I did not comprehend. Others were recounting prodigies almost similar to these which had so often smote the Romans with dismay by the will of the gods. Sometimes groups of men and women would halt; then, looking backwards toward Mount Calvary, would remain motionless, in the expectation of witnessing some new prodigy.

I returned to the Pretorium, sad and pensive. On ascending the stair, the steps of which were still stained with the blood of the Nazarine, I perceived an old man in a supplicant posture, and behind him, several women in tears. He threw himself at my feet and wept bitterly. It is painful to see an old man weep.

"Father," said I, to him, mildly, "who are you, and what is your request?"

"I am Joseph of Arimathea," replied he, "and I am come to beg of you upon my knees, the permission to bury Jesus of Nazareth."

"Your prayer is granted," said I to him; and, at the same time, ordered Manlius to take some soldiers with him, to superintend the interment, lest it might be profaned. A few days afterwards, the sepulchre was found empty. The disciples of Jesus published all over the country that Jesus had risen from the dead, as he had foretold.

A last duty remained for me to perform. It was to communicate to Cæsar the details of this deplorable event. I did it the same night that followed the fatal catastrophe, and had just finished the communication when the day began to dawn.

At that moment the sound of clarions

playing the air of Diana, struck my ear. Casting my eyes toward the Cesarean gate, I beheld a troop of soldiers, and heard at a distance, other trumpets sounding Cesar-March. It was the reinforcement that was promised me—two thousand chosen men, who, to hasten their arrival, had marched all night.

"It has then been decreed by the Fates," cried I, wringing my hands, "that the iniquty should be accomplished"—that, for the purpose of averting the deeds of yesterday, troops should arrive to-day! Cruel destiny, how thou sportest with the affairs of mortals! Alas! it was but too true, what the Nazarene exclaimed when writhing on the cross: *All is consummated.*

The World's Crisis.

BOSTON, JUNE 4, 1856.

Our Gratitude.

Our Brn. and Srs. will please accept the heartfelt thanks of their committee for the *material* aid, which they have forwarded so promptly in this time of *need.*

We *love* to be associated with the generous and the good. We thank the *Lord* that there is a sympathetic cord uniting us closer than all human creeds, or worldly policy in their greatest strength, can ever accomplish.

Ours, is the *family*, the *brotherly* love. May our hearts be knit in a firmer union, and with warmer affection, as we approach the home of the blest.

We can see manifested, in the self-sacrifice of our Brn. and Srs. to help us at this time, the same spirit that the kind mother exhibits towards her helpless child, when she deprives herself of comforts, to bestow them upon her loved one.

Brn. and Srs., may the peace of God *rule* in your hearts."

We will do the best we can, by the help of the Lord, to administer to *your* wants, in *spiritual* things. "Pray for us."

Baptism.

We have been requested to write an article on Baptism, for the benefit of those who are not satisfied in relation to this ordinance.

This is a subject of deep interest to the christian; especially, when fully understood. We are convinced that many are baptized without knowing the object, or signification of this institution. They see no meaning in baptism, and wonder why it is required; while to others it speaks volumes.

By the help of the Lord and his word, we will try to make our own views plain, and leave the reader to judge of their correctness.

I. Water Baptism is a christian *duty.*

Most admit this, but some deny; hence it is proper to call for proof.

Those who claim that water baptism is now obsolete, contend that it was nailed to the cross with Jewish ordinances wheh our Savior was crucified.

What shall we think, if we find that our Lord enjoined it *after* his resurrection from the dead, when he gave his *final* commission to his disciples?

Of course our conclusion must be, that He did *not* abrogate *baptism*, when he is said to be "*blotting out* the handwriting of ordinances that *was* against us, which was contrary to us, and took it out of the way, nailing it to the cross." Col. 2: 14.

In the above case, He *blotted out* that which was in the *handwriting* of ordinances. How can writing be *blotted out* before it is written. *Baptism* was not then written among the ordinances, for it was a *new* institution just introduced by John.

As we have before remarked, if we find our Lord enjoining baptism *this* side of the cross, all ground for controversy is removed. Please read Math. 28: 19. "Go ye therefore, and teach *all* nations, *baptizing* them in the *name* of the Father, and of the Son, and of the Holy Ghost."

This leaves no room for a doubt.

Here is His *final* commission *after* His resurrection, to the apostles, their successors, and *all* who should be called to preach His word from that time to "the *end* of the world."

If *this* is not the christian minister's commission, then I know not that we have any.

Some have claimed that the *only* baptism this side the cross, is that by the Holy Ghost; observe, we are to baptize in the *name* of the Holy Ghost, as well as of the Father and the Son.

This cannot be made to read, *with* the Father, and *with* the Son, and *with* the holy Ghost.

Again,—*subsequent* to the resurrection and *ascension* of our Savior, when Peter was reasoning with the Jews, showing them that they had crucified the true Messiah; they cry out, as recorded in Acts 2: 47,—"Men and brethren, what shall we *do?*" Mark Peter's answer,—"Then Peter said unto them, repent and be *baptized* every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the *gift* of the Holy Ghost." We would enquire, how far does this instruction extend? Peter answers,—"The *promise* is unto you, and to your children, and to all that are afar off, even as many as the Lord our God *shall call.*" This is plain teaching.

We now see clearly, that *baptism* was *not* nailed to the cross, but that it is to continue, so long as people are required to *repent.*

That there may be no doubt that Peter is speaking of *water* baptism, we will notice another example in Acts 10: 47–48, which was several years *after* the *resurrection* and *ascension* of Jesus. Says Peter—"Can any man forbid WATER, that these should not be *baptized*, which *have received* the Holy Ghost as well as we? And he *commanded* them to be *baptized* in the name of the Lord."

With *what* did he command them to be baptized? Ans., WATER.

We think it is *clearly* shown. that "*Water baptism is a christian* DUTY."

In our next, we will enquire, who are proper *subjects* of baptism.

New Publication.

The BOOK so long talked of, has gone to the printer, and those that can send one half of the money they pledged, will confer a great favor on the publisher at this time. You will not have to wait for your pay in the book over four weeks. All others that have not pledged for a certain number, can now send in their names and have the books forwarded from the *office* of the *Crisis*, and thus save expense, which is enough already to eat up the books at 50 cts. each. I give this book up to the cause, and my Brethren know it, hence I expect they will not see me suffer.

Direct to me at Chickopee Falls.

HIRAM MUNGER.

We wish to say a word in *favor* of Bro. Munger's autobiography. In this work he gives a history of the *interesting* events in his life, which have transpired at prayer and conference meetings, and at between one and two hundred camp meetings. We think this book will be read with deep interest, as well as profit, by ALL classes.

His life has been rich with scenes that are *worth relating.*

We hope the book will be widely circulated.—ED.

Notice to Preachers.

The brethren in Springfield that have obtained *Bro. Currier's Hall* for a place of worship, would inform *ministers* of the *word of life*, that they have appointed certain Brethren to look after, and care for the wants of the Church and ministry. Preachers who can, are invited to call and feed this little flock. Such will communicate with Bro. S. F. Otis, their Corresponding Secretary.

In behalf of the Brethren,

H. PRATT.

Springfield, Mass., May 26, '56.

For the Crisis.

Fools.

BY P. B. MORGAN.

"O fools, and slow of heart to believe all that the prophets have spoken." Such was the stirring and impressive reprimand of our Lord to His unbelieving disciples—disciples, who with their own eyes, had seen so much, that unbelief should never once have found place in their hearts; but whom, at this time, our Lord found in its dark and distressing mazes. A few years before, they had been made acquainted with Jesus; they had heard Him speak as never man spake; they had seen in him such a depth of humility, such kindness of heart, such self-denial, and such unfathomed, inexpressible love, as they had never before seen in man. And then again, the potency of His voice—the hushed tempest, the becalmed sea, the fleeing demons—yes, and even conquered death—all in humility, they acknowled. How could they, who witnessed such things, but believe that this was He of whom the prophets spake—the Redeemer.

He had taught them; the prophets had been expounded to them; signs had been given, and they had more than once felt their faith was established, and in their hearts said, surely this is the Messiah, the Christ of God. But now, things were changed—though God changeth not, and His word never faileth. They had seen Him in whom they had trusted, betrayed, forsaken, mocked, spit upon and condemned; they saw Him as He bore the crucifix through the city; they saw Him—yea, and they heard the sound of the hammers, too, as he was nailed to the cross with thieves. But here, may be, they even paused and felt that if He really was the Christ as they had thought, peradventure He might even now show forth His mighty power, and come down from the cross, and establish His kingdom.

But alas, their only remaining hope vanishes! Darkness surrounds Him. The damp of death encircles His brow; He groans—He dies. Disconsolate disciples! Disappointment after disappointment has come, and their faith has well nigh, or entirely failed them. One turns to his fishing-nets, another goes his way, and so generally is their faith abandoned, that even after His resurrection is testified to by some who had witnessed it, one of His disciples declares—"Except I shall see in His hands the print of the nails, and thrust my hand into His side, *I will not believe.*" But the three days have passed; and certain women, early at the sepulchre have seen angels, and have testified that He is risen from the dead. But these disciples going down to Emmaus have not seen Him—nor do they know where to look if they would; nor do they know for what intent He is risen from the dead. But they continue to reason, "and talk together of all these things." And thus they are doing when Jesus accosts them, and upbraids them with these pungent words:—"O fools, and slow of heart to believe all that the prophets have spoken."

But why were they fools? and why slow to believe ALL that the prophets have spoken? The prophecies that related to His death and resurrection, as well as those that related to His redeeming Israel? The facts were these.

Although they had received and rejoiced in very much that was truth, yet in the infirmity of their flesh, they either did not know all the truth, or else, in the bias of their own minds, they had quite overlooked a portion of it. And while they rejoiced in that He had come who should redeem Israel, yet they could not understand why He could not then restore the kingdom to Israel, as well as first to suffer; and then go into a far country to receive a kingdom, as He had already instructed them He must. They were both mistaken and hasty; and consequently, in not yielding themselves to God's own ways, they overlooked the teachings they had received, and through this negligence and unbelief, justly merited the sharp rebuke which our Lord at this time, and in these words administered to them. Had they heeded and believed the things that had been taught them merely by the prophets, so far from loosing their confidence, and consequently being plunged into darkness, they would have seen the purpose of God in all the scenes of Calvary, and of the tomb; and that the kingdom of Christ was not of this world, but of the world to come. That it was not temporal, but eternal.

1. The lesson herein taught us, is, that we should not only search the Scriptures, but be willing to believe ALL that the prophets have spoken, otherwise we have no guarantee of steadfastness in Christ. Without the prophets, we are lost to the ways of God. The "sure word of prophecy is as a light shining in a dark place, unto which we do well to take heed until the day dawn."

2. We also hereby see the danger of those, who become impatient, and are unwilling to wait God's time and manner, to redeem Israel. Whether it be by believing that our redemption must come at death, and so overlooking all the glorious truths that relate to the second Advent of our Lord, or by giving up our faith in the matter, because the redemption did not come at the point of time we had thought.

3. Another thought is this. At the very point of time when we may feel all is lost, we disappointed, and redemption will never come; may be the time when God is most effectually bringing about the time of our redemption. This may be the case with many, who, for a number of years, have been hoping, and in the sincerity of their hearts, been saying—we trust this is the time when He will redeem Israel. Many there are, both in Europe and America, who for these number of years past, have not only been praying like John, "Come, Lord Jesus," but have felt, that from the sure word of prophecy, they were warranted in looking for His glorious appearing during the *present* generation. Among these, we remember the most devout, and some of the most learned of the world. But again and again have we had to say in disappointment, we trusted this was the time; but it was not. Some looked with especial interest to certain chronological arrangements by which it was thought the second Advent would be witnessed about A. D. 1843; and by others, the year 1847 was looked to with much interest. But thus far we were disappointed. There were yet other things that must come to pass; every jot and tittle must be fulfilled. When the year '48, with its political tempests, and almost universal shaking of thrones broke upon us, we then felt that very speedily the thrones might be cast down and the Ancient of days come; as also again when the year '52 came with the uproar of war, and when it seemed as if all the crowned monarchs of Europe would speedily engage in the general melee. But all, is thus far passed; and to-day the world appears jubilant with the thought that peace has again been restored. True, the world's battle is not yet fought; the blessed Advent has not yet come, and Israel is not yet redeemed. But Brethren, shall we go to our fishing nets? Shall we, like Thomas, say, "I will not believe?" Shall we give it up? Let us for one moment look—the great landmarks found on our chart are passed, and cannot be *repassed;* and by many infallible proofs we know that the present signs indicate that whatever more is accomplished this side of the judgment, must occupy but a very *small* space of time. Do we not believe without a doubt, that the sixth trumpet has sounded, and that God declares to us, "behold the third woe cometh quickly," when God shall judge the dead and reward His servants? Are any down-cast because they have not seen Him whom their soul loveth ere this? Let them remember that before the last awful storm bursts upon the world, men must feel themselves wrapped in security, saying, "peace and safety," when *suddenly*, destruction cometh upon them. This they can *now* say for a brief space. Scoffers *must* tauntingly say "where is the promise of His coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation." We hear them *now.* The evil servant *must* smite and say, "my Lord delayeth His coming;" and this He doeth *now.* The proverb, saying, "the days are prolonged and every vision faileth," must and doth now obtain. By these, with many other signs, too numerous to mention now, we know that day "is near, even at the doors" as our Lord commandeth us. Matt. 24, and Luke 21.

But another point. Look again. While the world is rejoicing in view of "peace," see ye not that dark portentous cloud now rising and increasing in its deep tinged and angry hues over Italy? The meaning, I think, is this:

"The ten horns which thou sawest upon the beast, shall hate the harlot, (Rome) and shall make her desolate, and naked, and shall eat her flesh and burn her with fire; for God hath put in their hearts to fulfill His will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled."

"Now the just shall live by faith." To draw back is to go to perdition. Heb. 10: 38, 39. May God make us ready, and help us to both hope and patiently wait for the redemption of Israel.

Moline, Ill., May 13, '56.

For the Crisis.

The Faithful Servant.

BY A. M. HIGGINS.

"Blessed is that servant whom his Lord, *when* He cometh, shall find so doing." Matt. 24: 16.

In the above text, we see our Master is addressing a particular class; viz, *servants.* How shall we ascertain who is a servant of the Lord? Says Paul, Rom. 6: 16, "Know ye not that to whom ye yield yourselves servants to OBEY, HIS servants ye are?" Again, Matt. 6: 24, "No man can serve two masters." Therefore we cannot be servants of this world, and at the same time the servants of God. Now we ask, is there a way to decide with certainty, whom we serve? Matt. 6: 24–25. "Ye cannot serve God and mammon, (the world.) therefore, (for this reason,) I say unto you, (my disciples) take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life (eternal) more than meat, and the body (immortal) than raiment?" Behold, what God hath done, and is still doing for the *fowls*, and the *lilies*, and yet Solomon, with all his care and riches, was not equally clothed with the lilies. Is not *this* the great secret why so many of our Brn., once servants of the Master, have left the field of labor and engaged in the service of this world? They lack that faith which enables them to claim this promise, "and *all* these things shall be added unto you. "O ye of little faith and slow of heart to believe this, and all other promises of our Master. I ask, is it not for the want of faith and confidence in the Lord, that the voices of so many of the watchmen are hushed? Did God ever call you to the work of feeding the household? if so, when did he give you a discharge? Again; do not the flock need the food *now* if *ever?* Then where will you find an excuse? Is there not sufficient inducement? Yes, blessed. "*Go work in my vineyard and whatsoever is right I will pay you.*" "Feed the flock of God."

Again, in ver. 45, he is called a "wise servant." Who are the wise? See Matt. 7: 24. That man who *hears* and *does* the sayings of Christ, the Master; not a *part* of them, but *all.*

The *faithful* one will be giving meat when the Lord *comes.* Well, we see many, who, when they think the Lord is coming soon, at a set time, will start and run for a season; but those are not the ones whom the Lord calls faithful. Those are not the ones who are to be called blessed, and receive the Kingdom; for says Jesus, Luke 9: 62, "NO man, having put his hand to the plough, and looking *back*, is fit for the kingdom of God."

Will those Brn. turn and read Luke 9: 57–62? "Behold the fields are all white for the harvest" but the laborers are few."

Many have worn themselves out, and stopped to recruit. Many more hath the enemy slain. Many others have deserted, and there are "few men left."

For the Crisis

Seventh day Sabbath.

BY W. SHELDON.

No. I.

Among other topics of Biblical research, it may be beneficial to some to read a few candid thoughts upon the following question:—

"Is the keeping of Saturday, as a Sabbath, enjoined upon Christians?" We take the negative. It will not affect the question to affirm that God originally enjoined the observance of the seventh day; this fact is conceded. In the Mosaic age, Saturday was kept by divine appointment. The seventh day (or Saturday) was the Sabbath which God gave to His ancient people, in that dispensation.

But has it been enjoined upon Christians in the gospel age? No; neither Christ nor His apostles ever enjoined it upon the subjects of the gospel dispensation. They never dealt out cautions, or denunciations concerning Sabbath-breaking as did the prophets who lived in the Mosaic age. The prophets were constantly portraying the *sin* of Sabbath-breaking, and charging this sin upon the transgressor as one of the blackest kind; whereas, the apostles never mention such a sin as Sabbath-breaking. Paul, in giving a catalogue of sins which should characterize the last days, never mentions that of Sabbath-breaking, which now is a *world-wide* sin, if a sin at all. If the non-observance of Saturday as a Sabbath is a sin in this age, Paul's omission of it among the last day sins, is unaccountable. Furthermore, upon this supposition, all of the apostles are inexcusable for not cautioning men against such a sin. Can we charge them with forgetfulness, while they were so sure to remember and denounce other sins? The truth is, the seventh day Sabbath had never been enforced in the gospel arrangement, *not in a single instance;* furthermore, Paul distinctly showed the church where it ceased to be in force; "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross. * * * Let no man THEREFORE judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath days; which are a SHADOW of things to come; but the BODY is of Christ." Col. 2: 14–17.

The "*shadow*" can only be traced to the "*body*" that casts it. Now what is the "shadow" here spoken of? If the seventh day Sabbath is a component part of that shadow, its force is suspended when we reach the "body"—Christ.

This *shadow* is made up in part, of "an holy day," of "the new moon," and of "the Sabbath days." It is objected that the phrase "Sabbath days" refers only to the Jewish festival sabbaths, and not to the seventh day Sabbaths; but this *cannot be.* As Paul has covered all the festival sabbaths in the phrase "an holy day," as really as he includes all of the moons in the phrase, "the new moon," Paul here speaks of *two* classes of days, which *necessarily include* the seventh day Sabbaths, as there were only *two* classes of Sabbaths among the Jews; viz., a variety of festival Sabbaths, and the seventh day Sabbaths. Both classes of their Sabbaths, with their new moons, help compose the "shadow," which reaches only to Christ; hence, on this side of the cross, we find neither "new moon," an "holy day," (or festival sabbaths) nor "Sabbath days" in force. The "shadow" has reached the "body" which cast it, and no part of the shadow, not even Sabbaths, can come this side.

For the Crisis.

How Long shall it be to the End of these Wonders.

BY JOHN GIBSON.

I find the above question asked in Daniel 12: 5. This question and the answer to it, have been a subject upon which many of my good brethren have written, and preached, during the last ten or fifteen years; and while they have uniformly applied, or found these wonders embraced in the first three verses of the chapter, I have the misfortune not to agree with them in their application, for the following reasons:

1st. Because the question is, "How long shall it be to the end (not the beginning) of these wonders." Now we all agree that what is embraced in the first three verses of the chapter, is all in the future, and must have a beginning of fulfilment before it can have an end, and what is embraced in the third verse will never have an end.

2nd. The answer given to the question, implies that "these wonders" are certain events that would be transpiring through the number of years contained in a "time, times, and a half." Now a question arises, when was that period to commence? Not from the time the question was asked, for that, according to Usher, was 534 years before Christ, and would have ended in the eighth century after. I believe that we are generally agreed, that the period, called "time, times and a half," or "part," commenced when that power called the little horn took its seat, or in other words, when the saints of the Most High were given into his hand, for "a time, and times and the dividing of time," Dan. 7: 25; which I understand is the same period as that given by the angel in answer to the question. Therefore, I am constrained to believe that "these wonders" consisted in the existence of the papal power, and the horrible massacre of the saints in every form which demons could devise; that when the prophetic eye looked down through the scale of time, and beheld the awful scene, the angel was led to exclaim, "How long shall it be to the end of these wonders?"

3rd. Because the answer embraces another period which was to be fulfilled after the end of the wonders, or time, times and an half; which is embraced in the declaration—"And when he (God) shall have accomplished to scatter the power of the holy people (or the gospel of the kingdom, Matt. 24: 14;) all these things shall be finished," or "then shall the end be." Paul to the Ephesians, 6: 13–17, describes what gives the children of God power; see also, Rom. 1: 16. I understand this power began to be scattered about 1780, and more especially in the last 40 or 45 years; the first Bible Society was formed in 1816; the Bible has been sent to all nations and the end must soon come.

4th. It makes the period called a time, times and an half, 1335 days, or years long; for we are generally agreed that the 1260, 1290, and 1335 days all commence at once, and the same time. I believe it is generally admitted by all that have been called timests, that the period called time, times and an half, "is explained by the angel to be 1290 days, and then he says, "blessed is he that waiteth and cometh to the 1335 days"—45 days longer, at which time Daniel will "stand in his lot."

Again: If the resurrection constitutes a part of "these wonders," it will wholly overthrow the doctrine of a thousand years between the resurrection of the righteous and the wicked, which was believed in, by most of the apostolic Fathers, and by many in our day; because, the period of time given, to the "end of the wonders," cannot embrace the resurrection of

the wicked, it not being long enough.

Now, brethren, it is the truth we want, and if I am wrong, I wish to be corrected.

Houghtonville, Vt., April 7, '56.

Correspondence.

For the Crisis.

Letter from Bro. Burnham.

Bro. Grant:—I made it in my way last week to attend the annual Advent Conference at Boston, held in Elder Hime's Chapel on Kneeland street. There was quite a respectable gathering of ministers, and friends from several parts of the country. A number of good and interesting prayer meetings were held during the conference season, and some important discussions had in regard to our relations to each other, the world, and the principles we advocate. Different Brn. took different views of the relations we should, as advent people, cultivate with each other—many good things were said, as well as many things from which I was, by a sense of right, compelled to dissent. As the conference professed to be open, and free, I took part in the discussions, and fully expressed my views on the subject of union, and general co-operation; urging the importance of disregarding minor questions, permitting each other to enjoy different opinions on several points, and to act together, on general christian principles, with our Brn. abroad, on the *great question* of the *literal Advent* of the Savior and its kindred doctrines. Some seemed to think this would be well, and other some that it is better to act in a more circumscribed manner. To me, it does seem wrong for us, so few as we comparatively are, to live and act in an isolated capacity from each other. I yearn in my very soul to reach out my hand to, and unite my heart with every man, woman, and child who loves the Redeemer, and longs for His appearing.

O for "the unity of the Spirit in the bonds of peace!" I declare unto you this day that I am free from sectarian bonds. I will be free in Christ. I will go into *any* and *every* part of the sacred pasture, where the lambs and sheep are bleating for help, and do what little good I may, as God permits. My soul is bound in a bundle of life, with those who look for *gospel* redemption. My spirit burns with holy affection, as with living fire, towards those who wait for the Lord from heaven. I may be lost myself, but I pray, O Lord come quickly, and save thine own! O that all may learn not to build up advent parties—advent selfishness—advent sectarianism—but each other—*every one* of the flock of Christ in the holy faith of His speedy coming.

Edwin Burnham.

For the Crisis.

Letter from Eld. J. Howell.

Bro. Grant:—Your very kind epistle was received sometime since, but I have been prevented from answering it, and now am obliged to do it in haste. Your letter was a comfort to me, and wife also; and with you, we are determined to see the end of "the race set before us." The glory, redemption and reign, with which God will bless his people, are too good to be lost. But how few, who are dreaming of possessing the kingdom, will obtain it. It will never be received by any who do not agonize to enter into the strait gate. The Church in all past time has been obliged to "press toward the mark for the prize of the high calling of God in Christ Jesus." Now, some conduct as though they expected necessarily to drift that way, and obtain the "prize without any effort. How important it is to make all feel that our faith is a *practical* faith. That its principles are practical. Indeed, all we believe, is calculated to secure purity—holiness.

I have recently baptized eight who believe the truth, and expect to baptize more next Sabbath. O may the Lord aid them to live to God. We are in Gospel order here, and I sincerely believe we should be all over the land. Since we organized on the Gospel platform, our Brethren appear to be desirous of living nearer to God, praise his name.

Our prayer and conference meeting, the first we have had since our establishment of Church order, was a blessed good one. The Lord blessed us, and the Brethren and Sisters all seemed encouraged to attain unto eternal life by obedient faith. I had some idea this Spring of coming East, but I have hardly known what to do. Want to do right. Think now we will not come. I will do all I can for the *Crisis*. I like the *Crisis*. It breathes a sweet, heavenly spirit. My prayer to God is, to bless and aid the editor,—direct all who write for its columns, and in his Providence make it productive of the greatest good to all who peruse it.

May the peace of God abide with you and yours. Amen.

From your brother in Jesus,

John Howell.

Romeo, McHenry Co., Ill., May 12, '56.

Although the above was a private letter, we trust Bro. Howell will pardon us, for allowing his friends the privilege of enjoying with us, the "good news from a far country."—Ed.

Obituary.

Died in Vernon, Vt., May 26th, Mrs Sarah C., wife of Nelson Dunklee, aged 36.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set—but all,
Thou hast all seasons for thine own, O death!"

Ah, yes! death hath all seasons for his own. Ever since that dread sentence was pronounced in Paradise, which subjected man to death, the earth has continually witnessed scenes of anguish and mourning. No season is too sacred for the approach of death; no spot of earth too lovely to exclude his presence; no ties of friendship are too strong for him to break asunder. Each day the happiest circles are invaded, and the loved ones of earth are cut down by the destroyer, like sweet flowers before the chilling breath of Autumn. The sighs of bereaved hearts are on every breeze, yet death stays not his progress. He is filling the earth with the monuments of his triumphs, and almost every green valley is the last resting place of those who have fallen victims to his power. This, alas, is the lot of man!—Yet, amid all the wo and grief occasioned by the cruel tyrant, there is one source of consolation to the dying one who is leaving loved friends behind. Yes, there is one bright star to illumine the dark valley, and that is the joy which religion affords. Such a hope had the subject of this sketch to support her strength. Such a star of hope had she to cheer her pathway to the tomb. In early life she embraced the Savior, and has ever since been an exemplary member of the Church.

For nearly a year, she has been wasting away by the hand of disease, and, though often laboring under much physical suffering, she was never heard to murmur at her lot, but calmly resigned herself into the hands of Him who doeth all things well. When she was conscious of her approaching dissolution, she was cheered with the blest assurance that never fails to uphold the Christian. A few hours preceding her death, she sunk into a quiet slumber, from which she never awoke, but calmly breathed out her life without one struggle of pain. Gently she fell asleep as the sweet flower closes its petals at return of eve. But while she was thus peacefully sinking into the arms of death, she was all unconscious of the anguish that was rending the hearts of her dearest earthly friends—but why attempt to paint the grief that fills a husband's heart, when he beholds the companion of his youth snatched from his embrace forever, or the sorrow of loving children who look upon a beloved mother expiring in death, and are made to realize that they shall never more hear her welcome voice. Ah! these are realities which can be experienced, but never described.

The funeral discourse was preached by Eld. S. W. Bishop, from Rev. 21: 4. "And God shall wipe away all tears from their eyes; and there shall be no more death, nor crying, neither shall there be any more pain; for the former things are passed away."

In his remarks on the above, the speaker dwelt on the beatitudes of that sorrowless state which is to be the Christian's home, its freedom from pain, death, and aught than can mar the sweet rest and joy of the soul reposing in the glorious presence of the Savior. He also spoke of the importance of the resurrection, and of its necessity to introduce that bright era when death shall hold dominion no more,

The deceased leaves a husband and three children to mourn her loss, and deeply too, do they feel their bereavement. May He, whose ear is ever attentive to the voice of the afflicted, be their support in this hour of trial.

The following lines were selected by the deceased, a short time previous to her death, as expressing her feelings:

"There is a home for which my heart is pining,
Where rest is sweet,
And angels sit, on golden harps reclining,
At Jesus' feet;
There, basking 'neath His smile, the heart hath gladness
Beyond compare,
Unknown to earthly woes and bilghting sadness—
For God is there.
I know that earth has yet some budding flowers—
Some birds to sing—
Some friends to love, who will o'er many hours
Joy's halo fling;
Then o'er my heart may pleasure's tide be springing,
To drown each woe—
And laughter on the air be wildly ringing,
In joyous flow.
Yet I would fain away,—earth's storms are chilling,
And hopes have gone,
That once with joy my onward path was filling,
In life's bright morn!
How sweet in death's cold arms to now be resting
This form of care,
A lamb within the fold of God abiding—
For rest is there!"

Orin P. Allen.

Vernon, Vt., June 2d, 1856.

Departed this life, April 29th, 1856, Rebekah Hutchins of Whitefield, N. H., in the eightieth year of her life. Sr. Hutchins was a mother in Israel. Her well-ordered life and godly conversation was appreciated by many that knew her. The coming of Christ was the theme that has delighted her for the last 14 years of her life. We sorrow for her but not as those that have no hope, for we read, "Blessed are the dead that die in the Lord."

T. E. C.

Domestic Summary.

Terrible Tornado in Texas.—The Galveston News has the following notice of a terrible tornado in Dallas county.

"Mr. M. M. Miller, of Pleasant Run, Dallas county is now in our city, having arrived by the steamer from Houston this morning. We have not seen Mr. Miller, but the account he has given to others of a tornado that took place in Pleasant run a week ago last Tuesday exceeds any we ever heard of in Texas. The tornado blew from the south, and commenced about an hour before sunset on the above day. Mr. Miller was himself absent from home.

He says every building he had was carried away, and not a vestige left. His partner, whose name we have not learned, was killed, also his clerk and a woman and two children, making five lives lost on his own premises. There were also four other persons killed in the immediate neighborhood, making nine in all, and some six or eight wounded. Some of his goods were carried to a distance of fifty miles, in Tarrant county; and one of the children was found dead half a mile distant from the house. This tornado extended about sixteen miles north and south, being from 200 to 300 yards in width. Over this tract the tornado swept, carrying away or prostrating everything in its course, killing horses, cattle, hogs, and other animals. Without being able to see Mr. Miller, we cannot attempt to state further particulars."

Now that a bloody collision in Kansas seems all but inevitable—a collision which can hardly fail to shake the Union to its center—we are impelled more and more to lament the infidelity of the Public Press to its plain duty of placing the facts as they have transpired fully and fairly before the community. Up to this hour, a great majority of the American journals--and preeminently those belonging to the so-called "American party"—have systematically suppressed the most important and interesting facts, and kept their readers in gross ignorance of the procession of events which were rapidly hurrying on the country to the brink of a murderous and desolating civil war.

Massacre of Mexicans and Chinese in California.—The Mariposa (California) Gazette, publishes an account of a series of serious disturbances in that vicinity, as follows:

Pancho, a Chileno of desperate character, murdered an American, named Edward Conway, and then fled. A mass meeting of citizens was held, a vigilance committee formed, at which it was resolved to expel all the Mexicans and Chilenos from the vicinity. Pancho was pursued and captured, and with several of his companions, were either hung or shot. The San Joaquin Republican states that the threat of expulsion had been carried into effect, and that eight or ten had been killed.

A letter from Mariposa, dated April 28, says:—

"At Agua Fria, under some pretext, the mob is driving away the Chinese, burning their tents and provisions, and brutally beating those whom they catch.

At Buckeye, it is worse still. A band of twenty brigands, well armed, are chasing before them, like cattle, all the Mexicans, Chileans and Chinese whom they encounter, and information just received leads to the belief that butchery is the purpose.

At Maxwell Creek, assassination is the order of the day, and has been for several days. The Americans have ordered all the Mexicans, Chileans and Peruvians to leave the country, and their fixed property, within fifteen minutes after receipt of notice; and in case of failure to comply, thirty lashes are administered.

After the notice there was a regular chase, and all of the persecuted blood have been mercilessly massacred wherever found, whether in their own house, on the roads or in the bush. At the last news the chase was still in progress on all sides, and the number of persons known to have been massacred was sixteen, and it is reasonable to believe that many others have suffered in the bush."

Later News from Kanzas.—Chicago, May 39.—Reliable information has been received here of the murder of Dr. Rott and Mr. Mitchell, of New Haven, near Lawrence. A letter to the St. Louis Democrat confirms the statement, and says they were coolly shot by the posse, ten miles from Lawrence, on the 16th inst., while the forces were collecting to attack Lawrence.

Orr Convicted.—Advices from British Guiana to May 3d, informs us of the trial and conviction of Orr, known hereabouts as the "Angel Gabriel," for sedition against the crowd, in having excited the dreadful anti-Creole and anti-Catholic riots of the 19th of February last. About sixteen of his dupes have also been convicted for different crimes, such as sedition, riot, robbery and open plunder during the confusion.

Foreign News.

Arrival of the Baltic.

New York, May 27.—The United States steamship Baltic, Capt. Comstock, arrived at this port this morning, at half-past 6 o'clock.

There is considerable news of interest by this arrival.

It is reported from Hamburg that an American squadron is expected soon to enter the Baltic.

Russia is reported to have demanded explanations respecting the joint treaty secretly concluded between France, England and Austria, guaranteeing the independence of Turkey. As the rumor has not effected the stock exchange, it cannot be considered dangerous.

Russia is about to commence another cam paign under Gen. Mouraveiff, against the Circassians.

Considerable excitement yet reigns in Belgium on the subject of the attempt of France to coerce the press. An ovation has been offered by the Belgium editors to Count Villain, for his expressed determination to uphold the liberty of the press. Paris correspondence, however, says that the French and Belgian governments have come to an understanding in the matter; that Belgium will take more active measures to prevent the publication of appeals to assassination, and France will take an early opportunity of expressing satisfaction therewith.

The affairs of Italy continue to excite a large share of attention.

Count Cavour has presented two important notes to the Sardinian Chambers.

The news of Gen. Walker's battle at Rivas attracted some, but not much attention in England.

The French government is stated to have its vigilance particularly awakened towards the movements of the Secret Societies, which are becoming dangerous.

Turkey.—The grand revolt which has broken out in Arabia is the theme of general conversation. Egyptian troops are to be employed in repressing it. The journals are silent on the subject.

The Smyrna papers state that the fanatics in Syria have massacred the English Consular Agent and his family.

Persia.—The Times Constantinople correspondent writes on May 1st, that he can state on the best authority that a defensive alliance has been concluded at Teheran, between Persia and the United States, and that the text of it has arrived at the Porte, where, however, it is kept very sacred.

The total cost of the war is estimated at £100,000,000.

There are no fewer than 40,000 miners on a strike in the west coast of Scotland.

A Naples letter of the 8th says:

"I am informed by those who have lately returned from visiting Sicily that the feeling of hatred and indignation which exists against the Sovereign in that island is indescribable. A match would set the whole country in flames, and no measures are being taken to ameliorate it."

Opposition to the Reforms of the Sultan of Turkey in Syria.—The accounts received at Constantinople, continue to describe Syria as in a very unsatisfactory state.

The Sultan's decree of religious equality pleases neither Mussulmen nor Christians; the Moslems rebel against the concessions to the infidels, and the latter would rather pay a tax than be compelled to serve in the army. The rioters at Naplous (Nazareth) have become alarmed at the consequences of their indiscretion, and are attempting to pacify the pasha of Jerusalem, who threatens them with punishment.

A shocking outrage has been committed at Marsh, near Aleppo. An English horse-dealer having been shot, and his house set on fire, his wife and two children perished in the flames.

The famous imposture of the Holy fire was exibited in the Church of the Sepulchre, at Jerusalem, on Saturday, April 25th, and as usual the ceremony was attended with scenes of fanatic rowdyism—the worshippers being eventually beaten out of the sanctuary by the Turkish police.

The Exodus of the Tartars.—Sebastopol, Friday, May 2.—Of all the painful and pitiful sights which have been presented to me in the course of the war which is past, there was not one which was so affecting as that of the Tartar Exodus and their flight out of the Crimea. Whether they were animated, as they say, by the dread of their Russian task-masters, or by their desire to ameliorate their condition, the motive must be powerful which can drive a whole race from their homes. They leave those peaceful and beautiful valleys forever, and flock into Balaklava with all their goods, in the hope of obtaining the means of escape from their cruel oppressors.

On Thursday, the whole population in the valleys outside the Russian lines began their mournful procession. They left their homes silently. The old men, women and children were placed on the arabas, above the pile of cushions which seem to constitute all their household furniture. Many of them cried bitterly. Several of these poor pilgrims were so exhausted from illness or old age, that there was little chance of their ever seeing the land they seek to gain. Each araba was drawn by two small bullocks or oxen, led by the head of the family; the eldest children kept by his side or followed on foot.

The women, closely veiled, in spite of their grief, looked round with wonder at the marvels which Balaklava presented, and were for a time beguiled from thoughts of their abandoned dwellings in Bionk Miskomia, Varnutka, Baidar, Upu, Ozenbash, or Cholin; but as the sea opened upon them, and they found themselves among strangers, the sense of their position came back to them with redoubled force, and they seemed lost in despair. The procession which I saw was about a mile in length, and was formed of arabas in single file as close to each other as they could pack.

They are a docile, kind-hearted, gentle race, and are much superior in appearance to the Tartars I saw at Kertch and Eupatoria. They have all fine teeth and eyes. Many of the men are very well looking, and the old men are exceedingly dignified in aspect, and possess great native ease and good breeding. The young women possess graceful forms, and are believed to be very pretty, but they are not often seen unveiled, and the old women do not display the least traces of beauty. I have never seen anywhere children more lively and handsome in the face than some who were among the emigrants yesterday.

As I was riding through the streets, some Russian officers passed, and gave signs of dissatisfaction at the proceedings of the Tartars, which were very evident in their faces. The latter were very abject in their bows as their masters passed them. And this is the *end* of one of the conquering races of the world! Whether the Tartars deserved their fate, or have been treated badly by fortune, one cannot but feel pity for them if theyare punished for the crimes of their ancestors. They came into the Crimea conquerors, and they leave it as exiles.

THREE DAYS LATER.

Arrival of the Africa.

New York, May 28.—The Royal Mail steamship Africa, Shannon, from Liverpool 17th inst., has arrived.

The news is wholly unimportant.

The East.—The London Times Crimean correspondence set down the Russian losses in and around Sebastopol, at 86,000, while 100,000 perished from fatigue and disease. It says they would not have been able to sustain themselves many days longer, had not peace been declared.

Syria continues in a very unsatisfactory condition.

Hostilities have recommenced between the Russians and Circassians.

The Persian-American Treaty.—The Contantinople correspondent of the London Times, in reference to the treaty between the United States and Persia, says it was concluded under the auspices of the Russian Mission, and in spirit is directed against England. It pretends to be a commercial treaty, and would be so but for three articles. The first of these says Persia, not being a maritime nation, Americans shall be obliged, for advantages which the treaty grants to their commerce, to have a fleet in the Persian Gulf, in order to defend Persia against enterprises of whatever maritime nation should attack her. Second, gives Americans the right to have their ships of war in the Shalt-ul-Arab, mouth of the Tigris; and third, allows them a factory at Kurnah.

APPOINTMENTS.

Providence permitting, I will meet with the brethren at
Worcester, Mass, Sunday, June 8.
Springfield, Mass., Sunday, June 22.
H. Pratt.

Providence permitting, I will preach in Salem, Sunday June 8.
J. Hemmenway.

Providence permitting, Eld. E. Burnham will preach at Collinsville, Conn., Tuesday and Wednesday evenings, June 17 and 18; at Pleasant Valley, Thursday eve., June 19.

Providence permitting, I will preach in
Collinsville, Sunday, June 8.
Fairhaven, Ct., Sunday, June 15.
Plymouth Hollow, Friday eve., June 13.
S. G. Mathewson.

By divine permission, I will preach at
Portland, Me., Sunday, June 8.
Casco, Me., Sunday, June 15.
J. Couch.

Providence permitting, I will preach at Providence, (where Bro. H. W. Pray may appoint) Thursday eve., June 5.
New Bedford, Mass., Sunday, June 8th, and Sunday June 15.
M. Batchelor.

The Lord will, Brn. Boutell and Hemmenway will be in Lincolnville, June 10th and 11th, to preach the Word as a door may be opened.
A. Ross.

The Lord willing, Bro. Boutell and Bro. Hemmenway will hold a conference in Prospect, Me., commencing June 13th, and continue over the Sabbath.
A. Ross.

If Brn. in other places would like to have a conference to strengthen the weak things which remain that are ready to die, please send a line to my address, Skowhegan, Me., so that due notice may be given in the *Crisis*.
A. Ross.

Providence permitting, I will preach at West Falmouth, June 8.
J. Partridge.

Providence permitting, I will meet with the Brn. in the following places:
Nashua, N. H. Sunday June 8.
Danbury, N. H., June 15.
Auburn, N. H., June 22, where Bro. Robie may appoint.
Northwood Narrows, N. H., June 29 where Bro. Watson may appoint.
B. F. Manning.

Providence permitting, I will preach in Portsmouth, N. H. the last Sabbath in May.
L. Boutell.

Providence permitting, I will preach at Fairhaven, Sunday May 18.
J. Hemmenway.

Conference at South Hope, Maine.

By Divine permission, a Second Advent Conference will be held in South Hope, Me., June 6th.

Bro. Boutell, and others will be expected. Preaching Brn. are invited to attend so far as is practicable.

In behalf of the Brn, A. Ross.

Conference at Orrington, Maine.

The Lord willing, there will be a conference in the Advent Chapel, at Orrington, Me., to commence Friday, June 20, and continue over the Sabbath.

Bro. L. Boutell will be in attendance. Preaching brethren are invited to attend.

For the brethren,
A. Ross.

BOOKS AN TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Bro. Brewer's Hymn Book, called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

Works of John Cumming of London:
Benedictions of the Blessed Life, 75 cts.
The Church before the Flood, 75 cts.
Lectures on the Apocalypse, 1 series, 75 cts.
" " 2 series, 75 cts.
Signs of the Times, 75 cts.
The End, 75 cts.
Lectures on Romanism, $1.
The Tent and the Altar, 75 cts.

Voice of the Church, by D. T. Taylor. Price $1 single, $9 per dozen. Postage 17 cents.

Seven Seals, 3 cts.

Dr. Decker's pamphlet on the 2300 Days Price, singly 10 cts; per dozen, 50 cts.

A Treatise on the 24th and 25th chapters of Matthew, by I. C. Wellcome. Price 33 cts. postage 6 cts.

Pauline Theology,	15 cts. single,		$10 per 100	
The Old Paths,	18 "	"	12 "	"
State of the Dead, by Milton,	5 "	"	3 "	"
Intermediate State, by Grew,	5 "	"	3 "	"
Future Punishment, by Grew,	2 "	"	1 "	"
Scripture Tract,	3 "	"	1,50	"
The Church not in Darkness,	5 "	"	3 "	"
The Three Worlds,	5 "	"	3 "	"
The Last Days,	5 "	"	3 "	"
Voice of Warning,	5 "	"	3 "	"
New Heavens and Earth,	5 "	"	3 "	"
Outline of the Coast of Man,	3 "	"	1,50	"

The following from the pen of Eld. Z. Campbell:

Age of Gospel Light. Price 10 cts.

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

"Wellcome's Treatise on Matt., 24th and 25th chapters.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."
"D. T. Taylor."

Dec. 11th, 1855.

For sale by J. M. Fairchild & Co., New York city, 109 Nassau St.; P. B. Morgan, Moline, Ill.; and by H. L. Hastings, Peace Dale, R. I. Price 33cts. Postage, 6 cts.

Materialism Scriptural—or, The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

Church Debts, 50 cts.

The Laodicean Church or the Judgment Age, 3 cts.

Bible *vs.* Tradition, 75.

THE SCRIPTURE DOCTRINE OF
FUTURE PUNISHMENT.

By H. H. Dobney,
Baptist Minister, of England.
Fourth Edition.
WITH AN APPENDIX ON
THE STATE OF THE DEAD,
By John Milton,
Author of "Paradise Lost."

1 Vol. 12 Mo., 310 Pages. Price 75 Cents.

This is one of the most important works ever issued upon this solemn subject. Clear, forcible, and sometimes eloquent in his language, the author surveys the whole field, and presents his arguments and examines objections with the facility of "a workman that needeth not to be ashamed." The style is calm and Christian, a rare excellence in a controversial work. The Universalist, the skeptic, and the infidel, will find here that while the truths they hold are admitted in all their force, yet the reasonableness of revelation and the retribution therein revealed cannot be denied. And the believer in the doctrine of the Eternal agony of the multitudes of the Lost, will find that objections to that opinion exist in the word of God, no less serious than those which arise from the calm consideration of the subject in the light of human reason.

Let all obtain and read this work with care, and we shall await with confidence the verdict of the candid and unprejudiced.

The volume is an elegant 12mo., and contains besides the views of the poet Milton, who, with Luther, Tindale, Bishop Law and Archbishop Whately, defends the doctrine of *unconsciousness in death.*

It will be sent by mail, post-paid, on receipt of the price, 75 cents.

For sale at the *Crisis* office, Boston; P. Richardson, 177 8th Avenue, New York; George T. Adams, 167 Hanover St., Boston, Mass.

BUSINESS MATTERS.

Eld. S. S. Brewer's P. O. address is 54 Wilson St., Providence, R. I.

Sister Gilman—The money was received and forwarded.

Bro. C. Goodrich's P. O. address is, Westfield, Mass.

Bro. Jonas Merriam P. O. address is Concord, N. H.

Bro. S. W. Bishop's P. O. address is Northfields Mass.

Notice of the New England Mission Tent.—Those wishing for Tent-Meetings in Illinois, Iowa, or Wisconsin, this Spring, will please write to myself or Br. W. Pratt, at this place.
P. B Morgan.

Moline, Ill. Feb. 28, 1856.

Cash Receipts.

J S Blasdell, J S Moulton, W H Hawley, E Wetherell, A Sowle, S Rogers, M Safford, H Hadlock, J R Dale, E Towne, J Porter, C Willoughby, H G Dearborn, M D Richardson, C Ford, J B Mooney, E Turner, C Fairservice, M Reed, J Harmon, D G Stiles, J O Griswold, B H Osborne, R Converse, Geo Bliss, C M Foster, Dana Newton, Hannah Stone, W B Bartlett, Mary Fogg, C Flint, P T Watson, P Alling, S Ingalls, A Bonney, R E Wood, A Newell, D Haskins, D Ackerman, J F Mayall, H Dixon, F Storer, S W Bartlett, $1 each.

D A Jones; R R York, Wm Cowdery, M W Corliss, $2.

S Smith, H Finn, J Raymond, J Rofe, Mrs Duell, C B Turner, M Peters, Srs. Smith and Miller, Jane Stephens, A S Libby, S Wise, A P Hide, J L Rich, C F Norris, 50 cts each.

W Simms $5; J Scott 38 cents; Geo Whipple, $1,42.

For Old Debt of Crisis—A Friend, $1; N Bebil $2; J B Mooney, 50 cts; Sarah B Titcomb, 48 cts.

Whole amount of the Debt,	$200,00
Amount paid in on the Old Debt,	132,90
Amount still due,	67,10

To send the Crisis to the Poor—A Friend $1.

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

The best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis Asthma, Whooping Cough and Consumptive habits. It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass., and of Geo. T. Adams, 167 Hanover St., Boston, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Dr. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to present his advertisement to the public. Ed.

Original Poetry.

For the Crisis.

The Grave of Jesus.

BY H. L. H.

In the sepulchre dark, lo, the Savior is sleeping,
While the hearts of the faithful are saddened with gloom,
For the light of his presence his followers are weeping,
While locked in death's slumbers, he rests in the tomb:
But though death hath bound him, and soldiers are watching
Around His sealed tomb, yet in God we will trust;
His flesh he hath promised shall ne'er see corruption,
His crucified form ne'er shall mingle with dust.

O Savior! where now is the promised redemption
Thy followers have hoped that thou soon would'st achieve?
Thy friends are now scattered; thy foes are triumphant,
And who on a crucified Christ can believe?
In conflict he met with the legions of darkness,
And though he was mighty, by them he was slain;
But short is the hour of their mad exultation,
Ere angels from glory shall wake him again.

Yea, though thou hast fallen, the tomb cannot hide thee,
For soon shall an angel in glory descend;
Thy prison is burst! Lo! the chains are behind thee,
Thy woes and afflictions forever now end.
Though nations with death's dark'ning shadows are covered.
No more shalt thou suffer affliction and pain;
Thy sorrows, thy toils, and thy trials are o'er,
Thy destiny now is—in glory to reign!

For the Crisis.

I've Wandered Long.

BY H. M. M'CULLOCK.

TUNE—"Deliverance will Come."

I've wandered long in exile,
A pilgrim here below;
And wait for Jesus' coming,
The kingdom to bestow.
I grieve and sigh 'mid sorrow,
And long for that blest day,
When Jesus Christ my Savior,
Shall wipe all tears away.

The world with all its pleasure
Will quickly pass away;
For Jesus hath appointed
The great decisive day.
The thrones of earth are reeling,
And Kings now trembling stand;
For fear of what is coming
Upon their guilty land.

The mighty ones are coming,
Their swords are red with gore,
And brother slays his brother,
They fall to rise no more.
But hark! amid the conflict,
A voice from heaven comes—
"Arise! aye weary pilgrims,
Your Father calls, come home!"

Original Articles.

For the Crisis.

The Old and New Creation.

BY B. P. HILDRETH.

No. V.

Now we have given a description, (though an imperfect one,) of the Old Creation; its original glory and beauty, and which was pronounced "very good" by the Creator Himself,—the entrance of sin and its fatal consequences—the original, present, and ultimate character and condition of both the good and bad seed; and find no wrong, either done or suffered, in all the providential dealings of God with His creatures, but much to admire. Indeed, we stand amazed in adoration to behold the stupendous and unprecedented love of God, in giving the Messiah to consummate the final blessedness of the inhabitants of a pure earth; especially, when we consider how vile and corrupt is the conduct of man;—then we feel that this love exceeds all that we can conceive. None but God could do and suffer all this. And we do acknowledge that God is holy, just, and true, in punishing the breakers of His law. We feel the power of His goodness and mercy in the coming of His Son to redeem, sanctify, and seal us with the Holy Spirit "unto the day of redemption." For that day, when all things will be made new, we now wait, "that we may love Him more and serve Him better," and be made altogether like Him, and "see him as He is."

To a *description* of the New Creation, though it be a feeble one, we now joyfully turn. We are reminded that "glorious things are spoken of thee, O City of God!" And even *this* work was commenced at the fall of man. That promise made to Adam and Eve was a portion of the gospel; it was "goodness," all of grace, and undeserved. Again, it was preached to Abraham, whose "faith was counted to him for righteousness;" to Isaac and Jacob also; and the work of God was carried on by patriarchs, prophets, saints, and martyrs, through the patriarchal ages; the sojourn and deliverance from Egypt, the time of the judges, kings, captivity, and restoration, till the first advent of Messiah; when those promises begun to be fulfilled. He opened the gospel in its fulness; offered grace, mercy and peace to *all* who would receive His message by faith; went about doing good, healing the diseased, restoring the deaf, "the lame, the halt, and the blind. He taught the multitude, cast ont devils, condemned the Pharisees; foretold their destruction, preached the resurrection, blessed little children, walked on the water, and raised the dead. As a prophet, He revealed things to come, as well as the present and past, even "*from* the foundation of the world," and more than that, "before the world was." He offered Himself a victim for sacrifice, and became the great High Priest to carry His own blood into the Sanctum Sanctorum, to atone for sin before God. His gracious offers were made to *all*. His requirements were love and obedience; whosoever *will*, may come by repentance. He suffered every indignity, laid down His life, arose and ascended in triumph to Heaven. He opened the fountain of sin and uncleanness, poured out the Spirit of grace and supplication" on the inhabitants of Jerusalem, who cried "what shall we do?" They looked on "Him whom they had pierced," and mourned. Surely He brought them by a way which they knew not; conviction of truth produced conviction of sin; lost in ruin and undone, they fled to Him for refuge, and fell at the foot of the cross, in sobs and tears of penitence and contrition. He opens their eyes, washes them in the fountain of His blood, and speaks peace and comfort to the soul. He then brings them into the furnace of affliction, and "through the fire," to prove them; admonishes them to "be faithful unto death," and promises them "a crown of life at the resurrection of the just." Thus has the Messiah done and suffered for "the children of the kingdom;" and thus He prepares them to meet Him, when the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God;" when "the dead in Christ shall rise first. Then we which are alive, and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." Blessed be the Lord God, we are waiting for that voice to speak us into life, and to open that "*mystery*," when "we all shall be changed in the twinkling of an eye; when this corruptible shall put on incorruption, and this mortal immortality;" that "our vile bodies may be fashioned like unto His glorious body."

"The day of the Lord shall come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth and the works that are therein shall be burnt up." And we do long for the *grace* that shall be brought unto us at the appearing of Jesus Christ.

The car of time seemingly is rolling with more than its wonted velocity; even now the quaking earth is sending out her burning lava in floods, and we may next expect the riven rocks will be disgorged from her fiery bowels. "I beheld the earth, and lo! it was without form, and void, and the heavens and they had no light. I beheld the mountains, and lo! they trembled; and all the hills moved lightly. I beheld! and lo there was no man, and all the birds of the heavens were fled. I beheld! and lo the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jer. 4: 23-26. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying,—Alleluia; for the Lord God Omnipotent reigneth." "Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready." "The King's daughter is all-glorious within, her clothing is of wrought gold. She shall be brought unto the King in raiment of needle-work; the virgins, her companions that follow her, shall be brought unto thee; with gladness and rejoicing shall they be brought, they shall enter into the King's palace." "Blessed are they which are called unto the marriage supper of the Lamb." In view of these glories, who will not rejoice that their "names are written in heaven;" and though there seems to be a delay," the Lord is not slack concerning His promise;" but with His Father, He is completing the counsels of His wisdom and mercy.

O for patience and perseverance to keep right, on the way. He has promised—"I will come again;" and "then we shall be *like Him*; (glory to God!) and see Him as He is." "Eye hath not seen, nor ear heard; neither have entered into the heart of man the things which God hath prepared for them that love Him." Surely, "in this promise is fulness of joy, at His right hand there are pleasures forevermore."

Jerusalem! Jerusalem! that is the city which we seek, a tangible city, "which hath foundations, whose builder and maker is God." "There bloom immortal amaranths"—and there "the tree of life"—but the "flaming sword" is removed, and "twelve manner of fruits" hang on its branches. "Blessed are they that do His commandments, that they may have right to *the tree of life*, and may enter in through the gates into the city." "To him that overcometh, will I give to eat of the tree of life which is in the midst of the paradise of God."

O sinner, is there one last lingering hope for you? or will you lie down in sorrow? Why will you die? "There is a river, the streams whereof make glad the City of God." "Ho every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea come, buy wine and milk without money and without price." That river is pure water, and it flows "from the throne of God," an inexhaustible fountain. And "the Spirit and the Bride say, *Come*; and let him that heareth say, Come; and let him that is athirst, Come; and *whosoever will*, let him take the waters of life freely."

Who will not confess that here is an offer to *all*; who will break away from their wicked companions, and instantly flee to Christ?

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." "And I heard a great voice saying, behold the tabernacle of God is with men, and He will dwell with them, and God Himself shall be with them, and be their God. And he that talked witn me had a golden reed to measure the city, and the gates thereof, and the walls thereof. And the city lieth four-square, and the length is as large as the breadth; and he measured the city, twelve thousand furlongs. The length and the breadth and the height of it were equal." This is the capitol city of the Son of God. "And he measured the walls thereof an hundred and forty-four cubits." A cubit being something more than a foot and a half, it shows us that the thickness of the wall, was at least, two hundred and sixteen feet; which is proportioned to the size of this incomprehensible city. "And the foundations of the wall were garnished with all manner of precious stones, having the glory of God; and her light was like a stone most precious, even like a jasper, clear as crystal. And the twelve gates were twelve pearls, and the street of the city was pure gold." Its altitude is beyond conception. Its lustre and magnificence are not to be described. And is this indeed "The Tabernacle of God?" Truly the Builder of this house is worthy of *more* honor than the house. This is the city for which Abraham looked, "which hath foundations, whose builder and maker is God." "And the glory of God did lighten it, and the Lamb is the light thereof. And there shall in no wise enter into it, anything that defileth, but they which are written in the Lamb's book of life. And there shall be no more curse, for the throne of God and the Lamb shall be in it, and His servants shall serve Him. They need no candle, for the Lord God giveth them light, and they shall reign forever and ever." This is "the Kingdnm prepared for you (christians) *from* the foundation of the world." This is the purchased possession for every soul that is "born of the spirit," and its location is on the New Earth.

We have seen Eden, Adam and Eve in the garden of God, and it was beautiful; but nothing can compare with this temple of God. "The man whose name is the BRANCH, has built the temple of the Lord, and He shall bear the glory." Here is the ineffable glory for which we look, and who can but long for the instantaneous advent of the Blessed One? How often we wander from God, and when we look back, we are reminded of our relation to the serpent race, by the crookedness of our paths; but when Jesus comes, we shall be made like Him, incorruptible, and immortal. "The hour of His judgment is come!" The earth's requiem seems sounding in my ears, and we shall soon be home. Children be faithful; and we shall soon "stand on the sea of glory, having the harps of God." Praise our God! for "whoso offereth praise, glorifieth me; and I will show him the salvation of God." Amen.

Westford, March 4, 1856.

The Last Time.

BY EDWIN BURNHAM.

What a strange and fearful time is this in which we live! "Darkness," indeed, "covers the earth, and gross darkness the people." What rushing of men to gather together the perishing treasures of corruption! What aspiring of poor sickly humanity to posts of honor! What discordant clashing of moral and spiritual elements in the world of theology! What unnatural upbreakings in the social and domestic departments! What singular and unthought of movements among the nations politically! What fearful apostasy among those who call themselves the people of God! What burning expectations exist among the holy ones, for the immediate coming to pass of some mighty event! This, indeed, is the last time! Heaven, earth, and hell are awake, and awaking to the coming crisis awful. God, angels, men, and devils are making fearful preparation for the closing event of all events. The solemn moment hastens apace when nature's present course shall die, and time shall change its way. God of the faithful, arm us now for the conflict! Now is the hour of temptation. Now comes the heat of the battle. Now the feeble, the faint-hearted, the coward shall fly the field. Now the purified ones shall be "tried"—*proved*. Now those who have taken the "whole armor" shall perform exploits—and they shall stand! Now those whose hearts burn with the love of God and truth, shall watch, and pray and wait for Him. People of God show yourselves valiant now! Quit you now and be strong. It is the struggle of life and death—eternal life, and eternal death—salvation or damnation—the kingdom or perdition! Wait ye remnant on the mighty One. Let us see the end of this matter. Jehovah will do wonders. Amen.

Correspondence.

For the Crisis.

Letter from Bro. John Brown.

BRO. MERRIAM:—I am not in the habit of writing for the press, and should not do so, did I not feel the impress of a duty which I owe to God and to the scattered flock. I have long been looking and waiting for the glorious appearing of the great God and our Savior Jesus Christ, to change these vile bodies and fashion them like His glorious body. With you, I have been disappointed at different points of time, yet I have not lost my confidence in the immutable word of God; it will all be fulfilled in its own proper time, and order; and if we mistake the time, or the order, the fault is in *us* and not in the word; therefore let us continue to examine it, and try to find out the mind of God as he has revealed it.

In looking over the prophetic periods, it seems to me that they must terminate very soon. And if this be so, what is the order of events to be looked for? the Word says,—Dan. 8: 14, "unto two thousand three hundred days, *then shall the sauctuary be cleansed*." Let us believe what is written. Again, Dan. 12: 12, 13, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days." We all agree that Daniel's standing in his lot has reference *to his resurrection*. Some think this must be the *general resurrection* of both the righteous and the wicked, (for the first resurrection is, say they, one thousand years in the past,) and at this time the wicked have their sentence to the lake of fire, the elements melt with fervent heat, the earth also, and the works that are therein are burned up;—then appears the new heaven and earth, the new Jerusalem comes down from God out of heaven and is located on the new earth. Thus the kingdom of God is established, and the *sanctuary cleansed*.

Another Bro. says, Daniel's lot is, to stand in the *first* resurrection one thousand years before the *second*; consequently, the Lord must come at the end of the 1335 days to raise the righteous dead, and change the righteous living; then these two classes are taken up together "to meet the Lord in the air, and so shall they ever be with the Lord." When the Lord has thus gathered His saints, He comes with them in the clouds of Heaven, sets His feet upon Mount Olivet, it parts asunder—one-half removes towards the North and the other twards the South, and a very great valley is raised up, where the Lord locates with His saints, builds up Jerusalem, and establishes the throne of His father David, and thus the *sanctuary is cleansed*, and he is prepared to rule the nations "with a rod of iron," and the law goeth forth from Mount Zion, and the word of the Lord from Jerusalem. This reign will continue through the thousand years, during which time he will subdue all his enemies; then comes the *second* resurrection, the resurrection of the wicked only, and the burning day.

Thus Brn. and Srs., we see that we all look for the cleansing of the *sanctuary*, but differ widely in regard to the date of the event; one placing it a thousand years before the other. Now if the cleansing of the sanctuary is a waymark, where is it placed? one thousand years this side of the burning day, or does it mark the period of that event? We also differ as to what the sanctuary *is*, and the order of events necessary to affect its cleansing. We can see that both of the foregoing theories cannot be right, and it seems to me, that these points of difference ought to be investigated, that the rock on which the church has split, might be discovered.

It appears to me, that these conflicting views arise from a different understanding of the 20th chapter of Revelation, where the two resurrections are brought to view;—standing one thousand years apart. My mind has been awakened to this subject by the repeated calls in the *Crisis* and elsewhere for the date of this thousand years. Different individuals of our own faith, as well as those who oppose, say, "do you think the world will be burnt when the Lord comes to raise the righteous?" "What will you do with the thousand years of Rev. 20:?"

For the purpose of drawing the minds of Brn. mere competent than myself, to this important subject, I submit the following comments upon this highly symbolic chapter, humbly trusting that if I am wrong, the Brn. will correct me; and if right, that light will be brought out, God be glorified, and the church edified.

Rev. 20: 1-3. Here the Revelator is permitted in a vision to look down through the gospel dispensation, at the termination of which, he "saw an angel (or messenger) come down from heaven having the key of the abyss (Whiting,) and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years, and cast him into the abyss and shut him up and set a seal over him, that he should deceive the nations no more until the thousand years should be fulfilled, and after that he must be loosed a little season." This I understand to be the commencement of the standing up of Michael for Daniel's people, Dan. 12: 1, and that the devil will fall and the seal of death will be over him during the thousand years, when he will be raised at the second resurrection to take charge of his subjects whose names are not found in the book of life. After satan is thus bound, the Revelator saw (ver. 4) "thrones and they sat upon them, and judgment was given unto them:" I infer that these are the *twelve* who had the promise of setting on twelve thrones judging the twelve tribes of Israel; my reasons for this conclusion will be seen hereafter.

And at this point he saw "the *persons* (Whiting) of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned *with Christ a thousand years*. V. 5. But the rest of the dead lived not again, until the thousand years were finished. *This is the first resurrection*." In the 6th ver. they are pronounced blessed and holy, on account of their having part in the first resurrection, and are necessarily placed beyond the power of the second death, because they have obtained immortality and are never to stand before the the Son of man as candidates for judgment; but are priests of God and of Christ and shall reign with him a thousand years.

I conclude that the apostles are the "they," who sat upon the thrones, and that these priests are to constitute the cabinet, to assist in carrying out the laws of the kingdom that is to subjugate the earthly governments to this government of God; which is to be established in the days of these kings." Dan. 2: 44. This reign is to continue through the thousand years, during which time the saints possess the kingdom, (Dan. 7: 22) and all enemies are to be put under his feet. 1 Cor. 15: 25. I understand the first resurrection takes place at the ending of the prophetic periods, when Daniel will stand in his lot.

At the second resurrection, satan goes ont to deceive those whose names are not written in the book of life, and "gather them together to battle, the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and they shall be tormented day and night for ever and ever." 20: 8-10 Here is brought to view the burning day when the "elements shall melt with fervent heat, the earth also." 2 Pet. 3: 10. This will constitute the lake of fire,—and their torment will continue as long as time is counted. This brings us to the end. And now the Revelator steps back to bring up another scene. 11th ver. "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heavens fled away, and there was found no place for them." This brings us again to the closing scene,—when "the dead, small and great stand before God." These, I regard as "the rest of the dead," of v. 5. "And the dead were judged out of those things which were written in the books according *to their works*." And the sea gave up the dead which were in it, and death and hell *delivered up the dead* which were in *them*, and they were judged every man *according to their works*. And death and hell were cast into the lake of fire, this is the *second death*. And whosoever was *not* found written in the book of life was cast into the lake of fire." vs. 14-15.

These last two verses plainly show the winding up of this world's history, or the time of harvest, when the tares are to be gathered and burned. Now, I would remark in conclusion, that it follows as a matter of course, that if the binding of satan and the first resurrection mark the end of the 2300 days, the 1335 days, it also must mark the end of the Gentile rule, and likewise the end of the 6000 years. The thousand years that commences at this point, is the ante-type of the seventh day, in which God rested, and completes the great work of the world's history.

JOHN BROWN.

South Butler, N. Y. Mar. 4, 1856.

For the Crisis.

Letter from Bro. C. Dixon.

BRO. MERRIAM:—Having leisure, I thought I would pen a few lines for the *Crisis*. I feel to-day somewhat like a pilgrim and stranger—this is not my continuing city nor abiding place. The momentary joys that we have at times, are so often succeeded by sorrow, that it leads us to sigh for a better land, a freedom from sin, a home where the weary pilgrim can rest in calm repose. Such a land is promised to the faithful in the word of God. It is said: "Abraham believed God and it was counted unto him for righteousness." Now the Lord promised Abraham he would give him the whole earth for a possession, and not only to him, but to his *seed* after him; and Paul says: "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." "If we are Christ's"; what is it to be Christ's? Christ tells us, "if any man will be my disciple, let him deny himself and take up his cross daily and follow me." A daily denying, a daily bearing the cross,—who does this? O when we look around upon the church, even upon professed Adventists, how little vital godliness we see among them, how little denying self; the greater part seem to be seeking their own ease. Some are hoarding up treasures for the last days, others spending their time in trying to please self, getting the luxuries of this world to satisfy their sensual appetites; such, seldom have anything to give towards the promulgation of God's truth. No need of such saying they love the truth and would sacrifice all for it, their actions show to the contrary.

Says the Savior, after he carried them (his disciples) down through the signs that were to precede His coming, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape the things that are coming upon the earth, and stand before the Son of man." Says Peter, "But the end of all things is at hand, be ye therefore sober and watch unto prayer." Let us bear the cross a little longer, and soon we shall have the privilege of sitting down with Abraham, Isaac and Jacob in the kingdom of God, to partake of that rest, eternal and blessed.

Your Bro. looking for Jesus.

C. T. DIXON.

Peace Dale, R. I., April 20th, 1856.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER STREET, BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, JUNE 11, 1856. VOLUME III. NUMBER 42.

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.
HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION,

TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
Twenty copies to one address for 6 months,	15.00
Thirty copies to one address for 6 months,	22.00

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Over all business matters, write *Business.*

Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelope.

Choice Selections.

Key of Truth.

We present to our readers the following extract from Bro. Sheldon's new tract, that they may have some idea of the important truth it contains.

We hope Bro. Sheldon will be assisted in scattering it extensively in the far West.

"'What is truth?' This question should be earnestly propounded by every christian; but the mass seem contented with the inquiry, 'What is *popular*?' We should be willing to follow the truth, irrespective of popular theology! Let the truth be what it may, or where it may, we should strive to be with it, at whatever sacrifice!! Tradition should not deter us from a scrutinizing search for this rare article, in this age of fables!!! Without pausing to ask, 'Have any of the rulers believed,' or noted Divines embraced, this or that sentiment, we should zealously prosecute the inquiry, 'What is TRUTH?' The Savior, in addressing the Father, gives this general answer: 'THY WORD is truth.' Then let us appeal to that word for an answer to the following series of questions, holding ourselves in readiness to submit to its unequivocal testimony, however adverse to our preconceived sentiments:

1. Are saints recompensed at *death*, or at the resurrection? Answer: 'Thou shalt be recompensed at the RESURRECTION of the just. Luke 14: 14; Rev. 11: 18; Matt. 16: 27; Rev. 22: 12.

2. Are saints to be recompensed in heaven, or on the earth? Ans.: 'Behold the righteous shall be recompensed in the EARTH.' Prov. 11: 31; Rev. 5: 10; Matt. 5: 5; Ps. 37: 11; Matt. 6: 10; Dan. 7: 27; Rev. 11: 15.

3. Are the dead conscious, or unconscious? Ans. 'THE DEAD KNOW NOT ANYTHING.' Eccl. 9: 5; Ps. 146: 4; Isa. 38: 18; Eccl. 3: 19.

4. Are departed saints now celebrating the praises of the Lord? Ans. 'The dead praise NOT the Lord.' Ps. 115: 17; Eccl. 9: 6; Ps. 6: 5.

5. Are the patriarchs in heaven? Ans. 'David is NOT ascended into the heavens.' Acts. 2: 34; John 3: 13.

6. Have the prophets received their reward, or does it await them at the judgment? Ans. 'The time of the dead that they should be judged, and that thou shouldst GIVE REWARD unto thy servants the PROPHETS.' Rev. 11: 18; Ps. 17: 15.

7. Have the apostles gone to heaven? Ans. 'As I said to the Jews, Whither I go ye cannot come, so now I say TO YOU' (apostles.) John 13 33; 1 Tim. 4: 16.

8. Are saints crowned at death, or at Christ's coming? When the chief Shepherd SHALL APPEAR, ye shall receive a crown of glory that fadeth not away. 1 Peter 5: 4: 2 Tim. 4: 18; 1 Peter 1: 4, 5.

9. Do saints go to glory at death, or at the appearing of Christ? Ans. 'When Christ who is our life shall appear, THEN shall ye also appear with him in glory.' Col. 3: 4; 1 John 3: 2.

10. Did Job expect to see his Redeemer at death, or 'at the latter day'—in heaven, or upon the earth,—in a disembodied state, or in his resurrected capacity? Ans. 'I know that my Redeemer liveth, and that He shall stand AT THE LATTER DAY upon the EARTH; and though after my skin, worms destroy this body, yet in my FLESH shall I see God.' Job 19: 25, 26; 1 Thess. 4: 16.

11. Did David expect to be satisfied at death, or at the resurrection? Ans. 'I shall be satisfied when I AWAKE with thy likeness.' Ps. 17: 15; Phil. 3: 20, 21.

12. Will the saints 'shine' in the kingdom at death, or at the resurrection? Ans. 'Many of them that sleep in the dust of the earth shall AWAKE, * * they that be wise shall shine as the brightness of the firmament.' Dan. 12: 2, 3; Matt. 13: 40–43.

13. Did Christ promise to receive saints unto himself at death, or at his coming? Ans. 'I will COME AGAIN and RECEIVE YOU unto myself.' John 14: 3; Rom. 8: 23.

14. Do the saints enter the kingdom at death, or at Christ's coming? Ans. 'When the Son of man shall come in His glory, and all the holy angels with Him * * THEN shall the King say unto them on His right hand, Come ye blessed of my Father, inherit the kingdom.' Matt. 25: 31–34; Dan. 7: 27.

15. Did the apostles groan for a disembodied state, or for the redemption of the body? Ans. 'We ourselves groan within ourselves waiting for the adoption, to wit, the REDEMPTION of the BODY.' Rom. 8: 23; 2 Cor. 5: 4.

16. When will the saints receive eternal life? Ans. 'In the WORLD TO TO COME eternal life.' Mark 10: 30: Luke 18: 30.

17. Are the saints made equal to the angels at death, or at the resurrection? Ans. 'They which shall be accounted worthy to obtain that world and the RESURRECTION of the dead * * THEY are equal unto the angels.' Luke 20: 35, 36; Matt. 22: 30.

18. Were the ancient worthies rewarded at death? Ans. 'These all died in faith, NOT having received the promises.' Heb. 11: 13, 39, 40.

19. When did they expect their reward? Ans. 'Others were tortured, not accepting deliverance, that they might obtain a better RESURRECTION.' Heb. 11: 35; 1 Peter 1: 13.

20. Will the soul come from heaven, or the grave, at the resurrection? Ans. 'God will redeem my SOUL from the power of the GRAVE.' Ps. 49: 15; Ps. 89: 48.

21. Are men in possession of immortality? Ans. 'The King of kings and Lord of lords; who ONLY hath immortality.' 1 Tim. 5: 15, 16; Rom. 2: 7.

22. When will the saints obtain immortality? Ans. 'At the last trump * * this mortal must put on immortality.' 1 Cor. 15: 52, 53.

23. Does the soul die? Ans. 'He spared not their SOUL from DEATH. Ps. 78: 50; Ps. 22: 29: Ezek. 18: 4, 20; Joshua 10: 35; Ezek. 22: 27; Isa. 38: 17; Ps. 56: 13; Rev. 16: 3; Job 33: 29, 30; Ps. 30: 3; Ps. 119: 175.

24. What would be the ultimatum without a resurrection? Ans. 'If there be no resurrection of the dead, then is not Christ risen * * then they also which are fallen asleep in Christ are PERISHED.' 1 Cor. 15: 13–18."

Socrates rightly said of contentment, opposing it to the riches of fortune and opinion, that it is the wealth of nature; for it gives everything that we want, and really need.

Characteristics of Modern Preaching.

"Those who have been compelled to sit Sabbath after Sabbath and listen to productions of an hour's length without any life or soul in them, penned in the *reader's* study and adhered to in their delivery with a pertinacity absolutely painful to the listener, and all under the name of *preaching*, will appreciate the following from Rev. Sidney Smith, a somewhat eccentric English Divine:

'The great object of modern sermons is to hazard nothing; their characteristic is decent debility; which alike guards their authors from ludicrous errors, and precludes them from striking beauties. Every man of sense, in taking up an English sermon, expects to find it a tedious essay, full of commonplace morality, and if the fulfilment of such expectations be meritorious, the clergy have certainly the merit of not disappointing their readers.

In pointing out the total want of connection between the privilege of preaching, and the power of preaching well, we are giving no opinion as to whether it might or might not be remedied; but merely stating a fact. Pulpit discourses have insensibly dwindled from speaking to reading; a practice, of itself, sufficient to stifle every germ of eloquence. It is only by the fresh feelings of the heart that mankind can be very powerfully affected. What can be more indecorous than an orator delivering stale indignation and fervor of a week old; turning over whole pages of violent passions, written out in German text; reading the tropes and apostrophes into which he is hurried by the ardor of his mind; and so affected at a preconcerted line and page, that he is unable to proceed any further!'

Ministers of the present day treat their congregations to such sermons Sabbath after Sabbath, and wonder at their drowsiness and inattention, and further, that the results of their preaching (?) are not visible in the lives of their hearers. If that is preaching, any one can preach who has a moderate knowledge of theology or can gain a batch of second-hand sermons. Perhaps this is heresy, but we, when we attend church like to hear *preaching*; our *reading* we can do in our own 'easy chair' at home. Give us Sydney Smith's view of the subject."

Solicitude for Souls.

During a heavy storm off the coast of Spain, a dismasted merchantman was observed by a British frigate drifting before the gale. Every eye and glass were on her, and a canvass shelter on a deck almost level with the sea suggested the idea that there yet might be life on board. With all his faults, no man is more alive to humanity than the the rough and hardy mariner; and so the order instantly sounds to put the ship about, and presently a boat puts off with instructions to bear down upon the wreck. Away after that drifting hulk go these gallant men, through the swell of a roaring sea. They reach it; they shout; and now a strange object rolls out of that canvass screen against the lee shroud of a broken mast. Hauled into the boat, it proves to be the trunk of a man, bent head and knees together, so dried and shriveled as to be hardly felt within the ample clothes, and so light that a mere boy lifted it on board. It is laid on the deck; in horror and pity the crew gather round it; it shows signs of life; they draw nearer; it moves, and then mutters—mutters in a deep, sepulchral voice—"There is another man!" Saved himself, the first use the saved one made of speech, was to seek to save another. Oh! learn that blessed lesson. Be daily practising it. And so long as in our homes, among our friends, in this wreck of a world which is drifting down to ruin, there lives an unconverted one, there is "another man," let us go to that man, and plead for Christ; go to Christ and plead for that man; the cry, "Lord save me, I perish," changed into one of welcome to the Savior's ear, "Lord save them, they perish."—GUTHRIE.

Good Advice.

The following was copied from a paper long preserved in the wallet of a worthy old gentleman:

"Never be idle; if your hands cannot be usefully employed, attend to the cultivation of the mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else.

You cannot be essentially injured except by your own acts. If any one speaks evil of you, let your life be so that no one will believe him. Drink no intoxicating liquors. Ever live (misfortunes excepted) within your income. When you retire to bed, think over what you have been doing during the day. Make no haste to be rich, if you would prosper. Small and steady gains give competency with tranquility of mind. Never play at any kind of game of chance. Avoid temptation through fear you may not withstand it. Earn money before you spend it. Never run in debt, unless you see a way to get out again. Do not marry until you are able to support a wife. Never speak ill of any one. Be just before you are generous. Keep yourself innocent, if you would be happy. Let your life be daily by faith of the Son of God, who has loved you and died for you; and to do good and communicate, forget not; for with such sacrifices God is well pleased. Read over the above maxims at least once a week.—*Register.*

Original Articles.

For the Crisis.

The Triumph.

BY EDWIN BURNHAM.

Child of righteousness, the joy of the Lord awaits thee! Thy triumph is yet to come. Palms of salvation, robes of light, crowns of glory, a life eternal, angelic society, the unclouded vision of immortality, personal association, with the adorable Jesus; the possession of the unfading heavenly inheritance, the right to the eternal city of God, the familiar and changeless friendship of redeemed millions elect, exemption from all that pains, harms, or makes afraid, and an approach of intimacy with the great God himself, are the blessings presented before the faithful. Wilt thou lose all this? Long have thine enemies vaunted over thy tears, thy groans, thy sighs, thy mournings—long hast thou hung thy head in pitiful grief, and in thy lonesome spirit brooded over the agony of desire to see thy Beloved's face—long hast thou wondered that the chariot wheels of thy Redeemer were so slow to move—times without number thou hast bent thine eyes, fevered with holy anxiety, on the heavens, and wept "to see His sign appear upon the opening sky"—long has thy praying spirit, in trembling reachings of eager, earnest emotion, anticipated the glorious vision final:—and wilt thou falter now? Awake, awake to sing thy song of victory! Thou shouldst not now despond. Thy Saviour, and thy commander is the Mighty One of Israel. He rideth on the heavens for thy help, and underneath are the everlasting arms. Fear not, O thou worm of earth, nor be dismayed thou fainting, feeble one; for the eternal God is thy refuge, and thy triumph shall be sure.

He who keeps thee, and watches over thee, and shall redeem thee, fainteth not, nor is weary. All the elements are in his hands, and he shall control them for thy good. Thou art the care of Him who created, upholds, and shall glorify; who holds the winds in his fists, and the waters in the hollow of his hand—who sitteth upon the circle of the earth, and turns the seasons in their courses—who ruleth the raging of the sea, and when the storms thereof arise, he stilleth them—who rules the jarring earthquake at our feet, shakes the blazing lightnings from his fingers, and scatters the startling echoes of the bellowing thunders from the cloud—who weighs the mountains in his balances, as he heaves them from their awful foundations, and makes the everlasting hills to tremble at his power—whose throne is fiery flame, and his wheels are burning fire—whose voice commands the distant orbs immense, and guides their harmony sublime—who doeth according to his will in the armies of heaven, and among the inhabitants of earth; *this* all-powerful God is *ours*. O fearful one, commit thy way to him—rest in him—wait for him—pray to him—work for him—speak for him—suffer for him, and if thou diest die for him; and THOU SHALT TRIUMPH IN HIM!

For the Crisis.

The Two Covenants.

BY ELD. J. HEMMENWAY.

No. I.

"Which things are an allegory; for these are the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar."—Gal. 4: 24.

Much has been written and preached, in regard to the two *covenants*, and much more may be written, and the subject would not be exhausted; for it opens to the mind a large field of truth to be investigated, and is a subject of importance to the Church. It is a subject in which I have been much interested and profited; and wishing to do all that I can, to give and receive light, I take my pen to communicate a few thoughts for the benefit of those that may be interested.

I wish to inquire, what we are to understand by the term *covenant*. It is rendered in the margin, testament; which signifies *will* or an *agreement*; hence, we may read the text thus;—the two agreements; the one, from Mount Sinai, which gendereth to bondage, which is Agar.

In order to have an agreement, there must be two or more parties; and it presupposes that they have some object to obtain by entering into an agreement; each party agreeing to certain stipulations, in order to obtain the object.

Now let us examine the covenant from Mount Sinai, its stipulations and the object to be gained by keeping it.

By reading Ex. 19:, we learn that the Lord called Moses up into Mount Sinai, and there gave him his Law. In 19: 5, we find the condition stated upon which Israel can become a peculiar people, and a KINGDOM of priests, an holy nation.

The conditions are, that they *obey* his voice, and keep his covenant. The Lord's voice is his law, which was given to Moses upon the Mount, which we find recorded in chap. 20: and onward through the book of Exodus, embracing the *ten commandments*, and ordinances of the Church.

HIS COVENANT is what He promises to the people on condition that they obey his voice, or law. By reading Ex. 23: 20–23, we learn that the Lord promised to drive out the nations before them, (Israel) until they inherit the land from the Red Sea, even unto the Sea of the Philistines; and, from the desert unto the river. In chap. 24: 7, 8, we find the following agreement of the people with the Lord. "And he took the book of the covenant, and read in the audience of the people, and they said, All that the Lord hath said, that will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, behold the blood of the covenant, which the Lord hath made with you, concerning all these words."

Paul speaks of this act of Moses, as the dedication of the first covenant, Heb. 9: 19–22. As the people journeyed from Sinai to the land promised in the covenant; when they neared the land, Moses was directed to go up into the top of Mount Pisgah, that he might behold the land, but was not permitted to enter it. Deut. 3: 27. After Moses came down from the Mount, Deut. 4:, he called the attention of the people to the *covenant* the Lord made with them at Sinai, and rehearsed it and the Lord's dealings with them from the time they left Sinai, until that time; also repeats the law and the promises, or blessings they would obtain by keeping the law. Read Deut. 28: and notice that Moses states the condition, in the first verse, upon which they can have the blessings: and notice, that amongst all the blessings, there is not *one* promise of *eternal life*. From the 14th verse, to the end of the chapter, we have the judgments that would be sent upon them, if they did not keep the law.

Having found the covenant from Mount Sinai that gendereth to bondage, I wish to notice a few important points involved in this covenant.

1. This covenant is made with a *nation*; as a nation, they receive the promises, and as a nation, they suffer the judgments; "the iniquities of the fathers are visited upon the children, unto the fourth generation." Ex. 20: 5.

2. All promises contained in this covenant are of a temporal nature, and only to be enjoyed while they keep the law. Deut. 28: 13.

3. Whenever the nation repented of their transgressions, and kept the law, the promises would hold good, providing, it was in their dispensation; or the time for which the law was given, which was until the seed should come. Gal. 3: 19. After the seed (Christ) came, it was impossible for the Jews to return under the promises of the *old* covenant, unless it can be shown that the same promises are put into the *new* covenant.

4. All prophecy to the Jewish nation, as such, is based upon the condition given in the covenant. Let it be remembered that all blessings promised in the covenant were on conditions; hence when the prophets speak of the blessings that shall come upon Israel, it is on condition they repent; and when judgments are spoken of as coming, if they repent, the judgments are turned away. If the Jews had kept the covenant, they should not have been scattered, and then there would have been no necessity of a prophecy of their return. If there is no conditional prophecy, then the Jews can return without repenting; and if the Lord suffers them to return as a nation, without repenting, he breaks the covenant on his part; for he said, if they walked contrary to him, he would walk contrary to them.

5. If there is a promise of the return of the Jews that is valid now, it must be found in the *new covenant*, for when the Lord made a new covenant, he disannulled the old one. Heb. 7: 18, 19. 8: 8—9. The old covenant ended with Christ, and all the promises of the old covenant were forfeited by the Jews as a nation, and cannot be obtained, from the fact, that the new covenant does not recognize the Jew or Gentile, as nations; but offers eternal life to all that fear God and work righteousness.

If the old covenant is disannulled, as Paul said it was, then all promises to the Jewish *nation*, as such, whether contained in prophecy, or not, have ceased, from the fact that all promises made under that covenant were on conditions, and the time for which the covenant was made has expired, and a new agreement entered into with the house of Israel and Judah.

All will see that I admit there is conditional prophecy; but some may say, there is no condition stated by the prophets in many instances. That is true, and there was no necessity of stating conditions, from the fact they were speaking of things that were promised in the covenant, and the conditions were stated *there*. If there is a single prophecy in regard to the Jewish nation that is not involved in the covenant, then, that prophecy cannot be on conditions; but all predictions of blessings or judgments upon the nation, as long as the covenant is valid, are dependent upon the course the people pursue. Please read Jer. 18: 7—10,—there we have the conditions of prophecy to nations as such. If the Lord utters his judgments against a nation, and that nation repents, the Lord must turn these judgments away, or his word fails. It the Lord has laid down a rule for prophecy under the old covenant, will he not abide by it in every instance? Certainly he will. If the nation is found in a scattered condition, when that covenant ends, must they not remain so, unless some new arrangement is made for their return? Does the new covenant make any provision for the return of the Jews, as a nation? No! From the fact that the

covenant does not recognize Jew, or Gentile, as nations, but offers *eternal life* to all that believe. Now, I would like to refer to one conditional prophecy, where the condition is not mentioned, and show that the prophecy was not fulfilled. Micah 3: 12. "Therefore Zion shall for your sakes, be ploughed as a field." This is stated and no conditions referred to. Now turn to Jer. 26: 18, and we see that the same prophecy is spoken of; and in v. 19, it is stated that the Lord repented of the evil, because the king repented. If this is not conditional prophecy, then I fail to understand what can be conditional.

I think I have said enough in regard to conditional prophecy, and promises of the old covenant. Now let us look for a few moments at the law upon which the covenant is based. If the *covenant* is disannulled, then of course the *law* of the covenant cannot be in force, and hence the law and covenant from Mount Sinai are ended, including the seventh day Sabbath. Thus ends the old covenant, or agreement, between the people and the Lord. It ends with Christ the promised seed. It has done its work; it has filled its place. "It was added because of transgression, till the seed should come." He has come and nailed the law to the cross by his death. He has risen from the dead with all power in heaven and on earth, and become the "mediator of a BETTER COVENANT," which was established upon *better promises.* Heb. 8: 6.

To be Continued.

The World's Crisis.

BOSTON, JUNE 11, 1856.

Baptism.

No. II.

In our first article, we endeavored to show that "*water baptism is a Christian duty.*"

We would now inquire, who are proper *subjects* for baptism.

We answer,—those, and *only* those, who have *repented* of their sins, and *believed* on our Lord and Savior, Jesus Christ.

PROOF.

In Acts 2: 38–41, where Peter instructs men what to do who wished to be saved, and remember this is *after* the resurrection and ascension of Christ, he says—"REPENT and be *baptized* every one of you." This shows *clearly* that *repentance* should *precede* baptism. Then it follows without controversy, that those who have not repented, are not proper subjects for baptism.

In ver. 41, we read,—"then they that GLADLY *received his word* were baptized."

Persons who have not come to years of understanding, could not receive the word with *gladness*, nor any other way; consequently, none are subjects for baptism, but those who are capable of receiving the word.

In Mark 16: 16, we read,—"He that BELIEVETH, and is *baptized*, shall be saved."

Here again, it is plainly taught that the candidate for baptism has something to *do on his part*, before he is qualified to receive the ordinance. If he has not BELIEVED, as well as *repented*, he is not prepared for baptism.

What was necessary in the case of the eunuch as recorded in Acts 8: 36, 37?

"And Philip said,—if thou BELIEVEST with all thine heart, thou mayest."

From these passages, and many more that might be brought from the Scriptures, it appears evident that none are proper subjects for baptism, but those who have *repented* of their sins, and *believed* the gospel of Christ.

Infants can neither repent, nor believe, consequently, they are not fit subjects for baptism.

We see no way to avoid this conclusion, and adhere to the Bible. It is true that good men have thought otherwise.

Let us examine a few moments the Scriptures usually brought to sustain infant baptism.

Paul says in 1 Cor. 1: 16, "And I baptized also the *household* of Stephanas."

Acts 16: 15. "And when she (Lydia) was baptized, and her *household*."

In neither of these cases is there a *word* said about infants, hence these passages prove nothing for either side, as there are many *households without* young children. We are referred to Acts 16: 33. "And he (the keeper of the prison,) took them the same hour of the night, and washed their stripes; and was baptized, he and *all his, straightway.*"

There is nothing said here, either, about *children*, but if we examine ver. 32, we find that those who were baptized in this instance, were individuals to whom the *word* had been *spoken* by the Apostles, and therefore were *not infants.*

The verse reads—'And they spake unto *him* (the keeper of the prison) the word of the Lord,' and to ALL that were in his house;" then it follows, that ALL in his house were capable of *understanding* the word spoken, and when they *believed*, the Apostles were ready to baptize them.

In Acts 18: 8, another "*house*" is spoken of, as receiving baptism, but not a word about infants, or young children.

It reads,—"And Crispus, the chief ruler of the synagogue, *believed* on the Lord with *all* his house, and many of the Corinthians *hearing, believed* and were *baptized.*"

In this case, it will be noticed, that not only the ruler *believed*, but ALL his house, as well as the Corinthians who were baptized.

The *Bible* order is plainly this:—

1st,—Hear.
2nd,—Believe.
3d,—Be baptized.

The last example was some twenty years after the ascension of Christ, which shows that baptism was not nailed to the *cross* as some have claimed.

We think we have now mentioned *all* the passages that refer to *household* baptism. We leave the candid reader to judge whether there is *any* proof in favor of the baptism of *infants.*

Let us inquire of the historian relative to this point.

Says Kitto,—one of the ablest biblical expositors—"*Infant baptism* was established neither by *Christ*, nor his *apostles.*" Vol. 1, p. 287.

Neander, the most distinguished Church historian, says:—"That *Christ* did *not* establish infant baptim, is CERTAIN."

Who *did?* By whose *authority?*

We find no mention *whatever* of infant baptism till the time of Turtullian, two hundred years after Christ.

We have now learnt from the *best uninspired* testimony, that *Christ* and the *apostles* did *not* establish *infant* baptism; and we can find *no* trace of it in the *Bible*. Consequently, we conclude without a *doubt*, that *none* but "those who have *repented* of their sins, and *believed* on Christ," are proper subjects for baptism.

In our next we purpose to speak of the *Bible* MODE of baptism.

Our Position.

We have been frequently asked to define our position.

It is well known that the *Crisis* was *first* issued for the *special* object of giving the evidences in favor of the late *time* argument; and for the *general* object of spreading *vital Christianity*, and *all Bible truth.*

In publishing the *Crisis*, we had no other aim but to glorify God, and this is our only reason for continuing its publicaiion; and our prayer is, that as soon as it ceases to accomplish this object, it may come to an *end.*

We freely *confess* that we have been *disappointed* and *mistaken*, and let him that is without fault in these points, cast the *first* stone at us.

In our "*special object,*" many thought us too *rigid*,—perhaps we ought to plead *guilty*—but we will try to atone for past mistakes and errors in judgment, by Christian *largeness* in our "*general object.*"

Some may inquire,—"what is your creed?"

The *Bible.*

"Where are your articles of faith?"

In the *Bible.*

"What is your rule of discipline?"

The *Bible.*

"What Church do you sustain?"

The Church of *Christ.*

"What *party* do you fellowship?"

All that love Jesus.

"But whom do you call *your* brethren?"

All Christians, whether black or white, rich or poor, bond or free.

"What is your *test* of fellowship?"

Christian character.

In short, let us say in the language of another:—

"WE ARE CHRISTIANS, to the exclusion of all the names of *faction* and party; but not to the exclusion of the GOOD of any party.

THE BIBLE IS OUR RULE, to the exclusion of all the creeds, covenants, disciplines and articles of faith ever prepared by uninspired men, and imposed upon the Church.

Christian character is our only test of fellowship and communion, to the exclusion of all the shibboleths of party and tests of bigotry ever urged upon the humble followers of Christ."

This is our *present* position.

Every thing seems to indicate that we are VERY NEAR the great day when Jesus will be seen coming in all his glory, and we are ready to labor with every Christian in every denomination, and unite our feeble effort for the general good of the Church of Christ.

We are heartily sick of sectarian walls, and wherein we have helped build them, we are willing to assist in pulling them down.

We do not require that one shall think just as *we* do, or occupy *our* stand point, before we can call him *brother;* what we wish to know is this:—does he love God and his truth? is he following the light, and are his *motives* pure?

Some may ask,—"How broad is your platform?"

We answer,—broad enough to hold *every Christian* on this planet.

A few words more relative to our paper, and we close.

We are resolved on *one thing* relative to the *Crisis*, which is,—that it shall be *strictly a* PEACE *maker.*

If our brethren send any unkind expressions in their articles, such words will be omitted; but we are happy to say that we are *very* RARELY tormented with anything of the kind.

We have but little confidence in the religion of a man who wishes to speak unkind and bitter words to *any* one. Remember, "Blessed are the peacemakers, for they shall be called the children of God."

We would say in conclusion, we will try to make our paper as good as we *can*, and earnestly desire your prayers, that we may do *all to the glory of* GOD.

Old Oorrespondence.

The following is a copy of a letter from a preacher, to one of the members of his flock. We give it to show the deep-toned piety of those times, as well as their faith.

"Poland circuit, Apr. 4th, 1804.

MY SISTER IN THE LORD:—I received your letter the other day from Portland, and rejoice that though among the wicked, you are not ashamed of the gospel of Christ, nor of me his unworthy servant. But I rejoice with trembling,—fearing that it will not always be the case; for I am not ignorant of satan's devices, and am sensible that he will not cease his endeavors to lead you away from your own steadfastness, by presenting all the baits which are the most tempting to youth.

O sister awake! and keep awake! lest in an unguarded hour the enemy take your crown! Watch and pray, be sober and hope unto the end, for the glory that *shall* be revealed at the *coming of Jesus*, when the *dead* shall hear His voice, and come forth, they that have done good, to the resurrection of life, and they that have done evil to the resurrection of damnation! Awful thought! Oh! let it ever solemnize your mind, and keep you on your guard, lest *that day* find you unprepared, for as a snare it will come upon those that dwell *careless* upon the earth.

If you wish in all things to choose the true and perfect way to bliss, measure not your attainments by any who profess religion, any more than by those who do not; for there are many unsound professors, even hypocrites, and deceivers who transform themselves into angels of light. Take heed! take heed!! lest you be led away; as you have received the Lord Jesus, so walk in Him, and then you need not fear the openly profane, nor the poisonous, abominable Pharisee; follow them as far as they follow Christ, and no further; for it is more than probable that you willfind some wicked and proud Methodist.

I have much to say, but time and paper fails. I hope we shall meet in heaven. I have some good times on this circuit. A few have been converted of late. I trust you pray for your servant in the gospel."

JOSEPH BAKER.

For the Crisis.

Sentence on Mystic Babylon.

BY R. MORRILL.

"Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her."—Rev. 18: 4—7.

In this portion of Scripture we seem to have a prediction of a great movement in this world; and the question arises, has it been fulfilled?

I have supposed that it might have been in the days of Martin Luther,—by him and those who came with him out of the old Roman Catholic Church, or rather that the first part of it was then fulfilled; namely, "Come out of her my people." But on examination of the whole message, I find that the same "people" who are commanded to come out of her, are also to reward her as she rewarded them; which was not done by Luther and his followers.

Some suppose that this message is now being given, and that it will be obeyed by Christians; but let such bear in mind, that, "Reward her even as she rewarded you," is a part of the message. But how has she rewarded the saints of God?

Let Rev. 17: 6, answer. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. Also 18: 24.

And will the saints also, in return, drink the blood of the old mother of harlots? or, in other words, will Christians take the sword to destroy her?

I answer, they will not; for Jesus has said, "put up thy sword, * * for all they that take the sword shall perish with the sword." Matt. 26: 52.

Therefore this Scripture never will be fulfilled by Christians.

But who will fulfil it?

Let us look to the Bible for an answer.

Verse 8th, immediately succeeding this message, reads thus:

"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."

Rev. 17: 16, 17. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put it in their hearts to fulfil his will."

We find then that the ten horns are to fulfil this Scripture, or obey this message, and therefore, we are not to look for its fulfillment from any other source.

But there are objections urged against this position.

It is supposed by some, that, as the voice that gave this message, or is to give it, is said to come from *heaven*, it either refers to a movement in the Church, or to a voice directly from the throne of God.

But this supposition is, I think, unfounded; for the word *heaven* occurs in the book of Rev., when it cannot refer either to the throne of God, or the Church.

See Rev. 12: 3, 7–9, 12. Here, "heaven" evidently means an exalted position, as also in the text under consideration.

Again, it is urged that because the term "my people" is used, it therefore must mean the Church, or God's people.

I answer—if it could be shown that this is to be the literal voice of God, there would be some force in this objection; but if it is to be a movement in the Roman States, set on foot by their great men, this objection is of no force; for it would be very natural for them to use the term "my people," or "my countrymen" in making this move.

Brethren and Sisters in Christ, let us one and all, take heed to the sure word of prophecy, believe and obey it to the end, and we shall surely be saved in God's everlasting kingdom.

West Concord, N. H.

Eighteen Things.

In which young people render themselves very impolite:

1. Loud laughter.
2. Reading when others are talking.
3. Cutting finger nails in company.
4. Leaving meeting before it is closed.
5. Whispering in meeting.
6. Gazing at strangers.
7. Leaving a stranger without a seat.
8. A want of reverence for superiors.
9. Reading aloud in company without being asked.
10. Receiving a present without some manifestations of gratitude.
11. Making yourself the topic of conversation.
12. Laughing at the mistakes of others.
13. Joking others in company.
14. Correcting older persons than yourself, especially parents.
15. To commence talking before others are through.
16. Answering questions when put to others.
17. Commencing to eat as soon as you get to the table. And—
18. In not listening to what one is saying in company—unless you desire to show open contempt for the speaker. A well-bred person will not make an observation whilst another of the company is addressing himself to it.—*Selected.*

For the Crisis.

A Request.

I wish to say through the *Crisis*, that if any of the preaching brethren, travelling West through Wisconsin to Iowa, can make it convenient to give us a call, we will accommodate them as well as we can, and help them on their journey. There have been none of our doctrines preached here, and the people are very much prejudiced. We have scattered some papers and books, but most people will not read them. I think it will take a skilful workman to do them any good, but there is nothing impossible with God.

ROBERT HARDY.

New Diggins, Lafayette Co., Wis. May 30, '56.

Correspondence.

For the Crisis.

Letter from Bro. B. Spaulding.

BRO. MERRIAM:—Suffer me to scribble a little for the *Crisis.* I am visiting among the islands, exhorting, instructing, and giving lectures as I have opportunity. I am generally received with the greatest respect and hospitality, for which I praise God, and my benefactors. But there are exceptions to this general rule, and I will relate one of my adventures to a place which I will call, Nameless. I came to Nameless a perfect stranger, carrying my valise in my hand, walking on foot, just as Jesus used to go. There was nothing great in my humble appearance, no superfluous dress, no ornaments, no gold watch or chain; but, I trust I had the love of God in my heart, and the love of my fellow men likewise.

I began in my usual way, by questioning the people, where I called, like this:

"Do you love God, and the blessed Savior?"

"Yes."

"Well, I am glad of it; then I suppose you love to serve him, and obey his commands, and you love his Word, and try to understand it, and love his appearing too."

"Yes."

"Well, religion teaches us to visit the fatherless and widows in affliction, and keep unspotted from the world; to deal justly, love mercy, and walk humbly."

I then opened my bundle, and gave little books to the children,—all seemed pleased thus far.

I then said, "I have been walking some distance, and am very tired, and want to find a place to rest; could you keep a man like me to-night?"

"I don't think we could, it would not be convenient."

"Can you tell me where I can stay?"

"I guess Mr. —— will keep you."

So on I went to the next place.

"Can you keep me to-night?"

"No, it is not convenient; Mr. —— will keep you."

So on I went, going through the same exhortations, and giving my little books to children in every place.

Next I was directed to a boarding house.

I went to that, and inquired if they could keep a stranger for a night?"

"No, we don't keep strangers, there is a tavern near by; strangers always go to the tavern."

Thus I had enquired at some eight or ten houses, and getting discouraged, I went to the tavern according to the advice and direction of these christians. Most all of them said they had a hope they would not exchange for worlds.

When I enquired, is this a religious people? they answered:

"O yes; we have got a blessed good minister."

"Does he lead the people to be good?"

"O yes; we have good society, we have preaching every Sunday, and we have a Sunday-school, too."

Oh dear! I wished myself among those rough, uncultivated, yet kind hearted, hospitable, generous, noble, christian,—yes, whole hearted christian fishermen, among whom I had been traveling for six weeks past, where there was not a family however *poor*, but would take the *stranger* in, with his valise in his hand, and give him the best the house afforded, and do it *cheerfully* too, and felt glad that I did call, and visit them.

But just as soon as I got where it looked more like a civilized country, with good roads, and meeting houses with their spires pointing to heaven; I found that godliness had lost its power, and had left only a *form*, without the principles. What is godliness but to be Christ-like; and is this Christ-like to treat a stranger thus, especially when he comes laden with the truths of the gospel, without money or price?

But so they treated my Master, and why should I expect any better treatment than he had. It is enough for me, that I be *as* my Master. I will bear it patiently. It is but a little while, praise the Lord, before the wicked will cease from troubling, and the weary be forever at rest. Praise God, there is a rest that remains for his people. Praise Him for the hope I enjoy. Oh! let it not be like the hope of the hypocrite.

I went to the tavern, paid tavern price, and had a good praying season in the family next morning.

I made my way from Nameless, as fast as possible. Praised be God, in two hours I got into a different atmosphere altogether, and among a different sort of christians;—those who were *Christ-like*, for our God has yet a few witnesses on the earth. O yes, and I love to get among them, for when I love God, I know I love His people.

See to it, Brn. and Srs. in the Lord, who love Jesus and His appearing, that you have the *marks* of Jesus upon you. One is, "be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

Others are, courtesy, meekness, temperance, godliness, brotherly kindness, and charity or love. Let these things be in you and *abound*, and you will have an abundant entrance into the glorious kingdom which awaits God's people.

Your Bro. in tribulation and patience,

BENJAMIN SPAULDING.

Deer Isle, Me., May 9th, 1856.

For the Crisis.

Letter from Sr. N. J. Pribble.

DEAR BRETHREN AND SISTERS:—I write to let you know that I am still seeking for glory, immortality, and eternal life. We are surrounded by all the evils that wicked men can invent, but I expect the Lord will soon send his angels to gather all those who have made a covenant with Him by sacrifice. May God help us to renew our covenant with Him. My prayer is, that we may be like Nathaniel of old, true Israelites indeed. I love the Lord—I know I do, and I love all that love Him in sincerity and in truth. I am thankful for the paper. There are no meetings in this place. My Bible and *Crisis*, are my daily study.

Your sister, praying that I with you may have an entrance into God's everlasting kingdom. NANCY J. PRIBBLE.

Windsor, Me., May 8, '56.

For the Crisis.

Letter from Bro. S. C. More

BRO. MERRIAM:—I have been much oppressed since my sickness; first, for want of remunerative employmemnt, and now with more of it than I can possibly perform. I am in danger of being overcharged, especially as "that day" is so near, and,—alas! will overtake so many as a thief stealing upon them, and finding them "sowing to the flesh," ready for corruption only. Brother, shall we be found worthy of the benediction of our Savior when He shall come to reward his servants? Then let us press forward and gain the prize which is now so shortly to be given.

With much love to all the scattered flock, now soon to be gathered, I remain your Bro. in Christ. J. C. MORE.

New York, Apr. 1st, 1856.

For the Crisis

Letter from D. M. Leavitt.

BRO. MERRIAM:—I should like to say a few words to the little flock through the Crisis. Some may desire to know how it is with me. Well, I am striving for the reward, and am thankful to God that we have a descriptive account given in God's word, of the reward which is so desirable, which buoys us up in the hour of adversity and is to be given, not at death, but when Jesus comes. Where a man's treasure is, there his heart will be also. We are commanded to "lay not up for ourselves treasures on earth where moth and rust doth corrupt, and thieves break through and steal," but lay them up in heaven. Now in order to do this, we must keep the commandments of God, for in keeping them there is great reward, even eternal

life, by Jesus Christ. "Behold I come quickly, and my reward is with me to give to every man according as his work shall be." This fact makes me and every other child of God love, and earnestly desire the coming of our Master. What made us look for Him in '54? An argument which we could not gainsay, drawn from the Bible and history. What makes us look for Him *now*? Because we believe our Bibles, and that his coming is yet future. The word of God has not failed, the failure is in our not understanding it. "But light is sown for the righteous," and if we have the spirit that leads into all truth, we shall have light in our dwellings. May God help us to be humble, is my prayer, for "before honor cometh humility."

The faith of some may be shaken by peace being declared in Europe, but my exhortation is; hold on, "the foundation of God standeth sure." Every thing works for good to them that love the Lord.

Brethren and sisters, be of good cheer, the Master will come and take us into the new earth, where there will be no sorrow. Amen.

Your Brother in hope of immortality,

D. M. Leavitt.

Holderness, May 3, 1856.

For the Crisis.

Letter from Br. Calvin Fleming.

Bro. Merriam:—My hope in the speedy coming of Christ to judgment is good and strong, praise the Lord! I feel that I have a hope which all the world cannot take from me,

"Though oft they have tried—
This heart cheering promise—the Lord will provide."

Professors of religion who seem to enjoy themselves, and say, "is not the Lord amongst us?" These also, are trying to destroy my hope in the kingdom, but if Heaven be for us, who can be against us? Praise ye the Lord, for his mercy endureth forever! I sometimes, in my doubts and fears, think, perhaps the Savior will not come as expected, but when I look into the good Book and read of, and observe around me, the signs of the times, my hope is strong. Calvin Fleming.

Dekalb, May, 2, '56.

Obituary.

Died at South Adam, Mass., May, 22nd, Sabrina, eldest daughter of Bro. Z. Campbell. She had been four years declining under the weight of that terrible disease, consumption; but her trust and hope was in her God, and a resurrection to eternal life. Bro. and Sr. Campbell have been called to part with two of their daughters, who have previously died of the same disease, and still another of the family, a younger daughter, is declining under the influence of the same fatal malady.

The family is truly an afflicted one. The health of Sister Campbell is yet extremely poor, and it is through much tribulation, they are striving to enter the kingdom, where death shall have no dominion over them. We earnestly recommend them to the prayers of the saints abroad, that the grace of God may sustain them in this trying hour.

G. A. Lapham.

Died in Danville Shipton C. E. June 1st, 1856, Charles Davis, aged 36 years.

He has left in solitary widowhood the companion of his youth, having been married about 7 years, and for a number of years past he was afflicted with lameness and general debility. He came forward and joined the church when it was first organized, and continued a church-going member until laid on a bed of death. He is gone down to the grave a sanctified man. "The spirit of Him that raised up Jesus from the dead" dwelt in Him, and so there is no mystery hanging over his resurrection.

His pious lips gave no utterance to any kind of complaint. Being asked some questions by a Bro. when voice and speech were scarcely intelligible, his reply was,—"Tell the church I am contented with my lot, and to live holy lives and pray for one another in faith, for God is not mocked, but knows the secrets of the heart." Being asked again which he would prefer, to sleep in Jesus or recover? he said—"I would rather the Lord would come."

In the light of revelation he looked upon death as an enemy, and although dressed up in a "white robe," with a "palm" in his hand, and a crown on his head; yet he viewed him as a "wolf in sheep's clothing." He had no sympathy with the Platonic theology of the day, that a man could be dead and alive at the same time, or that a man knows a thousand times more when he is dead, than ever he did in his life time. He saw the long train of evil consequences which have grown out of this fruitful source of all other errors, and was grieved that such anti-resurrectional notions should have had any foothold within our enlightened ranks. He enjoined upon the writer to preach his funeral sermon, and chose beforehand the text,—"I have fought the good fight,' &c., 2 Tim. 4: 7–8. He sleeps in Jesus, waiting for life and immortality through Christ alone at the resurrection. Thrice blessed hope!

J Porter.

Danville C. E., June 3d, 1856.

Domestic Summary.

Highly Important from Kansas. St. Louis, June 2. We have the following from Leavenworth city, under date of May 28:

An exciting extra of the Westport News, headed "War!! War!!!" reached this city this forenoon.

United States Troops on the way to Kansas.—Buffalo, June 5. One hundred and fifty United States troops passed through here to-day, *en route* for Kansas.

A fight is expected towards Passowatowmie Creek. Some pro-slavery men tried to drive a free State man from his claim, but he refusing to go, they took him and were about to hang him, when his neighbors came to the rescue and shot some of the pro-slavery party.

A civil war is inevitable.

It is estimated that the loss sustained by the citizens of Lawrence by the recent attack, will amount to $100,000.

It was stated that the whole territory would be placed under military surveillance.

The Republican publishes an extra of the Kansas Herald of the 28th ult., which confirms the report previously telegraphed of the murder of eight pro-slavery men on Passowatomie Creek by a party of Free State men. The victims were most horribly mutilated. In some instances, after their throats had been cut, their legs had been chopped off, also their arms, and their eyes gouged out. All the pro-slavery families at Hickory Point were driven off at the point of the bayonet, and their horses and provision stolen by the Free State men.

Hostile Expedition to Vera Cruz.—New York, May 31. A letter from the City of Mexico goes to confirm the reports received here from Havana touching a hostile expedition to Vera Cruz. The difficulty has reference to certain claims of Spanish subjects against Mexico for losses incurred during the revolution which severed Mexico has once admitted, but now refuses to pay, on the plea that some of them are fraudulent. The writer says:

"I have the information from an authentic source, that a squadron is preparing in Spain, which is to be joined by several of the ships belonging to the fleet of Havana, to back the demand for immediate and full payment of the outstanding claims, which the new Minister appointed to Mexico is to present. Ere long you may hear of a second bombardment of San Juan de Ulloa."

Further Reports of Bloody Work in Kansas.—St. Louis, June 5. A letter to the Democrat from Leavenworth, May 31, says a company of pro-slavery men, some days since, had waited on the Free State settlers, and commanded them to leave Kansas within a specified time, or suffer the consequences.

Mr. Philips, the correspondent of the Tribune, being compelled to leave, went to Lawrence.

Judge Conway, who was arrested on the 28th, was confined that day and night, with guards stationed over him, but on the following morning was released, and commanded to leave the territory; not obeying, he was that evening conducted by a committee on board the steamer, and sent down the river.

Mr. Latta, another Judge, was ordered to leave and did so. Robert Riddle had also left. Several others have been commanded to leave.

Mr. Shoemaker, a land receiver, and the only government officer in Kansas known to be a Free State man, is to be notified to leave.

Lady Leavenworth has also been advised to move away to avoid difficulty.

The writer says the Free State men do not manifest sufficient nerve for the crisis, but thinks that if the reports are true that the Free State settlers in the southern part of the territory are in arms, and compelling the proslavery men to retreat to Missouri, the effect will be good in the Northern part.

It is reported that 500 men are marching from Wisconsin to Kansas, but it is probably without foundation.

The Kansas City Enterprise (pro-slavery) issued an extra on the 2d inst., which is republished to-day in the Evening News. This extra says that J. M. Baynard, left St. Bernard for Westport on Friday last, and, as he has not been heard from since, it is supposed that he has been murdered by the abolitionists. John W. Forman, H. Hamilton, and John Lux, who went out in search of Baynard, were taken by the Abolitionists, and threatened with hanging.

The extra further says:

Marshal Donaldson and seven men, on Friday night last, were fired upon from Walford's house, near Lawrence, by a party of fifty Abolitionists. A short conflict ensued, which resulted in the wounding of several of the Marshal's posse.

H. H. Carty, just from the Territory, states that some men belonging to the same company with himself, were attacked and all seriously injured by the Abolitionists. He came for men and horses, and twenty-five of Buford's party will immediately start to the rescue.

Capt. Pattis' Company numbering 45 men, went to Hickory point to suppress the outrages in that vicinity, but were attacked by 150 Abolitionists, and two of his men killed. Another fight between the same parties occurred near Black Jack, in which nine Abolitionists and 13 pro slavery men were killed, among whom were Capt. Pattis and James McGee. Capt. Lyng's company of Wyandotte Indians were united to Capt. Pattis' company.

Threatened Attack on Churches in Brooklyn, N. Y.—It was rumored on Saturday and yesterday that Henry Ward Beecher's church, Brooklyn Heights, was to be attacked by an organized band of those who had taken offence, or employed by those who had taken offence, at the very plain language in which Mr. Beecher has discussed the exciting events that have recently occurred in Washington and Kansas. The demonstration was set down for last night, but intelligence of their intentions having reached the Chief of Police of Brooklyn, Mayor Hall and about fifty policemen were present, to check any aggressive or disorderly conduct. The church was crowded, as usual, and there was a large collection outside, including the police, but no attempt at disturbance was made

A week ago last Sabbath, the pastor of the York street Methodist church received an anonymous letter, stating that if he attempted to preach on Sabbath evening, his church would be attacked by a mob. He did preach, however, but an effective police force was stationed round the premises, which doubtless prevented the threatened disturbance.

The State of the Country.—The following in reference to the state of the country, was the conclusion of a sermon preached yesterday morning in the Broadway Church, Chelsea. The Pastor's text was, "I am the Lord, I change not."

"The elements of passion, strife and war are in commotion. This nation as yet in its infancy, already begins to show indications of premature decay and disruption. Have we not painful evidence of this in the present condition of our country? Is there not an apparent deterioration of American institutions! Our national affairs have reached a crisis, and the country seems on the point of being given up to misrule, violence and oppression. Ambitious politicians, and the greedy hirelings of office, threaten to overturn the fairest fabric of government the world ever saw, which our fathers built up with holy hands and cemented with their blood."

Says the Boston Pilot, the leading Catholic paper in this country, when speaking of the report of the American and Foreign Christian Union, recently published in this city:—

"The infamous sect of the *Manichæns* adopted in the Middle Ages precisely the same means to extinguish Christianity, but they failed signally of success—and so utterly failed, that they were themselves extinguished, and fell backward, shrieking, into chaos. The sects of the present day that have dared to lift a hostile arm against the Church of God—the Spouse of Christ—the Holy Roman Catholic Church—shall meet with the like fate, and speedily.

"The Papal power was never so strong, never before so wide-spreading, and universally felt and feared. We speak not of temporal power. That, men fear not—they despise it. But we speak of power that is power—of the spiritual—not that which restrains men's bodies, and deprives them of free will, but that which governs and guides their souls, and curbs their passions. It was not fear of the temporal aggressions of the papacy that barbed and poisoned the weapons of Voltaire, Frederick, Rousseau and d'Alamhert of the last century, and of their followers the atheists and know nothings of to-day, but the dread and horror they felt in view of that power which held the keys of Heaven and of hell—that power which openeth and no man shutteth, which shutteth and no man openeth—which can bless, and which can say anathema."

The report received by the last mail from the Superintendent of Indian Affairs in Oregon, is highly important. The steamer Mary was lying at the Cascades, when the Indians made the first attack, and escaped down the river to give notice of the outbreak. The attack lasted three days;—400 Indians were engaged, of whom 17 were killed and 12 wounded. The Cascade Chief, with 15 warriors were also captured.

The friendly Indians are being collected on the Reservation, and furnished with provisions.

Dr. Root and Mr. Mitchell Alive.—Middletown, June 3. The father of Mitchell, who resides here, has received a letter dated Lawrence, May 22, from his son, stating that Dr. Root and himself are alive. They were fired at and arrested, but are now discharged.

Foreign News.

Arrival of the Niagara.

Halifax, June, 4.—The steamship Niagara, Ryrie, from Liverpool, soon after noon on Saturday, May 24, arrived at this port at 5 o'clock this afternoon. She brings 130 passengers for Boston.

In the House of Commons, on Tuesday evening, Lord Palmerston stated that no secret treaty had been entered into between England, France and Austria.

Russia.—The Emperor's coronation day is fixed for the 24th. The Pope is said to have offered to send two prelates to attend and honor the ceremony. As it is performed in the Greek rite, the presence of envoys of the Latin Church will be new.

Italy.—Parma. A correspondent writes from Parma on the 8th:—The state of seige is exceedingly rigorous and annoying to the inhabitants. After ten at night Austrian patrols arrest every man they meet in the streets. More than 200 have thus been arrested. Words can scarcely describe with what indignity these persons, who are only arrested on suspicion, are treated in the prisons where they are shut up indiscriminately. Sometimes twenty days elapse before they are examined, when most of them against whom nothing can be proved, are set at liberty. The prisons in which political offenders are locked up are guarded by Austrians, and in reply to the request of some of these unfortunate, innocent men to be allowed to purchase some better food, the Austrian goaler replied that "prison fare was quite good enough for them."

The Emperors of Austria and of the French are to meet, it is said, upon the Rhine in June.

It is supposed by the Paris journals that by the 1st of August there will not remain a foreign soldier on the Russian territory.—*London Times.*

Turkey.—Constantinople. A report from Sefer Pacha confirms the statement of the capture of the Circassian village of Sunnech by the Russians, who obtained possession of six hundred head of cattle. The Circassian chiefs assembled at Anapa, claim the assistance of Turkey in re-establishing their communications with the Caucasus. The Turkish Contingent is to be removed to Asia to reinforce the movable columns of Omar Pacha.

The Weser Gazette, under date of Vienna, the 10th inst., states that the health of the Pope is such as to cause serious uneasiness, symptoms of dropsy becoming every day more and more evident. He is 64 years of age.

The Mount of Olives, near Jerusalem, has been purchased by a Madame Polack, the widow of a wealthy banker of the Hebrew persuasion at Konigsberg, in Prussia. This lady intends to beautify the place and improve the whole neighborhood, at her sole expense. The first thing she did was to plant the whole area with a grove of olive trees, and thus restore it to the original state from which it derives its name.

All things considered, we doubt whether the cost of the war, from first to last, will be much under £100,000,000—an immense sum, but evidently not an intolerable one, when it is considered that it falls very much under the expenditure of England in the one closing year of the last great war.

Russia.—The Times' Berlin correspondent writes that the Emperor had given the whole of his fleet a new armament, in consequence of the events of the war. At present the Russian fleet consists of three divisions, making a total of 43 vessels of war, and 3 transports; of the former 9 are steamers.

Trade continued dull at St. Petersburg.

From the Crimea.—Camp before Sabastopol, May 10. The French army continues to embark daily, and we with more dignity and greater leisure follow their example. The French speak confidently of a great campaign in Africa, and even in another quarter of the globe, and they predict that peace will not last for two years. The Russians are equally hopeful that they will have a war in a short time, and they do not disguise their earnest burning lust to phlebotomize* Austria—"*Autriche lache et ingrate.*" The evacuation of the Crimea is taking place with rapidity.

Of the British troops in the Crimea, six regiments are destined for Canada, five for Gibraltar, three for Corfu, and nine for Malta.

* To let out the blood.

The East.—The evacuation of the Crimea by the French proceeds rapidly.

Letters to May 10, state, the Russians had hanged several Tartars for assisting the Allies. Some had been sent into exile, and others condemned to work on the roads for life.

Scurvy had appeared in the English regiments, and could not be accounted for.

It was still a question what could be done with the horses.

A banquet had been given to Sir Colin Campbell.

Peace had been proclaimed at Tiflis.

The capture of the Circassian village of Sunech and 6000 cattle, by the Russians, is confirmed.

Letters from Corfu report the Ionian Islands quiet. Flourishing crops of good olives, and currents promise well.

Affray in the Church of the Holy Sepulchre at Jerusalem.—A letter from Jerusalem, dated 27th ult., and published in the Universe, says,—"The ceremony of distributing the sacred fire," which always takes place annually in the Church of the Holy Sepulchre, has this year given rise to a deplorable conflict between the Greeks and the Armenians. A tumultuous crowd rushed in to witness the ceremony, and showed the most riotous disposition, which a body of Turkish soldiers could scarcely check. Some mischievous boys danced and made indecent gestures before the tomb of the Savior, and were applauded by the Mussulmen present.

But before long in the body of the Church a tremendous hubbub arose, accompanied by savage cries. It soon turned out that a conflict had arisen between the Greeks and Armenians, and that the two parties had come to blows. And then a frightful scene presented itself—men were knocked down and savagely beaten and trampled on; shoes and other missiles were thrown at each other's heads, the Greeks rushing into the vestry, armed themselves with the staves of the sacred banners and made arms of them; the woodwork of the church was torn down and used as weapons; an altar was demolished, and the fragments were hurled in all directions; and the people in the galleries tore down the lamps and flung them with rage on the combatants below. The pasha and his men rushed into the midst of the melee, and attempted to restore order, but they were pelted and struck; and the pasha would probably have been seriously injured if he had not been dragged away by some Europeans. His soldiers, however, by great exertions, succeeded after a while in expelling a portion of the infuriated crowd from the sacred edifice. The two parties then turned their rage against the thousands of lamps which decorate the facade of the church—the Greeks smashing those of the Armenians, the Armenians those of the Greeks. The Turks at length succeeded in completely clearing the church, though the Greeks in their rage tore up the planks of the galleries and flung them at them with all their force.

Italy.—From the latest accounts concerning the condition of Italy, it appears that deep discontent prevails everywhere in that country. "It is thought by some," says the Paris correspondent of the Londom Times, "that the year will not pass away without this discontent assuming a most marked and formidable appearance."

A very well-informed correspondent of the Augsburg Gazette, who writes from the frontiers of Lombardy, draws a gloomy picture of the state of things in Central Italy, and remarks, that some time before his death, Prince Felix Schwarzenberg remonstrated strongly with the Papal Goverment, and advised it to make internal reforms. In Modena, where the people had always enjoyed the privileges of electing their own burgomasters, new municipal laws have been published, and in future the civic dignitaries will be appointed by the Sovereign. A new police ordinance, directed against swearing, is also likely to make its appearance. A person swearing by the Holy Virgin is to be fined 50 scudi, and by any other saint 25. An oath into which the name of the Most High is introduced, is to be considered a crime, and punished. There has never been so much irreverent and even blasphemous conversation among the lower classes in Vienna, as since the dogma of the Immaculate Conception has been introduced and the nation placed at the foot of his Holiness the Pope.

Late letters from Rome, according to the Universe, announce that the Pope is about to create a new Austrian Cardinal, and to carry out his plan of national Cardinals, by giving the hat to an oriental prelate, who will reside at Rome. The object of the latter choice will be Mgr. Anthony Gazeno, Bishop of Heiopolis or Balbea. It is well known that one great object of His Holiness is to attempt once more to unite the Eastern and Western Churches, and nothing will prepare so readily for this, humanly speaking, is to have in the Sacred College, and in the Councils of the Pope, prelates of the Oriental Churches; and nothing, speaking in the views of faith, will lead to it more effectually than the definition of the dogma of the Immaculate Conception, to which doubtless numberless graces are attached.

The pilgrimages to the Holy Land which were so often made by the pious in other days, and which led eventually to the glorious Crusades, those efforts of Christendom to check the onward march of the fatalist followers of the prophet, have been renewed, and are now as common as in the middle ages. The organization of regular caravans of the pilgrims at stated times at Marseilles, in France, is one result of this. In consequence, a person wishing to visit the Holy Land, now can do so safely, expeditiously and piously at a trifling expense. The late peace by giving freedom to the Eastern Christians, renders these manifestations of piety still more secure, and will multiply Catholic establishments in the Holy Land.

The great step taken by the Archbishop of Paris in introducing the Roman Liturgy instead of the Parisian, is hailed by all as a great movement towards the perfect union and uniformity throughout. Most of the provincial liturgies have now given place to the Roman, and the Church of England which in adopting the Book of Common Prayer, pretended merely to replace the old uses of Sarum, York, &c., by one uniform liturgy, would do well now to give up the new fangled one and take the Roman, for Sarum was better than their present one, and Roman infinitely superior.—*Boston Pilot.*

APPOINTMENTS.

Providence permitting, I will preach at
Brunswick, Sunday, June 15.
Freeport, (Flying Point) June 22.
West Poland, Sunday, June 29.
Fpeeport, (Methodist Chapel) July 6.
R. R. York.

Providence permitting, I will meet with the brethren at
Springfield, Mass., Sunday, June 22.
H. Pratt.

Providence permitting, Eld. E. Burnham will preach at Collinsville, Conn., Tuesday and Wednesday evenings, June 17 and 18; at Pleasant Valley, Thursday eve., June 19.

Providence permitting, I will preach in
Fairhaven, Ct., Sunday, June 15.
Plymouth Hollow, Friday eve., June 13.
S. G. Mathewson.

By divine permission, I will preach at
Casco, Me., Sunday, June 15.
J. Couch.

Providence permitting, I will preach at New Bedford, Mass., Sunday, June 8th, and Sunday June 15. M. Batchelor.

The Lord willing, Bro. Boutell and Bro. Hemmenway will hold a conference in Prospect, Me., commencing June 13th, and continue over the Sabbath. A. Ross.

If Brn. in other places would like to have a conference to strengthen the weak things which remain that are ready to die, please send a line to my address, Skowhegan, Me., so that due notice may be given in the *Crisis.*
A. Ross.

Providence permitting, I will meet with the Brn. in the following places:
Danbury, N. H., June 15.
Auburn, N. H., June 22, where Bro. Robie may appoint.
Northwood Narrows, N. H., June 29 where Bro. Watson may appoint.
B. P. Manning.

Conference at Orrington, Maine.

The Lord willing, there will be a conference in the Advent Chapel, at Orrington, Me., to commence Friday, June 20, and continue over the Sabbath.

Bro. L. Boutell will be in attendance. Preaching brethren are invited to attend.

For the brethren,
A. Ross.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Bro. Brewer's Hymn Book, called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

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Outline of the Coast of Man,	3 " "	1,50 "

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GLAD TIDINGS:
OR
BIBLE PROOF

That WOE and SIN are to end in the Universe, by a LITTERAL DESTRUCTION of *wicked men and devils*, at the Judgment.

All Texts on FUTURE PUNISHMENT collected and arranged.

By JACOB BLAIN,
Baptist Minister, of Buffalo, New York.

"And there shall be no more *death, sorrow, crying*, nor *pain*."—Rev. 21: 4.

"And *every creature* which is in heaven, and on the earth, and under the earth, * * * herrd I saying, *blessing*, and *honor*, and *glory*, and *power*, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. 5: 13.

"The *last enemy* shall be destroyed."—1 Cor. 15: 26.

Published by the author, No. 19 North Division Street, Buffalo, N. Y., and for sale at the *Crisis Office*, Boston, Mass. Price 10 cts. single.

"Wellcome's Treatise on Matt., 24th and 25th chapters.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."

"D. T. Taylor."

Dec. 11th, 1855.

For sale by J.M. Fairchild & Co., New York city, 109 Nassau St.; P. B. Morgan, Moline, Ill.; and by H. L. Hastings, Peace Dale, R. I. Price 33cts. Postage, 6 cts.

Church Debts, 50 cts.

Bible *vs.* Tradition, 75.

BUSINESS MATTERS.

Bro. B. P. Manning—The money credited on the old debt to "N. Bebil" in the last Crisis, was meant for *N. Bebie.*

Bro. Sheldon, I cannot come at present.

Bro. W. Sheldon's P. O. address is Vermillion, Dakota Co., Minnesota

Eld. Larkin Scott's P. O. address is Ronghandready, Hancock Co., Ill.

A Basset—We find no such name as "H. Bassett" on our books,—is the money you sent intended for a new subscriber?

Eld. S. S. Brewer's P. O. address is 54 Wilson St., Providence, R. I.

Bro. C. Goodrich's P. O. address is, Westfield, Mass.

Bro. Jonas Merriam's P. O. address is Concord, N. H.

Bro. S. W. Bishop's P. O. address is Northfield Mass.

Cash Receipts.

A D Smith, C Bemis, J Gibson, A G Gibson, P Philbrick, T C Lang, E A Black, A P Morril, M A Joice, B Hopkins, E Larkin, Levi Scott, T L Saltonstall, Wm Collier, T Tryon, J Campbell, R Hardy, A C Locke, J McCracken, R Spencer, Nancy Cole, T P. Carpenter, E Flanders, S Blaisdell, S J. Hamlin, Mrs Knights, J B Morgan, A L Goding, H N Allen, $1 each.

S Leonard $3; B Morton $4; I C Wellcome $1.25.

L Wait, A Wait 50 cents each.

To send the Crisis to the Poor—$1.

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

The best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

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For Coughs, Bronchitis Asthma, Whooping Cough and Consumptive habits It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass., and of Geo. T. Adams, 167 Hanover St., Boston, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Br. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to present his advertisement to the public.

Original Poetry.

For the Crisis.

Encouragement.

BY IAM SHEPHERD.

"Now I know in part,"—Paul.

Eye hath not seen, ear hath not heard,
What God hath in reserve for all
Who love, obey his holy word,
Complying with the gospel call.

As yet within the heart of man,
Conceived, the things have never been;
The finite mind may never scan
The splendor, glory, wealth, unseen.

Still the pilgrim in joy may turn
Unto the sacred word and see;
And from its truthful pages learn
Much of the christian's legacy.

See "Palms" expressing victory—
That he shall wave on Zion's height;
The "robes" of spotless purity,
To clothe him in their beauty bright.

See "harps of gold" of thrilling sound,
That saints shall strike in highest strains
Whose music shall through heaven resound
While angels live, and Jesus reigns!

See diadems and "crowns of gold,"
The faithful ones as "kings" shall wear;
The glory, riches, wealth untold,
Which God declares his own shall share.

And see the "city" pure and bright,
Fair "mansions" all prepared for thee,
Honor and life, and love, and light—
The gift of immortality.

Then, wearied saint, dismiss thy fears,
And "upward" let thy motto be;
Press forward, till the Lord appears,
And perfects all that's promised thee.

Elizabeth City, N. Y. Feb. 19, 1856.

For the Crisis

Watchman.

BY JAMES CRAWFORD.

Behold that man of God
Whose eye is ever clear,
Behold, he reads the word,
As though his God was near,

His heart is full of love,
His call, he will obey,
His advocate is now above,
His prayer,—"Direct my way."

His invitation—come!
His heart is, ever come!
He calls the wanderer home
That he no more may roam.

e calls to "all the earth,"
Ye "heavy laden," come!
O, come, who now do thirst,—
No longer stay from home,

The Spirit says, O come!
The bride, in harmony—
Ye heavens roll the song—
Eternal life 'twill be.

The hour he preaches near,
The signs are in the past;
My Savior now, will soon appear,
My all on Him I cast.

O Watchman, cry aloud,
Sound clear the gospel voice,
His presence, in the cloud,
Makes all in Him rejoice.

Watchman, proclaim with power,
Our God a God of love—
A Savior's love in every hour,
And then ascend above.

Roxbury, Mass.

For the Crisis.

Job.

BY JULIA A. FERRIS.

It was the birth-day of his eldest son,
And all his children were convened to hold
Their annual feast. And Job had early risen
With a Father's anxious tenderness,
Fearful his sons might, in their mirth, forget
Their God—and sin. Now, as his prayers for each
Of his dear ones, ascended heaven, he felt
That all was well—that God would hear his prayer.
And safely keep from falling into sin,
Those noble youth—reared with solicitude
So fond. Ah! little thought the perfect man
Of Uz, what machinations, cruel, strange—
Were being wrought by his arch foe to work
His ruin sure: that he was chosen of God
To show the world that virtue, holiness,
And faith, depend not on the outward state;—
That man may bear earth's highest honors; and,
Again, the lowest vale of poverty
With an unswerving rectitude.
Ah! Job
Was perfect. See him, now, as messages
Of evil tidings greet his ears—and one
By one, their tale impart, and leave him thus—
To beggary. But with a brow serene
Job hears unmoved—and trusts his all with God.
But, lo! another comes, the messenger—
Who bears the crushing news, which rends the heart
And oftimes leads to mute and stern despair.
What says the man? Job's children, dead! ALL DEAD!
Ah! now has come the time when Satan looks,
That Job shall curse his God; the moment when
The sons of God bend with delight from heaven,
And gaze exultingly upon the scene,—
The majesty sublime of holy faith.
Calmly Job rises from his seat and lays
His robe aside;—habiliments of grief
Puts on—such as the nation mourning, used.
Meekly upon the ground he prostrate falls,
And blesses God—acknowledging his right
To give, and take again. The seal of God
Is on him—counting him a perfect man.

Bakerville, Ct., May 16, '56.

The best way to humble a proud man is to take no notice of him.

Revenge stops at nothing that is violent and wicked.

[The following interesting article was prepared for the *Christian Reformer*, and forwarded by the Editor to this office.—Ed.]

The Crucifixion.

BY O. P. ALLEN.

The crucifixion of the Redeemer! What a theme for contemplation! Although it were vain for a humble pen like mine to attempt to describe that sublimest of tragedies, yet it is well that the mind should dwell often on that scene which made Calvary forever sacred; for it is by contemplating the sufferings of Christ, that we are lost in admiration of his unbounded love for our fallen race.

It was night in Jerusalem. Sleep had wrapped the great city in deep repose; yet at this quiet hour a few sad forms might be seen passing through the silent streets. The leader was the most illustrious personage the world ever beheld, yet no torch bearer lit up the dark streets before them, and no joyous acclamations of an admiring multitude greeted their ears, but in silence and gloom they passed on through the gates of the city, over the brook Kedron, and at last they stand in the garden of Gethsemane, the favorite retreat of Christ and his disciples. Selecting only three of his followers, the man of sorrows slowly ascends the declivity of Olivet. The acme of human woe now seemed to press upon him. "My soul is exceeding sorrowful, even unto death, stay here and watch with me," burst from his lips in accents of deep anguish. He now leaves even his most beloved disciples, to commune alone with his Father.

A lovelier night never lent charms to the environs of Jerusalem, and the perfumed breeze never stole more gently through the olive groves, yet the calm loveliness of the scene brings no soothing balm to the burdened soul of Jesus. But at length, on the stillness of the night air, breaks the agonizing tones of the sufferer in his supplication to the Father. Oh! listen to that pleading voice. "Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Did ever such impassioned supplication, blended with such calm resignation, ascend to heaven? What a deep lesson of confidence and love. His prayer ended, he seeks his disciples, and finding them overcome with sleep, he exclaims with sorrow, "What, could ye not watch with me one hour?" Then leaving them to enjoy that which nature so much demanded, he again pours out his agonizing soul in groans of unutterable anguish; so terrible is the agony that rends his prostrate form, the very grass beneath him is crimsoned with the blood that oozes from his wan temples. But why attempt to paint a scene of which we can have so feeble a conception? At length in that trial hour of the Son of God, a bright-winged seraph appeared at his side and poured the soothing balm of consolation into his bleeding heart. How sweetly the words of that seraph-messenger greeted his ear, for they were commissioned by his Father above.

Arising again from the dewy earth, he once more sought his sorrowing disciples. The sound of a multitude was now approaching Mount Olivet, and torches began to gleam through the darkness; but what was the terror and amazement of the loving disciples, when they beheld their Master surrounded by a band of Roman soldiers and rudely borne away by them to the house of the high priest. Alas! they little understood what was to be the conclusion of the fearful tragedy of which this was but the prelude. The mock trial of the Son of God now followed. Behold the heir of universal dominion in the judgment hall of Pilate, surrounded by an insulting crowd. Unmoved he received the harsh blow upon his cheek, and he murmurs not even when they in derision encircle his brow with a crown of thorns, and with bitter scorn hail him king of the Jews. Oh! what a lesson of fortitude and submission. Eternity alone can unfold the depth of that matchless love that upheld him in the endurance of such mockery without one expression of anger. The hasty trial was soon over, and the unjust sentence pronounced, when the innocent Nazarene was ledaway to be crucified.

Morning had dawned upon Jerusalem. That morning which was to be ever memorable as the time when the great sacrifice was offered up for the redemption of the world. Proudly the sun smiled upon the hills and vales of Judea, clothed with all the charms of oriental loveliness. Softly the cool breezes came wafting from the cedar groves of Lebanon, and the glad melody of birds echoed sweetly from the fragrant branches of the olive and the fig tree.

On this bright day a procession might be seen slowly wending its way from the city of Jerusalem up the sides of Mount Calvary. Conspicuous among the crowd was He, who had so lately been condemned, bearing upon his shoulders the cross upon which he was to suffer death. Fainting, at length he sunk beneath the weight of his burden, and a stranger passing by was compelled to bear it for him. Although the fiendish smile of triumph played upon the countenances of the mob around him, yet many followed after him who bewailed the fate of one who had often blessed them with his acts of outgushing tenderness. Jesus, turning with a lingering look of pity upon his weeping friends, murmured with such prophetic tones that it sent a thrill of fearful foreboding to their hearts: "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." These were words of fearful import, yet few divined their meaning, and the jesting crowd pressed on to the scene of the crucifixion.

At length the unresisting body of Christ was stretched upon the rude cross, and fastened to it by spikes driven through his hands and feet, and then convulsed with keenest agony he is raised from the earth, and then the timber being made fast he is left to expire with severest torture. To add to the disgrace of his death, two malefactors were crucified, one on either side. Yet, amid all the insults heaped upon him, and the pain which he endured, the outflowing benevolence of his nature did not forsake him, but lifting his eyes to heaven he exclaims with kindliest accents,—"Father, forgive them, for they know not what they do."

The world had scorned and rejected him to suffer death, but he had murmured not, yet when the lamp of life began to grow dim, there came a shock that crushed the life from out his confiding heart. *His Father veiled his face from him.* His last support was sundered; he could endure no more; and sending forth the startling cry, "*Eli, Eli, lama sabachthani,*" he bowed his head and the Savior of the world expired. Nature shuddered with horror as the light of the world went out in the darkness of death. The sun hid his glorious beams in gloom, adamantine rocks were rent asunder by an earthquake that shook the world with its convulsive throb, and even the inmates of the dusty tombs came forth to add solemnity to the awful event.

Thus closed another scene in the great drama of the crucifixion. The atonement was accomplished, and Calvary forever consecrated as the altar-place, where the Lamb of God was offered up for the redemption of the world.

Vernon, Vt., May 10th, 1856.

For the Crisis

Seventh day Sabbath.

BY W. SHELDON.

No. II.

In continuing our investigation of this subject, we pass to notice some of the arguments which are employed to enforce the observance of the seventh day Sabbath upon Christians. We will first examine

"THE COMMANDMENTS."

Many passages are quoted, containing the phrase, "The commandments," accompanied with the claim that *direct* and *exclusive* reference is made to the ten commandments, which were engraven upon stone; and as the Sabbath is included in these ten, it is made to appear that the keeping of Saturday is in this manner enjoined. But this is reasoning from defective premises; *assuming* in the absence of proof, and contrary to fact, that "the commandments" mean nothing more or less than the *ten*, and therefore must include the Sabbath. The falsity of this application of the phrase is shown by Jesus, for he used this phrase, including commandments which were never written on tables of stone. "If thou wilt enter into life, keep THE COMMAMDMENTS. And he said unto Jesus, "*which?*" (which commandments?) Jesus said, "Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and mother; and thou shalt love thy neighbor as thyself." Matt. 19: 18, 19. The command, "Thou shalt love thy neighbor as thyself," is NOT one of the *ten*, yet Jesus makes it one of "the commandments," thus proving that this phrase is not confined to the ten commandments. God has many commandments which were never upon the tables of stone, (see 1 Jno. 3: 23,) which are now in force; and furthermore, some in the decalogue are *not* now in force. Here is a clause which God inscribed upon the tables of stone, with the *ten* commandments, which is true today if the decalogue has not been affected by the introduction of the gospel economy, for which idea some strenuously contend. "I the Lord thy God am a jealous God, visiting the iniquity of the FATHERS upon the CHILDREN, unto the third and fourth generation." Ex. 20: 5. Is this true in this age? No; but it was true in the Mosaic age; hence, the Jews could inquire, "For whose sins was this man born blind, for his own, or for his parents?" They immagined that the iniquity of his fathers might have been visited upon him. Said the Jews, "His blood be upon *us* and on our *children*." But the gospel arrangement does not contain this principle, but the *reverse;* hence, it is folly to claim that the decalogue was not affected by the ending of the old economy. There was an end of the Mosaic system, both moral and ceremonial; yet some of the principles contained in *both departments* of that system, are enforced in that of the gospel. Some are astonished at such a statement, thinking it impossible that the ten commandments should be done away, yet admitting that all ended at the cross excepting the ten commands. It is said if the ten commandments ended with the old system, we are not now forbidden to steal. But the same statement might be made in reference to other commandments which were not contained on the tables of stone, such as the following: "Thou shalt love the Lord thy God with all thy heart," &c. This is called by the Savior "the *greatest* commandment," (Matt. 22: 38,) yet it was not one of the ten, but was connected with the ceremonial department of the old system, which ended at the cross. Are we therefore warranted in saying that we are not now obligated to love God? The latter conclusion is as fairly deducible as the other. Yet in both instances, it depends upon whether these principles were enjoined in the new economy. To illustrate: we were once under British laws. Those laws had some good items; they forbade theft, and murder. But we broke loose from those laws; are we therefore at liberty to steal and murder? That depends upon whether our laws prohibit those crimes.

The whole Jewish system ended at the cross; the ceremonial and moral department gave place to a *new* economy, in which were items of both departments of the former, still enjoined; but not the *Sabbath.* From the ceremonial part, commands like the former are still enjoined: "Thou shalt love thy neighbor." Lev. 19: 18. From the decalogue several more in like manner, but the Sabbath is no where enjoined in the new arrangement.

To claim that the decalogue now stands in force as it came from the finger of God, for the sake of dragging the Sabbath down into this dispensation, is to upset the gospel plan, as we have shown, by making children chargeable with the crimes of their forefathers for successive generations, as in the Mosaic age. The seventh day Sabbath cannot be crowded upon christians at such a sacrifice of Gospel principles. We must obey "THE COMMANDMENTS" of the new economy, whether they have been before enjoined or not; but we have nothing to do with *any other* commandments, and in *these* we find no seventh day Sabbath enjoined.

To be Continued.

Correspondence.

For the Crisis.

Letter from Bro. C. H. Cotton.

I feel this morning like a weary pilgrim in a strange land, sighing and longing for home.

I am more sadly disappointed than I was last Spring. Then, I thought there might be a possibility that we were mistaken in relation to the exact point of time when deliverance should come, but that the assembling of the nations for the last great conflict was in process. I had no doubt that war would rage, and blood would continue to flow, until the Prince of peace should come, and the kingdoms of this world should give way to the everlasting kingdom.

"Well," says one, "now you are disappointed again, you will give it up, wont you?"

No, NO! Blessed be God, although disappointed, I am not wholly destroyed, neither is my hope or confidence in God's eternal word and promises shaken—NO, Brn. and Srs., if we hold on a little longer, we shall have the bright crowns in reserve for us. Jesus, who purchased them for us with his own blood, will come and place them upon our unworthy heads.

But if we turn back after such light has shone on our pathway, we, of all men, shall be least fit for the kingdom of heaven, and God will utterly, and justly too, abhor us, and we shall become a reproach and a byword among men.

If we are reproached, let it be for the truth's sake, and in such let us rejoice and praise God, that we are accounted worthy to suffer anything for our Redeemer and his cause.

If we should be so happy as to stand in that innumerable company that come up out of great tribulation, that have washed their robes and made them white in the blood of the Lamb," I think we shall be astonished, and wonder why we are accounted worthy to be there, while some kind friend will point us to the Lamb of God that taketh away the sin of the world.

Yes, it is through the merits of Jesus, we shall be saved, if saved at all.

Now, if we expect to be saved by and through Him, let us keep his commandments, for they are not grievous, for in keeping the commandments of God there is great recompense of reward. May God help us to live near the bleeding side of Jesus, that His precious blood may be applied that cleanseth from all sin; that we may love God with all our heart, mind, might and strength; our neighbor as ourselves, that we may love those of like precious faith with a *pure* heart *fervently*, and be ready to make any and every *sacrifice*, that God requires, and that with a cheerful heart.

In short, let us gird on the whole armor of God anew, and fight the good fight of faith, and lay hold on eternal life.

When I look around upon the world, everything presents a gloomy aspect; yet, we may thank God there are some precious souls in whom we can place confidence—and feel that they are truly the children of God, and heirs of the kingdom.

Out of the sixty, or more, that were baptized in Otis, there are some whom we trust have their names written in the Lamb's book of life; while for others we tremble, yea, and for myself many times, lest a promise being left us, we come short of it.

O what excuse shall we have Brn. and Srs., if we neglect this great salvation after having tasted the good word of life, and the power of the world to come? May the Holy Spirit move upon the hearts of all God's children that are waiting for deliverance.

May the good Lord send his servants this way to feed the little flock with meat in due season, and as they shall minister to us in *spiritual* things, so we will endeavor to provide for them in *carnal* things.

One thing more, Brn.,—*the old debt.* There is nothing I hate much worse, than old debts; and as we have the very best paper that is published in the world, let us have it *free from debt.* A trifle from each one of us, who are able to spare it, would free our generous brethren from a burden that ought not to rest upon them.

Says one, "I have been unfortunate, I have not received money where I expected it." Such, too, is the case with me; but thank the Giver of all good, I can spare a little, and when I can spare a little more, I will send again, if the debt is not paid.

C. H. COTTON.

New Boston, May 18, '56.

For the Crisis.

Letter from Bro. W. S. Campbell.

BRO. GRANT:—It might be regarded by some of your readers, as *a demand*, that I should simply present to them through your paper, my place and position, if not my purposes.

The main object of my coming West this Spring, being deferred for the present, if not entirely prevented by the force of circumstances, and principally owing to an unfortunate choice of location for the settlement in view—I have been, since I became sufficiently recovered in health to admit of it, preaching the gospel of the kingdom in my travels. To me, this is the great and main object, not of *this Spring*, of one journey, of one locality, but everywhere, and at all times.

Some of our Brethren may yet settle together in the West. I have not abandoned my purpose of preaching the gospel in these lands, but for the present, yield to a condition I cannot prevent; being conscious of having done all I could, and all that was demanded of me personally, I have no explanations to present here, and will simply remark that I expect to visit several places in the West, as I gradually work on Eastward, and shall preach in the East, after my return, if the Lord will. Where I have spoken the great truths of the gospel, I have had a good hearing, and therefore I only leave because it appears to be necessary.

My position is the same as it has been upon the hope and labors of the gospel. I have seen nothing that should change, or materially improve it. When I find any new truths, I shall not be backward to endorse them, but to go back to what has been forsaken, I cannot for any consideration. And my purpose is to remain in the gospel vineyard whether I am East or West, and to be free to preach the gospel as I receive it. If I follow the Apostle, who shall complain of it? I would labor at my trade, or in any honest way to live, and have a *gospel* which has not lost its life, and in which I can immerse my own soul, rather than be found in ease and freedom from the worldly care and physical toil, with the *bleeding truth in chains.*

At a future time, and by such means as I may conclude appropriate, I shall give such farther information as in my opinion, may be required, of my journey and its results.

Yours truly,
W. S. CAMPBELL.

Chicago, Ill., May 13, '56.

For the Children.

I Got A-going and Couldn't Stop.

A little boy named Frank, was standing in the yard, when his father called him.

"Frank?"

"Sir," said Frank, and started full speed and ran into the street.

His father called him back, and asked him if he did not hear his first call.

"Yes sir," said Frank.

"Well, then," said his father, "what made you run into the street?"

"O," said Frank, "I got a-going and couldn't stop."

This is the way that a great many boys get into difficulty; they get a-going and can't stop, The boy that tells lies, began first to stretch the truth a little—to tell a large story, or relate an anecdote with a very little variation, till he got a-going and couldn't stop, till he came out a full-grown liar.

The boy that was brought before the police, and sent to the House of Correction for stealing, began by taking little things from his mother—by stealing sweetmeats and other nice things that were put away. Next he began to take things from his companions at school. He got a-going and couldn't stop till he got into jail.

Those two boys that you see fighting out on the green, began by bantering each other in fun. At length they began to get angry and dispute, and call each other names, till they got a-going and couldn't stop. They will separate with black eyes and bloody noses.

There is a young man sitting late with his companions at the gaming table. He has flushed cheeks, an anxious look, a despairing countenance. He has lost his last dollar. He began by playing marbles in the street, but got a-going and couldn't stop.

See that young man with a dark lantern, stealing from his master's drawer. He is a merchant's clerk. He came from the country a promising boy. But the rest of the clerks went to the theatre, and he thought he must go too. He began, thinking he would only go once, just to say that he had been to the theatre. But he got a-going and couldn't stop. He has used up his wages, and wants more money. He cannot resist the temptation, when he knows there is money in the drawer. He has got a-going—he will stop in the State Prison.

Hark! do you hear that horrid oath? It comes from the foul mouth of a little boy in the street. He began by saying bywords, but he has got a-going and can't stop.

Fifty young men were some years ago in the habit of meeting together in a room at a public house, to enjoy themselves in a social hilarity, where the wine cup passed freely around. One of them as he was going there one evening, began to think there might be danger in the way. He stopped and considered a moment, and then said to himself, "Right about face!" He turned on his heel, went back to his room, and was never seen at the public house again. He has become rich, and the first block of buildings which he erected, was built directly in front of the place where he stood, when he made that exclamation. Six of the young men followed his example. The remaining forty-three got a-going and couldn't stop till they landed in the ditch, and most of them in a drunkard's grave.

Beware, then, boys, how you get a-going. Be sure before you start that you are in the right way, for when you are sliding down hill it is hard to stop.—*Ex. paper.*

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER STREET, BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, JUNE 18, 1856. VOLUME III. NUMBER 43.

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.
HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION,

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For a single copy 6 months - - - -	$1.00
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The price of five or more copies is reduced in proportion to the number sent to one address; so that, in places where there is a company of Brn., they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. MILES GRANT, Editor of the World's Crisis, Boston, Mass.

Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.*

Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelope.

Original Articles.

For the Crisis.

The Two Covenants.

BY ELD. J. HEMENWAY.

No. II.

Continued.

Gal. 4: 24, "Which things are an allegory, for these are the two covenants, the one from Mount Sinai, which gendereth to bondage which is Agar."

We learn by the Apostle's language, that the bond-woman and her son represent the covenant from Mount Sinai, which gendereth to bondage, which is Agar. Having examined the covenant from Mount Sinai, we learned that it was *temporal* and was added to the promise, until the seed should come to whom the promise was made. The promise was made to the son of the free-woman, hence the son of the bond-woman cannot be heir with the son of the free. Hager and her son represent the covenant from Mount Sinai, and answereth to Jerusalem which now is, and is in bondage with her children—the Jews.

Sarah and her son represents the *new covenant*, and answereth to the Jerusalem which is above, which is free, and the mother of us all. What saith the scripture?

Ans. "Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman."

By this we learn that the Jews, as literal descendants of Abraham, as such, have no promise under the old covenant, by which they can become heirs to the inheritance promised to Abraham, through his seed,—Isaac. All the land that was promised the Jews was the land of Canaan, and that was promised in the covenant from Mount Sinai; and all prophecy relative to the Jews possessing the land of Canaan, ends with the old covenant; and as the Jews did not comply with the terms of the covenant before it ended, there is no promise (that is valid) of their return to the land, either in this age or the age to come, unless it can be found in the *new covenant.*

The Scripture saith, "the son of the bond-woman (old covenant) shall not be heir with the son of the free-woman," Gal. 4: 30. "For the promise that he should be heir of the world, was not to Abraham, or to his seed through the law, (or old covenant) but through the righteousness of faith; for if they which are of the law, (or covenant from Mount Sinai) be heirs, faith is made void, and the promise made of none effect." Rom. 4: 13, 14. The only way in which the Jews could be saved under the law, was to exercise faith in the promise of a seed to come which was Christ. Gal. 3: 11. "But that no man is justified by the law in the sight of God it is evident; for the just shall live by faith; and the law is not faith," hence the Jew cannot be saved without faith in the promised seed, and we find no promise or prophecy either in the *old* or *new* covenant, that the Jews as a nation will repent, and return after the new covenant is made.

Now let us find the new covenant, its promises, and requirements. Paul, in Heb. 7th and 8th chapters, speaking upon the subject of Christ as being made a priest after the order of Melchizedec, and contrasting it with the Levitical priesthood, says: "But now hath he (Christ) obtained a more excellent ministry, by how much also he is the mediator of a better covenant, established upon better promises." Here the apostle gives us to understand that Christ was then acting as the mediator of a new covenant, and then tell us, that "if that first covenant had been faultless, then should no place have been sought for the second;" and the Lord finding fault with them, saith—"Behold the days come that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day when I took them by the hand, to lead them out of Egypt." Heb. 8: 9. Here we are informed by Paul that the covenant which was established upon better promises, is not according to the old one. In the 10th and 11th verses, we are told what the covenant is: "For this is the covenant that I will make with the house of Israel, after those days, saith the Lord. I will put my laws into their mind, and write them in their hearts, * * * and they shall not teach every man his neighbor, and every man his brother. saying, Know the Lord: for all shall know me from the least to the greatest." The old covenant was on tables of stone, but this is on the heart. Under the Jewish dispensation the people must go to Jerusalem to hear the law read, but under the *new*, the law is in the *heart*. Under the old covenant when one entered the church, he must be taught to know the Lord, but under the new, they must know the Lord before they enter the church of God. Hence all that have the law written on the heart, know the Lord from the least to the greatest.

Moses dedicated the old covenant, and Jesus the new. Moses was the mediator of the old, Jesus is the mediator of the new. By reading Matt. 5: 1–13, we find what is promised in the new covenant. "Blessed are the poor in Spirit, for theirs is the kingdom of heaven." Here the poor, that have the spirit, have the promise of the kingdom of Heaven, from the fact that if they have the spirit, they are Christ's, and if Christ's, they are Abraham's seed, and heirs according to the promise that was made to Abraham, which was, that he and his *seed* should have the world, or land under the whole heaven for an everlasting possession. The qualification here required, is to have the Spirit.

Again: "Blessed are the meek, for they shall inherit the earth." Here the characteristic is meekness; and thus we see that the new covenant gives a reward to those that possess the spirit of Christ; if we have that, we shall be *meek*, *merciful*, *pure*, and PEACEMAKERS. From the 20th verse of the 5th chap. to the 13th verse of the 7th chap., we have the law given, by which we must be governed in order to form a character that will be acceptable to the Lord. From verse 21 to 27, we have the rule by which we are to be governed, if our brother hath ought against us. From verse 27 to 33, we have a law in regard to lust, &c.; 33d to 38th, the law relative to oaths; 38 to 43, on resisting evil, going to law, &c.; 43 to 48, concerning our enemies. Chap. 6 presents the law for giving alms, prayer and forgiveness, fasting, laying up of treasures and trusting in God; chap. 7, in regard to judging and how we should deal with our fellow men; and then we are told the consequences that will follow if we hear these sayings and do them not.

In the above we are taught to act upon principles that are *contrary* to the nature of the natural man. The principle upon which this law is based, is LOVE, and all that have the law written on their hearts are governed by this principle. No "eye for eye or tooth for tooth," in this covenant, but, it is good for evil in all cases.

The ordinances of this covenant are baptism and the Lord's Supper; showing our faith and expectation of seeing our Lord come again and raise the dead, and then the promises of the covenant will be fulfilled. It is evident that we are living under the new covenant from the Apostle's testimony in regard to Christ, who is made priest, or mediator; and if the new covenant is made, the law is written on the hearts of those that have entered into the covenant with the Lord. Paul teaches thus in 2 Cor. 3: 3, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart." Any that have the law written on the heart by the spirit of God, certainly must know the Lord; and when a person is converted to the Lord, he enters into the covenant, and the Lord writes it on his heart, and when the new covenant dispensation ends, then the Lord bestows the things promised in the covenant.

Now, Brethren, let us be governed by the law of the new covenant, and then we shall be FREE—free from envy, strife and every evil work; and when our great High Priest comes, we shall be saved in the promised land. O Lord, hasten the time.

J. HEMMENWAY.

For the Crisis

Seventh day Sabbath.

BY W. SHELDON.

No. III.

To make it appear that the keeping of the seventh day Sabbath (Saturday) is enjoined upon christians, many texts are quoted which speak of—

"THE LAW OF GOD."

It is affirmed that this phrase has exclusive reference to the ten commandments engraven upon stone, among which is the seventh day Sabbath. It is stated that there were *two* distinct laws in the Mosaic age, only one of which expired at the cross. But upon examination we shall find that there was but *one* law with a moral and ceremonial department—that the phrases "law of Moses" and "law of God" were only interchangeable phrases, applied to the same thing, sometimes to the tables of stone, at other times to the ceremonial department, and frequently to the whole.

Firstly, the law given at Horeb, and engraven on stone, is called "the law of Moses," by the inspired prophet: "Remember ye the LAW OF MOSES my servant, which I commanded him in HOREB." Mal.

What law is here spoken of?

Ans.: The one given in "HOREB."

What law was that?

"The day thou stoodest before the Lord thy God in HOREB * * the Lord spake unto you, * * and he declared unto you his covenant which he commanded you to perform, even *ten commandments;* and he wrote them upon two tables of stone." Deut. 4: 10–13. This is the law which was given in "Horeb" and is directly called "the law of MOSES;" and the same is elsewhere called the "law of God."

If the "law of Moses" expired with the introduction of the gospel economy, which is an admitted fact, then the decalogue, *as such*, is not an unending code, as it is styled "the law of Moses," which has had its day, though some of its principles are enforced under the new economy; but the Sabbath has never been brought into the new arrangement.

Let no one hereafter deny that the ten commandments form a part of the "law of Moses," which was only to last "till the seed (Christ) should come,"—being now a discharged "SCHOOLMASTER;" having served his time out; however some of the lessons of this master are still taught in the *new school*, but not a single lesson of seventh day Sabbath keeping!

Again; the ceremonial department of the law is repeatedly called "the law of the Lord." Luke 2: 24. "To offer a sacrifice according to that which is said in the *law of the Lord*, "a pair of turtle doves, or two young pigeons." Is there anything said about "turtle doves" or "young pigeons," on the tables of stone? No; but there is in "the law of the Lord," therefore the ceremonial part of the law is likewise styled "the law of the Lord."

The law of God which belonged to the former dispensation, *did* enjoin the keeping of the seventh day Sabbath; but the law of God which belongs to this age does *not* enjoin it. This is where some blunder—they seem to overlook the fact that God has laws for each dispensation, which are alike in some items, yet they belong to their respective ages, not being adapted to other ages, and should never be confounded.

Never should we go to the law of a preceding age, to force Sabbath keeping upon the present age. If it is not enjoined in the law of *this age*, it is not for us.

We need not weary the reader with numerous quotations to prove that "we are not under the law" for all know that the Scriptures thus teach; but it becomes us to guard against that claim of *two* laws. We have clearly proved that what is called "the law of God" in one instance, is likewise called "the law of Moses," in another instance, and *vice versa.* The Scriptures do not speak of the *laws*, but always of "the law," whether reference is made to the ten commandments, or others of more importance. Paul quotes the following commandments from "THE LAW" (not *laws*) a part of which are from the tables of stone, and a part from the ceremonial department; yet they are items of "THE LAW."

"Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying; namely, thou shalt love thy neighbor as thyself." Rom. 13: 9.

The last command is not one of the ten These items of "the law" which expired at the cross, are now component parts of the gospel system, which is distinct from the preceding one, though containing some of its elements; but destitute of the Sabbath policy.

To be Continued.

For the Crisis.

Rum and Rifles.

In looking over the New Haven fit-out, for Kanzas, of men, Bibles and rifles, encouraged on by the Conn. Divinity, to which all seem to say, Amen, by the immediate help of material aid; I could but compare it with primitive Christianity, to see how fast we were approaching that peaceful millennium which old Dr. Beecher used to declare was right upon us. But he, unlike his SONS, was not expecting it to come in with *guns* and *swords*, but they were to be beaten into plough shares and pruning hooks. Wonder what the *aged father thinks now*, after thirty or forty years toil in evangelizing the West!! O how very humiliating to see such an apostacy, or wide departure from the pure peaceful gospel of Jesus the Messiah.

BIBLES and RIFLES!! How unlike. The Bible in its applicaiton, *saves men* and *gives life*—the Rifle in its application, *destroys* and *kills men*. See the *contrast*,—one saves the life of its *enemies*, the other takes it away; and these sent out together as the fruit of New England Religion!!! How much more consistent to send RUM and RIFLES—then one would be a mutual help to the other in the work of *death*. Would that religionists would come back on to Bible ground and trust the God of *Wm. Penn* for *protection*, and then we might look with brighter hopes for the dawn of that celestial DAY, theologically PROMISED.

Yours for the soon coming of a peaceful kingdom. L. BOUTELL.

Groton, Mass., May 10, '56.

That virtue which depends on opinion, could not be trusted in a desert.

Choice Selections.

Life in Africa.

Rev. Mr. Beachman, a member of the London Wesleyan Mission, has recently returned from a visit to Africa, and in the sketch of the social condition of the negroes inhabiting the Gold Coast and its vicinity, he furnishes a truly awful picture, thus:

Scarcely has one of their barbarous and bloody customs been abandoned, from the earliest period of which anything is known of them. They will even pave their court-yards, palaces, and even the streets or market places of their villages or towns with the skulls of those butchered in the wars, at feasts, funerals, or at sacrifices to Bossum.

Still their wives and slaves are buried alive with their deceased husbands or masters. When Adahanzen died, two hundred and eighty of his wives were butchered before the arrival of his successor, which put a stop to it, only to increase the flow of blood and the number of deaths in other ways. The remaining living wives were buried alive, amid dancing, singing and bewailing, the noise of muskets, horns, drums, yells, groans and screeches. The women marching by headless trunks, bedaubed themselves with mud and blood. Their victims were marched along with large knives passed through their cheek s The executioners struggle for the bloody office, while the victims look on and endure with apathy. They are too familiar with the horrid sacrifice to show terror, or to imagine that all is not as it should be. Their hands were chopped off, and then their legs sawed off, to prolong the amusement. Even some who assisted to fill the graves were then hustled in alive in order to add to the sport or solemnity of the scene. Upon the death of the king's brother, four thousand victims were thus sacrificed. These ceremonies are often repeated, and hundreds slaughtered at every rehearsal. Upon the death of a king of Ashantee, a general massacre takes place, in which there can be no computation of the many victims.

At their Yam customs, Mr. Bowditch witnessed spectacles of the most appalling kind. Every cabocer, or noble, sacrificed a slave as he entered the gate. Heads and skulls formed the ornaments in their possession. Hundreds were slain; and the streaming and teaming blood of the victims was mingled in one vast brass pan, with various vegetables and animal matter, fresh as well as putrid, to compose a powerful Fetchie. At these customs the same scenes of butchery and slaughter occur. The king's exectioners traverse the city, killing all they meet. The next day desolation reigns over the land. The king during the bloody saturnalia, looked on eagerly and danced in his chair with delight.

The king of Dahoney paves the approaches to his residence, and ornaments the battlements of his palace, with the skulls of his victims; and the great Fetchie tree, at Bodagry, has its wide spread limbs laden with human carcasses and limbs. The want of chastity is no disgrace, and the priests are employed as pimps.

"Murder, adultery and thievery," says Bossum, "are here no SIN."

The Test of Good Preaching.

Whoever hides the truth by embellishment of words; by a vain exhibition of wit and fancy; by opaque learning; by the impenetrable thickness of nice distinction; by stupidity and lifelessness; by insane solemnity and sanctimonious conventionalism—is a desecrator of the pulpit, and a breaker of the Sabbath day. Stupidity hides the truth just as fatally as levity. Consecrated dullness is no better than flippant folly. If a window fails to let the light through, it makes little difference whether the obscurity comes from the web of a big, lazy spider, or from the nimble weavings of a hundred pert little spiders. God's truth, really, earnestly, pungently spoken, for a direct and practical purpose, with distinct results constantly following—that is preaching, no matter what are the particular methods of speech. Doubtless some are better than others. But every sincere and truthful man must use that way by which God has enabled him to achieve success; some by solid statements, some by inexorable reasoning, some by illustration and fancy, some by facts and stories—just as God has given power to each one. But the test is the same in the highest and lowest. Fruit must follow. The truth of God must shine through the human instrument, evince its divinity by signs following—the awakening of the conscience, conviction of sin, conversion to God, and a life redeemed from selfishness, and set aglow with Christian goodness and benevolence.—*Independent.*

Honesty in Little Things.

The following curious account of a practical sermon is copied from the Vermont Chronicle:

"A brother in the ministry took occasion to preach on the passage in Luke 16: 10, 'He that is unjust in the least is unjust also in much.' The theme was, 'that men who take advantage in small things of others, have the very element of character to wrong the community and individuals in great things, where the prospect of escaping detection or censure is as little to be dreaded.' The preacher exposed the various ways by which people wrong others; such as borrowing; by mistakes in making change; by errors in accounts; by escaping taxes and custom house duties; by managing to escape postage; by finding articles and never seeking owners; and by injuring articles borrowed, and never making the fact known to the owner when returned. One lady the next day met her pastor, and said, 'I have been up to Mr. —, to rectify an error he made in giving me change a few weeks ago, for I felt bitterly your reproof yesterday.' Another individual went to Boston to pay for an article not in her bill, which she noticed was not charged when she paid it. A man going home from meeting, said to his companion, 'I do not believe there was a man in the meeting-house to-day, who did not feel condemned.' After applying the sermon to a score or more of his acquaintances, he continued—'Did not the pastor utter something about finding a pair of wheels?' 'I believe not,' neighbor A. 'He spoke of keeping little things, which had been found.' 'Well, I thought two or three times he said something about finding a pair of wheels, and really supposed he meant me. I found a pair down in my lot a while ago.' 'Do you,' said his companion, 'know who they belongto?' Mr. B. lost them a short time ago.' The owner was soon in possession of his wheels."

Holy Life.

The beauty of holy life constitutes the most eloquent and effective persuasive to religion which one human being can address to another. We have many ways of doing good to our creatures, but none so efficacious as leading a virtuous, upright and well ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen, but silent beauty of holiness speaks more eloquently of God, and duty, than the tongue of men and angels. Let parents remember this. The best inheritance parents can bequeath to a child is a virtuous example, a legacy of hallowed remembrance and associations. The beauty of holiness, beaming through the life of a loved relative or friend is more effectual to strengthen such as do stand, in virtue's way and raise up those that are bowed, than precept, command, entreaty and warning.

Metals are known by their weight, and men by their talk. Material gravity makes gold precious, and moral renders the man so.

Glass, from the contiguity of gold, acquires an emerald lustre. So, by the proximity of the excellent, a fool attains to cleverness.

The World's Crisis.
BOSTON, JUNE 18, 1856.

Baptism.

No. III.

Having spoken of the *duty* and *subjects* of baptism, we now inquire, what is the *Bible mode* of baptism?

In our *first* article we endeavored to prove that baptism is a Christian *duty;* in the *second*, that none but *believers* are proper subjects; and in this, we shall endeavor to show clearly, that *baptism can be administered in no other way than by* IMMERSION.

PROOF.

1. We will notice the signification of the *words* employed to represent this ordinance.

The Greek word, *bapto*, is the *root* from which all the various words expressing baptism are derived.

The *primary* signification of this word is, "*to dip.*"

See Donnegan's Greek Lexicon.

Greenfield's Lexicon gives the following definition:—"to dip, plunge, immerse."

A *secondary* meaning of *bapto*, is, to *dye*," as one mode of dyeing was by dipping the cloth into the coloring matter.

Baptizo, the word rendered baptize in the Bible, is a derivative from *bapto*, and signifies to *dip* or *immerse*, and *never* has any other meaning, as is admitted by some of the most able critics.

Prof. Stuart admits, that "ALL LEXICOGRAPHERS AND CRITICS OF ANY NOTE ARE AGREED" that both these words mean *to dip, plunge, immerse.*

Prof. Porson, a celebrated Greek scholar at the London Institution, assured Dr. Newman, that *baptizo* signified a *total immersion.*

The most distinguished Greek scholars are compelled to admit, that *bapto* is never used to denote *baptism*, and *baptizo* never signifies to *dye*.

It will be noticed that *baptizo* is not translated, any more than to substitute *e* for the final *o*.

Had it been translated, it must have been rendered, *immerse, dip* or *plunge.* We hope that the new translation, by the American Bible Union, will be faithful on this point.

The word *baptizo* does not in itself denote the substance in which the ordinance should be performed, but simply the *fact* of a *burial* in *something;* and it is *never* correct to say a thing is *baptized* until it has been *immersed* in the element employed.

If there were no other proof than that derived from the true meaning of the original words, that baptism can be administered only by immersion, there would not be room for a *doubt* in our mind.

We are taught by those who have critically examined all the passages in the Greek classics, where the words are found which are used in the Bible to denote baptism, that they invariably denote *immersion.*

There is not a single case where *baptizo* conveys the idea of *sprinkling*.

II. We will now notice some of the *Bible examples of baptism.*

"John did baptize in the wilderness, . . . and there went out unto him all the land of Judea, ... and were all baptized of him *in* the river of Jordan." Mark. 1: 4, 5.

It may be asked if the preposition *in* may not be rendered *at?* Prof. Robinson, a Pedo-baptist, and the learned author of the lexicon of the New Testament, translated the word (*en*), by *in* or *into*, in all the passages referring to John's baptism.

It appears evident, that John went to *Jordan* for baptism, because much water was needed.

We read in John 3: 23,—"And John also was baptizing in Enon, near to Salim, *because* there was much water there."

Here, the reason is given, which would be *no reason*, if he only *sprinkled* a few drops upon them, as is practiced at the present day.

When Philip baptized the eunuch, it is said,—"They went down both *into* the water, both Philip and the eunuch, and he baptized him.

And when they were come up *out of* the water, the spirit of the Lord caught away Philip, that the eunuch saw him no more." Acts 8: 38, 39.

These accounts of baptism are in harmony with the idea, that they were *immersed.* We find *nothing* in the Bible that favors the opinion of sprinkling, or pouring people for the purpose of baptizing them.

The Greek preposition (*is*) rendered *into* in Acts 8: 38, and "*ek*" which is translated *out of* in verse 39, are correctly rendered according to their *primary* signification.

In Matt. 3: 6, where the Apostle is speaking of John's baptism, he says they "were baptized of him *in* Jordan."

Why go *into* Jordan, if he was only to sprinkle them?

Some think the jailer and his house, as recorded in Acts 16: 32–34, could not have been baptized by *immersion*, because say they, there was not sufficient water in the prison. That point remains to be proved.

Besides, it is not said they *were* baptized in the prison, but it is *expressly* stated that *after* the baptism, "when he had brought them into his house he set meat before them."

Then, supposing it *could be* proved that there was not sufficient water in the prison for baptism, they might have been baptized after leaving the prison, before they went to the house.

Another objection is raised relative to those who were baptized on the day of Pentecost, mentioned in Acts 2: 41. It is not said the 3000 were baptized that day, but suppose they were, we see no difficulty.

In verse 37 we are taught that not only Peter, but the *rest* of the apostles were present.

We learn from Acts 1: 15., 2: 1, that there were about one hundred twenty present at this time; but if none baptized but the *twelve* apostles, then they could have *easily* immersed the whole 3000 in five hours.

We learn from history that "On the great Sabbath of the Easter festival, the 16th day of April, A.D. 404, Chrysostom, with the assistance of the clergy of his own church, baptized by *immersion* 3000 persons in *one day*, and in one place."

Again:—"In 496, Remigius, bishop of Rheims, baptized in the same day, by *immersion*, Clovis king of France, and 3000 of his subjects."—Christian Review, Vol. 3, pp. 91–2.

III. We now inquire of the *historian* relative to baptism in the *first two centuries.*

"In the first century baptism was administered by *immersing* the candidate WHOLLY in water."—Mosheim, Vol. 1, p. 87.

All probably are aware, that Mosheim is a standard Church historian, and we have never been able to find *any* history to contradict this statement, but much to give confirmation.

In this same *first* century, John baptized the Savior,—the Apostles received their commission from Jesus to preach, and baptize, and had done it under the special care and direction of the Savior. The beloved disciple John lived until within four years of the close of the first century.

Now we ask in all candor, can it be *supposed* for one moment, that John the Baptist, Jesus and the apostles, did not administer baptism in the proper manner?

Says Kitto in his Cyclopædia of Biblical Literature,—"The whole BODY *was immersed in water.*"—Vol. 1, p. 288.

Says Neander, who is considered the best church historian,—"Baptism was ORIGINALLY BY IMMERSION."

"The candidate in the *primitive* church was *immersed* in water, and raised out again."—Tholuck.

We should be satisfied when we know the practice of the church under the immediate care of the apostles, in relation to the ordinance of baptism.

"According to *apostolical* instruction and *example*, baptism was performed by *immersing the whole body*."—Hahn.

"We are *immersed* in water, . . . let down into the water and *dipped.* . . . . Peter *immersed* in water."—Turtullian.

"In the *apostolic* age, baptism was by *immersion*."—Winer.

"The *apostolic* church baptized ONLY BY IMMERSION."—Bretschneider.

We hardly can conceive how a point can be clearer than that "the BIBLE mode of baptism," is by *immersion.*

In our next, we purpose to say a few words relative to the *signification*, or *object* of baptism.

Question.

Bro. Beach asks for the meaning of the word "*Ghost*" in Job 14: 10.

The verse reads,—"but man dieth, and wasteth away; yea man giveth up the *ghost* and where is he?"

The original word—(gah-vag) here rendered *ghost*, is found nine times in the Bible, and means when literally translated,—"*expired and died.*"

In the new translation by the Amer. Bible Union, this passage in Job is rendered—"Man *expires*, and where is he?" This is the *true* idea of the original. The phrase,—"*giveth up the ghost*," is all translated from that *one* word.—(gah-vag) which means, "wasted away, expired, or died." There is no idea conveyed in the original, that any part of Job was *alive*, when *he* was DEAD.

HYMN BOOKS.—There are yet a few more of this valuable yet cheap Hymn Book of Bro. Brewer's left, which can be had of him at Providence, R. I., or at the Crisis office.

I hope all that have not, will speedily avail themselves of the privilege of getting a full supply, so that we may sing in them, and all have a book. *Twenty-five cents for Hymns good enough*, and *enough of them*, to sing till the Lord comes. Yours, for a book *for each*, so as not to be dependant on your good neighbors.

L. BOUTELL.

New Publication.

For sale at this office, and by its author, John Lord, 225 Congress St., Portland, Me., a tract entitled—"MODERN SPIRITUALISM SCIENTIFICALLY DEMONSTRATED TO BE A MENDACIOUS HUMBUG."—Price 25 cts.

NEW WORK.—I have just written a short work entitled, SANCTIFICATION, AS CONNECTED WITH THE COMING OF THE LORD; or St. Paul's earnest prayer, contained in 1 Thess. 5: 23, 24. I am, however, without means sufficient to publish it. If all who desire this pamphlet will send orders, or pledges, stating the number they will take, I hope to be able to publish the above work. All who pledge, will please forward the money, on receiving the work. The price will be five cts single, forty cts. per doz.

Please send as above, without any delay, directed to H. P. SIKES, Somers, Ct.

Somers, Ct., June 13, '56.

For the Crisis.

The Believer's Rest.

BY SR. S. J. HIGGINS.

O my leaness, my leaness! There is quite a sense of destitution on the part of the church, a want of life; and many enquire for the cause, while they are struggling to maintain a godly walk and conversation, and are frequently heard to say, —"how hard it is to live religion now," as though we had passed under some new dispensation. Now I believe this is all a mistake. This world was never a friend to grace. The difficulty is here; our people have been doctrinized till they have all become doctors of divinity; and as is tritely observed, when several physicians are located in one village, a large proportion of the people are expected to die; so our spirituality, or vital godliness has nearly died out. There are many professors—many who have been believers—many who expect to believe again, and many who believe many things that are true and some things that are not so true; but there are few BELIEVERS in the gospel sense of the term, at the present time.

"What think ye of *Christ*, is the test
To try both your faith and your scheme,
You cannot think right of the rest,
Unless you think rightly of Him."

"I am the vine, ye are the branches." The Jews were disjoined or severed from the vine by *unbelief*, and all, both Jews and Gentiles, must be and are united by *faith.* Faith not in a fine spun theory of even truth; but let me paraphrase so as to be understood.

I believe and am perfectly convinced that I am helpless, wretched, and lost, naturally, and as there is no eye to pity, or arm to save but Jesus; I must perish unless He saves me; He is revealed as the Lamb of God that taketh away the sins of the world,—he saves his people from their sins. I see him in the gospel addressing himself to me, "Come unto me, I will in no wise cast you out. Come unto me, ye that labor and are heavy laden and I will give you rest."

Proud human nature says "not now, you have no need."

Yea, but I am heavy laden, I must come now.

"Nay, but stop awhile, you can make yourself much better."

I have tried, and the more I try the worse I am.

"But stay till tomorrow."

I hear him say, "to-day if ye will hear his voice harden not your hearts." I will not presume on to-morrow, to-morrow is none of mine.

"But perhaps to-morrow some propitious circumstance will make your way easier, you may have some help that you have not now, and then your cross will be lighter."

I have presumed on to-morrow till I fear I have already wearied the patience of the long-suffering God, who is now waiting to be gracious, and I am resolved to wait no longer.

"Aye, you may find that it is *now* too late, for His spirit will not always strive."

I'm resolved to try, if I perish at the foot of the cross, and no sinner ever perished there—

"Just as I am without one plea,
O, Lamb of God, I come to thee.

Holy Father, I come to thee in the name of Jesus, for His sake receive me, forgive all my sins, all my errors, all my ingratitude, receive me graciously, and love me freely. I give myself away to thee, I dedicate myself to thee, to be thy servant. I reckon myself dead indeed unto sin. I believe thou didst love me, and hast so loved me as to give thine only Son to die for me. I believe for His sake thou dost NOW receive me—forgive me—and cleanse me in His most precious blood. I ask thee, as thou hast bade me come with boldness, yet further, to shed abroad thy love in my heart, and fill me with thy spirit, that it may bear witness with mine, that I am verily thy child. I read thine own encouraging promises—thou hast said thou art more willing to give the holy spirit, than parents are to give good gifts to their children. I believe this also,—

"The spirit answers to the blood,
And tells me I am born of God."

But I think I hear some one say, "I cannot *believe* till I *feel*."

O, then you wish to be saved by feeling, do you? Let me tell you solemnly, as I would not trifle with your soul, that all the feeling you get without *first* believing God's naked promises, is worse than nothing; and when the circumstances which gave rise to them are past, your good feelings are all gone—your religion all gone, all the bright retinue of christian graces are wanting, and all your *trying* to maintain a christian walk is only trying to keep up the same miserable self-delusion that has rocked you so long in the cradle of self-security. Now cast them all aside, come up to the naked promises, and as sure as on His word you dare rely, this faith shall give the witness.

But I hear it further objected, "God must give the power to believe."

Must I give you power to believe *my* word? How absurd. God must work some special miracle that you may believe he has spoken the truth!

"But do we not read 'By grace are ye saved through faith and that not of yourselves, it is the gift of God?'"

Yes, but by critically examining the original text, you will find it warrants no such conclusion. "By grace are ye saved through faith and that not of your own deserving;" i. e., this grace, this gift is given you by God. He gave his Son and with him all things! Blessed be his name. Exceeding great and precious promises, and I need no miracle to make me believe them. Peace flows from believing; by believing we lose all condemnation, all guilt, all fear. By believing, the weary soul finds *rest.* We which do believe *do enter into rest.* 'Tis ours to yield entirely, and believe fully, and our business to *keep believing.* "Faith, mighty faith the *promise* sees and looks to that *alone.*" It does not keep counting the pulse of *feeling.* They that do believe do find *rest* for their souls. The believer rises in the morning, knowing that he has dedicated himself to the Lord; he believes—what?

1st, That all past sins are forgiven for Christ's sake.

2d, That he is now washed and cleansed from all sin,—not a part.

3d, That the spirit of God fills and rules his heart, feeling or no feeling.

4th, He believes Christ is able to keep that which he has committed to his hands, that His grace is sufficient, that he will not be tempted above what he is able to bear, but he will with the temptation make a way to escape.

He proves the grace of God sufficient, he is kept in perfect peace because his heart is stayed on the Lord.

He proves the burden of the cross light, and his yoke easy. Although he is weak, he is united to a strong Savior, and he can constantly sing—

He saves me now—I do believe,
O, praise his holy name.

O Brn. believe! O ye ministers believe, and preach Christ Jesus and him crucified, risen, interceeding, and speedily coming to save all who believe.

Amen. "Even so come Lord Jesus and come quickly." S. J. HIGGINS.

Correspondence.

For the Crisis

Letter from Bro. Chas. A. Sumner.

The importance of a thorough settlement in the great doctrine of our Lord's personal appearing to judge the earth, and of the state-intermediate for those who die not seeing his full glory, is becoming more and more impressed on my mind, the farther I advance in life and study. I am strengthened continually in the conviction, that at this time there is an especial call for all holding Scriptural tenets in regard to these great matters to "*let their light shine.*"

My position, of which I am scarcely fit to speak, is such that facts and characters transpire before me, as constant witnesses to what I say.

The mass of christians (so-called) may, in all charity, be said to be AFLOAT in vague speculation on theological matters, or totally indifferent concerning the faith once delivered. Alas! my dear friend, do you grieve to hear me say this? Well, is it not so? Unmistakably!

I hold to the large importance of gospel light on the appearing of Christ, and on the doctrine of purgatory (Roman Catholic or Protestant) for several reasons, some of which I take occasion to set forth.

And first; they are essential truths for the perfection of christian character. Now all truth from God is elevating, but I see here special points calculated in more than ordinary measure to destroy the inner life.

We have referred to the present acknowledged condition of the religious world. Now nothing is with more *explicitness*, and emphasis of manner laid down in Holy writ, than are the two truths under contemplation. We want *substantial truths* and *healthy doctrine*—here it is.

Some seem to fear that God is manifesting himself and his purposes too much in the Book as we read it. Nothing more clearly shows their temper. Their fears are good against *any* Revelation, and the only wonder, is, that they ever believed at at all; it is respectable, however, to have a little religion. The character nourished with the correct views is able to stand against the assaults,—the airy scaffolding built by superstition being burned, he walks on ground. I rejoice in the day of my redemption from the error of immortalism. Where before, on reading the Bible my vision was blurred, and I sorrowed because I could not see and understand, I now feel the rock and taste the sparkling water fast gushing up.

Some of our objectors believe one thing in regard to the dead, and some another; few are settled alike, and we are called by them, "persons of one idea," on this part of Scripture belief. It might be answered that it were better to be men of *one* idea, than men of *no* idea at all; but probably they would see no force in that remark.

The doctrines have great, and blessed effect in building up principle in man for the concord which springs on a hope in them. How can we embrace the pure faith and seek to aggrandize ourselves, and look down upon our neighbors? *God is near.* There is not even a moment of wailing prayer between death and the judgment! Watch!

It is hard to touch upon one point of christian excellence without implying another.

We spoke first of the reflex influence of a harmonious social state—think of that which goes out!

Suppose, being ignorant of existing civil laws and regulations, I were to ask a king for an impossible grant, impossible from the nature of his constitutional obligations, his previous enactments, what would he think of me? The world would say, "fool." Very well.

I heard a minister pray for his afflicted church member thus:

"O Lord send the spirits of the dear departed, gone before, that they may comfort him."

Will God send them?

If our doctrine be true, is not God grieved with such prayers—the God who would be worshipped in spirit and *truth?* Is it not the absolute, and inevitable tendency of error to unsettle and render visionary and sceptical the human character?

Our doctrine, then, actually takes the man or woman out of a morbid, unsound state,—this is its *first* effects. How essential then to perfection!

The world is full of strange doctrine. Wherever the truth is spoken, it must be spoken in very great plainness. There is no allowance, now-a-days, for equivocation, or halting. Those who hold with us cannot afford to be mealy-mouthed. I am glad of it. There is a developing necessity looking towards perfection. What is more essential for devoted piety, than substantial truth, settled, incontrovertible truth. Truth at the door; truth shaping our daily supplications; truth finding the unbeliever all air or mud with respect to immediate or (so-called) remote futurity,—truth that cries and must be heard on acceptance,—pray, friend, what is more essential? CHAS. A. SUMNER.

Gen. Theo. Seminary, N. Y. City,
May, 27th, 1856.

We rejoice to hear from our Bro., and though in a Theo. Sem., we are thankful that he is not bound with theological chains and hand cuffs. My Bro., sell not your birthright to the kingdom, but contend earnestly for the faith once delivered to the saints. Truly, my Bro., the time has come to speak plainly on the great truths to which you have referred, and may "the God of Jeshurun" be your sun and shield till the day of glory dawns, and the Prince of Peace returns.—ED.

For the Crisis.

Letter from Bro. V. Fisk.

BRO. MERRIAM:—For the first time, I seat myself to write a few broken thoughts to the little flock scattered abroad.

Dear Brethren and Sisters, who are sanctified through our Lord and Savior Jesus Christ, my prayer to God for you is, that you might hold fast the beginning of your confidence firm unto the end, that no man take your crown. When we cast our eyes over the past movement of the Advent body, and see what a state of things now exists through unbelief, and the casting away of confidence in the Lord, and see how many dear hearts have been made to bleed at every pore, I say when we have seen such a state of things as now exists among this class of people, I feel to thank God through our Lord Jesus Christ, that he knows all things, and will guide the old ship Zion with all on board, safely into the harbor of eternal rest. The scenes that are daily transpiring all around us are of such a character as should awaken a deeper interest in all of our hearts for holiness and purity of mind, and a closer walk with God. O how many have been led since the passing of the time in fifty-four, to give up their hope of the speedy Advent of our Lord.

We see in the 2nd chap. of Daniel that the image there brought to view brings us down through four forms, or states of government, to a divided state of the toes of that image, in which the God of heaven will set up a kingdom which will stand for ever and ever, and it will not be given to another people. Are we not now where we may look with deep interest for the downfall of that City referred to by John the Revelator, when speaking of the "*mother of harlots?*" We see also the three unclean spirits like frogs, which come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, have been doing their work in gathering the kings, and the whole world together to the great battle of "that day of God Almighty." Who among us can fail of seeing a perfect fulfilment in this feature?

O, how strikingly is the Christian's course marked out in the word of God, as onward he goes towards the port of endless rest; for he has no rest here on this tempestuous ocean of time, but as he travels onward, he has promised to him an additional light, which is to shine more and more, even to the perfect day; such a soul will rejoice in God.

It is important that our hearts be established in the present truth—and we endure to the end. Paul has taught us that we are "bound to give thanks alway to God for you beloved of the Lord; because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

Again, we are instructed by our Savior, in another important truth, which is brought to view in the twenty-fourth of Matthew; that is, the signs which should precede his coming, and what we should learn by them. O what a striking caution is there given by our Savior—"take heed that no man deceive you;" and then follows a history of what shall take place—the abomination spoken of by Daniel the

prophet—the shortening of the days for the elect's sake, and his coming as the lightning which shineth out of the East even unto the West. O what a scene there is to take place at the coming of Christ, when every eye will see him and wail because of Him! What a solemn day to those that are unprepared to meet him. How important then that we should hold fast the beginning of our confidence firm unto the end.

In the twenty-fifth chapter, he likens the Church to ten virgins which took their lamps and went forth to meet the bridegroom; at which time they met with a disappointment in not seeing their Lord—in consequence of which, they all slumbered and slept—and then a cry was made at midnight, when all those virgins arose and trimmed their lamps and went out in expectation of seeing the coming bridegroom. So we thought to have seen our Savior ere this; the great Author of all things has otherwise ordered; we are still here and the parable is not yet fulfilled.

God's people are a tried people, sighing for the abominations done in the land, and longing to be delivered from the yoke of bondage of sin and death—into the kingdom of God's dear son.

I do thank the Lord with all my heart, that I ever believed in the time of the Lord's coming to earth again, for in so doing, God has blest my poor soul and given me confidence in his word, and a boldness in the cause of truth, that I probably should never have obtained through any other means. I believe that God was with his saints in preaching the time.

It is the desire of my heart to do the will of my heavenly Father, and be ready for the coming and kingdom of Jesus to gather all the humble, waiting ones.

Your unworthy Brother,

VARNUM FISK.

Concord, N. H.

For the Crisis.

Letter from Sr. Marden.

BRO. MERRIAM:—I thought while reading Sr. Blanchard's letter, if my letter had cheered one heart as others have mine, I am amply repaid. As I wrote in my letter dated Nov. 25, of my acquaintance with the Crisis, perhaps it would be as well to explain it in few words.

Some months previous to its publication, I dreamed you were at our place—sat apparently very thoughtful with a paper in your hand; you arose up and carried it out open, after some time you returned with the same, but with still deeper solemnity on your countenance, and went out with it again in the same way. I told my dream to no one until one cold winter's morning when at my brothers. Some papers were brought from the post-office, and on opening them I recognized them to be the same, and was still more surprised to see that you were the Editor, it being the first intimation I ever had of it. I then gave up all traditional teachings and preconceived opinions, if I had any, and sought diligently to know the truth, and if ever I knew what it was to hunger and thirst, I have hungered and thirsted after righteousness; and I am happy to inform you that I would not exchange the light that I now have on the Scriptures, for worlds like this. At this time, I was unable to read but little, if any, it so increased the pain in my head and left eye, caused by the pressure of the skull on the optic nerve.

But through the goodness of God I have been able to read it myself, or hear it read every week since; but shall probably remain a sufferer while time continues. I think there may not be one among all the readers of the Crisis that prize it more highly than myself; without it, I am indeed lonely, with it and the Bible, I am contented and happy. I have often wished that others could view that dream as I have since the Crisis' second going out. Bro. Burnham asks the question,—"Who among us will become impatient and go away, and where will we go?" I answer, I am content to remain where I am. I think by the grace of God, that dream, with the aid of the Crisis, has kept me from feeding on the husks of "spirit lands, immortal souls, a visionary heaven, and an ideal Christ." I have had much to contend with since embracing different views from most of the family circle, but we have an assurance in His blessed word, that all things work together for good to them that love God, and I know I love God, and that blessed Savior who has done so much for me,—more than all earthly friends.

Shall I not have the prayers of the Brn, and Srs., that I may be preserved blameless until His coming and kingdom.

PHILENA MARDEN.

For the Crisis.

Letter from Br. W. S. Sheldon.

DEAR BRETHREN:—I am now in Minnesota where my services are needed. I am not here to *backslide*, or to *get rich*, but to work for God. Here is a chance to do something; and it is my pleasure to do all I can by preaching and scattering wholesome publications. I will write more when I get settled.

My P. O. Address, is Vermillion, Dakota Co., Minnesota. W. SHELDON.

Vermillion, Dakota Co., Minnesota.

Domestic Summary.

THE CIVIL WAR IN KANSAS.—The following special despatch is confirmatory of previous advices:—

LAWRENCE, June 5.—An open field battle took place at Palmyra on the afternoon of Monday, 2d inst. It lasted nearly three hours. The parties were nearly equal. The pro-slavery men were a roving band under Capt. H. C. Patte, correspondent of the Missouri Republican. Five of the pro-slavery men surrendered, with 25 horses and mules, arms and amunition, 2 drums and a large quantity of articles stolen at the sacking of Lawrence. The U. S. troops knew of the battle, but did not interfere. The Free State settlers clustered to Palmyra, and 100 got there after the battle was over. The troops went down next day to disperse the Free State men and release the prisoners.

Another attack was made on Franklin, where the Missourians had assembled in force, with a cannon and amunition. Only one of their companies got there, and they were short about 15 men; after 20 minutes the small party retreated. No particulars.

Civil war exists here.

The troops are here in force, but have done nothing yet but help Gov. Shannon to get Sharpe's rifles.

PRO-SLAVERY ACCOUNTS FROM KANSAS—*Two Towns reported Captured by the Free State Party—Murders—Guerrilla Fighting—Marshal Donaldson killed—Civil War in Earnest.*—ST. LOUIS, June 9. An extra of the Westport Times of the 5th says that reliable news has been received of the burning of the town of Bernard, by the Free State forces, on the night of the 3d inst., and the destruction of from $12,000 to $15,000 worth of property.

A company of six men had arrived at Westport, stating that at three o'clock on the morning of the 4th the abolitionists attacked and captured Franklin. They numbered 300, and were opposed by only 12 or 15 pro-slavery men. Mr. Fishmaker and two others are reported killed. The men who made this report belonged to Mr. Fleming's company of emigrants, who, they say, fought against the abolitionists for an hour, but being outnumbered, fled when the town was taken.

The Investigating Committee are in this city.

The independence (Mo.) correspondent of the St. Louis Republican, writing under date of June 3, says:

Marshal Donaldson and four men, who had been discharged from official duty, were killed near Hickory Point, on the 3d inst. The Marshal was in the act of arresting some of the men who had attacked Capt. Patti's company.

After the surrender of Patti's company, the Free Soilers commenced the work of destroying houses and driving men, women and children from their houses near Hill Creek. One hundred and fifty men, under Capt. Reed, left Sante Fe in pursuit of the marauders, but Col. Sumner arrived at Black Jack in time to prevent a conflict.

It is reported that Franklin was not taken, though attacked by a large party of abolitionists.

Gov. Shannon issued a proclamation on the 4th, commanding all persons belonging to military companies unauthorized by law to disperse; otherwise they would be dispersed by force of the U. S. troops. The proclamation requires all civil officers of the government to be vigilant in enforcing the laws against offenders, and protecting the property and persons of all law-abiding citizens.

The proclamation further says that all aggressive parties from outside the territory will be repulsed; that the military force under control of the Executive is ample to enforce the laws, and protect the rights of the citizens. The proclamation of President Pierce of Feb. 11 is appended, and notice given that it will be strictly enforced.

A requisition has been made on Col. Sumner for a sufficient force to insure obedience to the proclamationr

CHICAGO, June 10. The Democratic Press has a letter from Lecompton, June 4, giving details of a skirmish with Capt. Patti's company. The account states that 30 Southerners, proceeding from Westport to Bull Creek, under command of Patti, encountered about the same number of Free State men.

Patti had a number of Free State prisoners, whom he arrayed in front as a shield. Then his company fell back under cover of the unarmed prisoners, and hid behind logs and trees. The Free State men then dropped down in the grass, and a scattered firing was kept up for two hours, till Patti surrendered unconditionally. Three Missourians of Patti's company escaped; among them Coleman the murderer of Dow. The Free State party took thirty horses, a number of Sharpe's rifles and United States muskets, besides a quantiiy of goods stolen from Lawrence.

A party of pro-slavery men, including a son of Gov. Shannon, made a night attack on the house of Capt. Walker, 5 miles from Lecompton, but they were repulsed and young Shannon taken prisoner. He was released the following day, after which Shannon took a company of U. S dragoons, and spent two days in searching the houses of Free State men, taking possession of all the arms, amunition, &c., which could be found.

P. M. A man who has just arrived here from Kansas City says a general rendezvous of pro-slavery men is appointed at Bull Creek, preparatory to another attack on Lawrence. Gen. Whitfield is to command. They expect to concentrate 600 men before starting. The men are mostly furnished with U. S. muskets. The Free State men are deficient in arms and provisions.

It is rumored that Donaldson and other pro-slavery men were killed in a fight among themselves, at Franklin, the difficulty growing out of the distribution of goods stolen at Lawrence.

THE HOSTILITIES IN KANSAS—ANOTHER INROAD OF MISSOURIANS—CHICAGO, June 9.—The latest Kansas dates confirm the intelligence of a fresh outbreak of hostilities. Capt. Patti's company having been overpowered by a force of Free State men, Gen. Whitfield left Westport on the night of the 2d, at the head of 100 men, in pursuit. They were supposed to be about forty miles from Westport, on the Santa Fe road. Col. Sumner also left for the scene of disturbance with eight companies of dragoons.

The Chicago Tribune has a letter dated Lawrence, May 31, which states that the Free State settlers are in imminent peril—that forces from Missouri are again invading the Territory and the farmers have been obliged to organize companies to guard their property against bands of marauders.

ST. LOUIS, June 9.—The account taken from an extra of the Kansas City Enterprise, (pro-slavery,) and telegraphed from here, that nine abolitionists and three pro-slavery men were killed in an encounter between a band of one hundred and fifty abolitionists and Capt. Patti's company, proves to be an exaggeration. Capts. Pattis and McGee, reported dead, are alive, and but two or three persons were killed in all. Capt. Patti's company was captured, the Free State party being greatly superior in numbers Gen. Whitfield, with 100 men, has gone to their rescue.

CONFIRMATION OF THE REPORTED BATTLE IN KANSAS.—NEW YORK, June 12.—The Kansas special correspondent of the Tribune gives the following account of the skirmish at Palmyra, confirmatory of the telegraphic despatches:

LAWRENCE, June 3.—A field engagement has at last been fought, and, although on a comparatively small scale, exhibiting all the horrors of a battle. Five pro-slavery men are wounded, three of them at least, mortally. The pro-slavery men were completely routed. Twenty one prisoners were taken, including the correspondent of the Missouri Republican, who was acting as officer with them. Several fled, including Coleman, the murderer of Dow, who was of the party. The Free State men got some 25 horses, several of which had been formerly stolen from them. Eight Sharpe's rifles were also recovered, and some 20 or 30 Colt's revolvers, and bowie knives, etc.; and arms and ammunition of all kinds fell into the hands of the victorious party, together with wagons, tents, and provisions; and a great many articles taken at the sack of Lawrence, have been found among their baggage. The Free State party had two men wounded. There is also a Free State man, who is mortally wounded; but he was shot by his friends. He had been in the camp of the enemy a prisoner, and with two other Free State men, who were also prisoners, he was placed by the pro-slavery men in the front of the engagement without arms. I can neither learn this man's name nor the names of any of the other men killed or wounded. These particulars I learned direct from the spot last night. The attack commenced in the afternoon and was of short duration.

NEW YORK, June 13.—The Daily Times has the following special despatches of Kansas news:

ST. LOUIS, 12.—Osawatomie, a Free State town, was sacked by a Georgia mob on the 6th inst. The printing office was destroyed, houses were burned, sixteen horses were stolen, and the jewels were taken from ladies' ears and fingers.

Palmyra has also been sacked, and robberies occur daily.

LATER FROM OREGON—BATTLE WITH THE INDIANS.—NEW YORK, June 14.—The Oregonian, of May 15, gives an account of another battle at Rogue river, where a party of 250 volunteers, under Gen Lamerick, surprised a band of Indians encamped on a bar of Rogue river, near the meadows. and firing upon them, killed 30, and completely routed the remainder. The volunteers lost none, but had two wounded—a Mr. Mercer, of Wilkinson's company, badly. He was brought to the hospital at Deer Creek, and it is thought has since died. The Indians fought for some time, but finally retreated. Gen. Lamerick made preparations to follow, hoping to strike an effectual blow. The volunteers captured ten horses.

WASHINGTON, June 15.—The Washington correspondent of the N. Y. Tribune says:

Intelligence from Mexico indicates that much alarm is felt by the government respecting the Spanish expedition, and foreshadows an application for the protection of the United States. Southern members of Congress suggest the granting of protection on condition of a cession to the United States of the Tehuantepec route, with the circumjacent territory.

GRASSHOPPERS IN THE INDIAN COUNTRY.—The Van Buren (Ark.) Intelligencer of the 24th ult. says:

We learn from a gentleman just from the Indian country, that the grasshoppers are entirely ruining the crops in some portion of that country. They are in some places as thick as musquitos in the Mississippi swamps, moving about in armies. They are said to be worse among the Seminoles than any where else; so much so that many of them have despaired of making any corn at all, and to those it is particularly distressing.

CHURCHES IN SAN FRANCISCO.—There are in San Francisco, 30 churches having an average attendance of 9665 persons, which is estimated to be one-fifth of the total Christian population in the city. The amount of church property is now $762,500; but as the property was purchased when real estate commanded high prices, it is estimated that its original cost was $1,250,000. Of the churches two are Episcopal, four Presbyterian, five Catholic, four Congregational, three Baptist, three Methodist, one Unitarian, two French, and three churches are attended solely by colored people.

QUAKERS IN THE UNITED STATES.—There are at the present time in this country, 716 churches belonging to the Quakers, and the number of attendants is estimated at 283,000.

Arrival of the Daniel Webster.

NEW ORLEANS, June 11.—Steamship Daniel Webster, from Aspinwall, 4th, has arrived. She brings California dates to May 20.

Great excitement existed at San Francisco in consequence of the assassination of James King, editor of the Bulletin, in the streets, by a man named Casey. The affair occurred on the 14th, and King died on the 16th. Casey was arrested and committed to jail; the citizens had become very much excited in the matter, and a meeting of the Vigilance Committee was called. Placards of an inflammatory nature were posted, calling upon the citizens to take the law into their own hands.

On the 18th, 3000 citizens, completely organized into divisions and companies, and armed with muskets, marched by three streets from the committee room, and taking possession of the jail, took thence Casey, together with Cora, the gambler and murderer of Gen. Richardson, and carried them to the committee room. Here they were kept strongly guarded up to the time of the sailing of the steamer. It was supposed they would both be hung by the mob.

The whole city was draped in mourning for the death of Mr. King, who was highly esteemed. Casey was formerly an inmate of Sing Sing Prison, a statement of which fact in King's paper led to the difficulty.

The Vigilance Committee had fully re organized throughout the State, and have, it is said, a fund of $75,000 and are determined to drive all the gamblers from the State.

Gen. Walker's position in Nicaragua was unchanged. The cholera, black vomit, &c., were raging among the troops.

The Panama riots had been settled, and the road is now considered safe for travellers.

Success prompts to exertion, and habit facilitates success. Habit also gives promptness, and the soul of despatch is decision One may write a book or paint a picture, while another is deliberating about a plan or title page. The more we do, the more we can do. If we go forward with spirit and confidence, we shall succeed. The best are idle half the time, and he who does nothing, renders himself incapable of doing anything, while our capacity is invigorated by occasions of necessity. Our expenditure of intellectual wealth makes us rich, and we acquire ideas by imparting them.

ON LISTENING TO EVIL REPORTS.—The longer I live the more I feel the importance of adhering to the rule which I have had laid down for myself in relation to such matters, viz.,

1. To hear as little as possible whatever is to the prejudice of others.

2. To believe nothing of the kind until I am absolutely forced to it.

3. Never to drink in the spirit of one who circulates an ill report.

4. Always to moderate, as far as I can, the unkindness which is expressed towards others.

5. Always to believe that if the other side were heard, a very different account would be given of the matter.—*Life of Simeon.*

It is painful to see the extent of external religion in the world. Everything appears to be for mere show and effect, without there being any heart or genuine feeling in it.—*Litchfield Republican.*

The parent who would train up a child in the way he should go, must go in the way in which he would train up the child.

Foreign News.

Arrival of the Ericsson.

SANDY HOOK, June 13. The Steamer Ericsson is coming up the Bay. She brings Liverpool dates of the 28th ult.

The news is unimportant. The Italian question is still unsettled. It is stated that the Pope proposes the meeting at Rome of a Congress of Italian Sovereigns, with Plenipotentiaries from Austria and France.

Denmark is putting her fleet into an effective state.

A new Russian loan is spoken of, of which part is to be offered in London, and part in Hamburg.

The Spanish Government is taking energetic measures against Mexico to enforce the claims of her Spanish subjects.

Napoleon is considering a scheme for founding a territorial nobility in Algeria.

The Earl of Elgin moved in the House of Lords, for despatches relative to troops for Canada. A discussion ensued, when Lord Clarendon expressed a good feeling towards the United States, but declined to recal Mr. Crampton. No new fact was elicited respecting the state of affairs with the United States.

Spain is fitting out a fleet to demand reparation from Mexico for alleged outrages.

EFFECTS OF THE AUSTRIAN CONCORDAT.—A journal of Mulhouse, the Lion d'Israel gives the following account of an incident which is commented on in severe terms by the Siecle:

A very wealthy Jew, named Pincherlie, inhabits Verona, where his numerous and unostentatious charities procured for him universal esteem. This person possessed an only daughter, who has recently reached her seventh year. On the day when he celebrated this event, he received a letter from the cure of the parish in which he resided, stating that his daughter could no longer continue to live with him, and that she must prepare herself to enter a convent, in order to be brought up in the Catholic religion. The explanation given by the cure for this demand was as follows:

"When your daughter was two years old she was extremely ill; her nurse, who was a Catholic, in order to save her son, baptized her in the room without witnesses. According to the Catholic religion and the Austrian laws, the baptism is perfect and binding, and you have no right, as a Jew, to keep a Catholic child in your house."

Owing to the personal influence of the father, and the present state of political matters in Lombardy, the father and child were permitted to take exile in Turin. A touching scene then occurred. Many persons of high standing in Verona, the workmen and servants of M. Pincherlie, all Catholics, waited upon the bishop, and implored him to allow the father to retain possession of his daughter without being compelled to exile himself. That prelate, giving way to the prayers of the deputation, consented to this request, but on two harsh and unacceptable conditions. The girl might remain in the house of her father until the age of fourteen, when she was to choose between the two religions; the second condition, which rendered the first illusive, was that Catholic priests were to be permitted to instruct her in the hatred of everything that she had been taught from her childhood to love and respect. Will the father accept these conditions? Will he consent to purchase the right of residing in Verona at so dear a price? Can he live under the arm of that savage Austrian law which menaces the father in his holiest affections?

The following are the comments of the Siecle:

If such are the fruits of the concordat concluded between Austria and Rome, this concordat will become the signal of the most terrible misfortunes. Let Austria be aware that she is on the decline which leads nations to their ruin. Her alliance with the two great nations of the west imposes on her duties which she fails to recognize. The time is past when the house of Austria could give to the world the spectacle of the abominations, murders, and spoliations, which accompanied the re-establishment of Catholicism in her States.

The Jew who is to be deprived of his daughter, in the name of Jesus Christ, is in possession of an immense fortune. The anxiety for worldly goods enters at least as much as the anxiety for souls into the minds of the Catholic clergy of Verona. Can France or England, the allies of Austria, permit such attempts! This we do not believe.

POLAND AND SPAIN.—The Paris correspondent of the New York Courier and Enquirer, writing May 22, says:—

Four o'clock. I resume my pen to announce to you a most gratifying piece of intelligence: The restoration of the Kingdom of Poland, resolved upon by the Czar, at the recommendation of his Majesty Napoleon III., Emperor of the French.

The joy which this intelligence is calculated to produce, is much lessened by the impression suggested by all recent accounts from Madrid, that a revolution is imminent in Spain.

FROM HAYTI.—Dates from Aux Cayes to 24th ult., announce the insurrection there as not put down The rebels, 6000 strong, were in front of Aux Cayes. Martial law had been declared, and the citizens called upon to take arms against the rebels.

Two or three skirmishes had taken place, and 20 of the insurgents taken prisoners.

All business was suspended, and the stores closed. Coffee scarce.

APPOINTMENTS.

The Lord willing I will preach the word as follows—at
Portsmouth, N. H., June 22.
Boston, Mass., June 29.
Worcester, Mass., July 6.

S. S. BREWER.

Providence permitting, I will preach in New Bedford, Sunday, June 22, and 29.

M. GRANT.

BRO. GRANT:—Bro. Decker has settled up his worldly affairs, and has entered into the field of labor to proclaim the glad news of the coming King. He has already spent some time with several churches in New York and New Jersey, and appoints to meet with the Brn. at
Waterbury, Ct., Sunday, June 22.
Warehouse Point, Tuesday eve., June 24, and continue every evening during the week, if the Brn. think advisable.
Springfield, Sunday, June 29.
Worcester, Sunday July 6.
Boston, Sunday, July 13.

WM. C. PECK.

Providence permitting, I will preach at
Freeport, (Flying Point) June 22.
West Poland, Sunday, June 29.
Fpeeport, (Methodist Chapel) July 6.

R. R. YORK.

Providence permitting, I will meet with the brethren at
Springfield, Mass., Sunday, June 22.

H. PRATT.

Providence permitting, Eld. E. Burnham will preach at Collinsville, Conn., Tuesday and Wednesday evenings, June 17 and 18; at Pleasant Valley, Thursday eve., June 19.

Providence permitting, I will meet with the Danbury, N. H., June 15.
Auburn, N. H., June 22, where Bro. Robie may appoint.
Northwood Narrows, N. H., June 29 where Bro. Watson may appoint.

B. P. MANNING.

Conference at Orrington, Maine.

The Lord willing, there will be a conference in the Advent Chapel, at Orrington, Me., to commence Friday, June 20, and continue over the Sabbath.

Bro. L. Boutell will be in attendance. Preaching brethren are invited to attend.

For the brethren,

A. ROSS.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Bro. Brewer's Hymn Book, called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

Works of John Cumming of London:
Benedictions of the Blessed Life, 75 cts.
The Church before the Flood, 75 cts.
Lectures on the Apocalypse, 1 series, 75 cts.
" " 2 series, 75 cts.
Signs of the Times, 75 cts.
The End, 75 cts.
Lectures on Romanism, $1.
The Tent and the Altar, 75 cts.

Voice of the Church, by D. T. Taylor. Price $1 single, $9 per dozen. Postage 17 cents.

Dr. Decker's pamphlet on the 2300 Days. Price, singly 10 cts.; per dozen, 50 cts.

THE SCRIPTURE DOCTRINE OF
FUTURE PUNISHMENT.

BY H. H. DOBNEY,
Baptist Minister, of England.
Fourth Edition.
WITH AN APPENDIX ON
THE STATE OF THE DEAD,
BY JOHN MILTON,
Author of "Paradise Lost."

1 VOL. 12 MO., 310 PAGES. PRICE 75 CENTS.

This is one of the most important works ever issued upon this solemn subject. Clear, forcible, and sometimes eloquent in his language, the author surveys the whole field, and presents his arguments and examines objections with the facility of "a workman that needeth not to be ashamed." The style is calm and Christian, a rare excellence in a controversial work. The Universalist, the skeptic, and the infidel, will find here that while the truths they hold are admitted in all their force, yet the reasonableness of revelation and the retribution therein revealed cannot be denied. And the believer in the doctrine of the Eternal agony of the multitudes of the Lost, will find that objections to that opinion exist in the word of God, no less serious than those which arise from the calm consideration of the subject in the light of human reason.

Let all obtain and read this work with care, and we shall await with confidence the verdict of the candid and unprejudiced.

The volume is an elegant 12mo., and contains besides the views of the poet Milton, who, with Luther, Tindale, Bishop Law and Archbishop Whately, defends the doctrine of *unconsciousness in death.*

It will be sent by mail, post-paid, on receipt of the price, 75 cents.

For sale at the *Crisis* office, Boston; P. Richardson, 177 8th Avenue, New York; George T. Adams, 167 Hanover St., Boston, Mass.

GLAD TIDINGS:
OR
BIBLE PROOF

That WOE and SIN are to END in the Universe, by a LITTERAL DESTRUCTION of *wicked men and devils,* at the Judgment.

All Texts on FUTURE PUNISHMENT collected and arranged.

By JACOB BLAIN,
Baptist Minister, of Buffalo, New York.

"And there shall be no more *death, sorrow, crying,* nor *pain.*"—Rev. 21: 4.

"And *every creature* which is in heaven, and on the earth, and under the earth, * * * heard I saying, *blessing,* and *honor,* and *glory,* and *power,* be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. 5: 13.

"The *last enemy* shall be DESTROYED."—1 Cor. 15: 26.

Published by the author, No. 19 North Division Street, Buffalo, N. Y., and for sale at the *Crisis Office,* Boston, Mass. Price 10 cts. single.

"WELLCOME'S TREATISE ON MATT., 24TH AND 25TH CHAPTERS.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."

"D. T. TAYLOR."

Dec. 11th, 1855.

For sale by J.M. Fairchild & Co., New York city, 109 Nassau St.; P. B. Morgan, Moline, Ill.; and by H. L. Hastings, Peace Dale, R. I. Price 33cts. Postage, 6 cts.

Materialism Scriptural—or, The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

The Laodicean Church or the Judgment Age, 3 cts.

BUSINESS MATTERS.

Bro. F. Bates you will find your money credited in the Crisis of June 14.

Bro. J. N. Nutter—You have paid to No. 78.

Bro. S. S., you have paid to No. 78.

Eld. S. S. Brewer's P. O. address is 5 Wilson St., Providence, R. I.

Bro. Jonas Merriam's P. O. address is Concord, N. H.

Cash Receipts.

H Campbell, I Clewley, I Kinney, O Ives, J B Walker, J N Berry, S E Teeple, Mrs E Loomis, A Elliot, J Stoddard, W A Taylor, E A Lovell, M L Tibbets, W H Wild, M Burheight, S Smith, J N Nutten, M Whitaker, J Hooker, H P Sikes, J Grover, J C Libby, J F Sawtell, D W Johnson, G Messenger, D A Grant, Wm A Grant, Hannah Bowns, A K Bassett, $1 each.

H Pratt, Jane Tenycke, $2 each.

R C Kirk, J Moody, 50 cents each.

W F Higgins, $2.50.

For Old Debt of Crisis—Mrs E Loomis, H Slater, J D Merriam, Alice B Draper, $1 each.

James M Chaffee, $1.04; J G H., 25 cts.

Whole amount of the Debt,	$200,00
Amount paid in on the Old Debt,	138,19
Amount still due,	61,81

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

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This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

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For Coughs, Bronchitis Asthma, Whooping Cough and Consumptive habits It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass., and of Geo. T. Adams, 167 Hanover St., Boston, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Dr. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to present his advertisement to the public. ED.

Poetry.

For the Crisis.

We Long too See the Lord.

BY R. M. PHETTEPLACE.

Come Jesus, come and reign;
Bring back to earth again,
All her Eden bowers.
O, come thou from above,
Bring to us peace and love,
And celestial flowers.

O, come Thou on the cloud,
With songs of triumph loud.
O, bring salvation
From pain, and sin, and care.
O, change our feeble prayer
To exultation.

O! let the trumpet sound,
And bring up from the ground
The loved there sleeping.
Hasten the time along,
When we shall swell the song,
Instead of weeping.

For here we mourn and sigh,
And raise our voices high,
While tears are falling;
But soon thy voice we'll hear
In accents loud and clear,
Thy children calling.

We long to see him come,
To take his children home.
O happy morning!
We ever will endure,
For His promise is sure,
Although we've scorning.

When the earth is restored,
And God by all adored
In bright glory reigns;
Then we'll rejoice and sing,
And praise for aye our King,
On fair Eden's plains.

Scituate, May 12, '56.

Be Earnest.

Be earnest—struggle on and up,
The rugged hill of life;
Drink to the dregs the brimming cup,
Of earnest toil and strife.

Rouse—dream not all thy hours away,
Labor, and toil, and strive;
This is no world for idle play,
A reckoning must arrive.

Be earnest, gird thine armor on,
Look not at praise of men;
Look for the praise of only one,
The Great and Holy LAMB.

Be earnest—wake the sluggish soul,
Rouse for the noble fight;
Give up thy heart; yea give the whole,
And work, with all thy might.

Rest not—place high aloft thy mark,
Place it in Heaven above,
Then aim; perhaps the way'll seem dark,
The light will come—God's love.

Be earnest—stop not, no delay—
Act in the present hour;
Yea, act; and acting, humbly pray,
That God would give the power.

Be earnest—though thy labor seem
To thee, to come to nought;
Work on—ere long a heavenly gleam
Will show what thou hast wrought.

Be earnest—the great Master toiled,
And prayed, and why not we?
Be earnest in his service, then,
That like Him thou mayst be.

And when at last thy toil is o'er,
And He in glory come,
Thoul't hear the welcome message said,
"Servant, thou hast well done."

Correspondence.

For the Crisis.

Letter from Sr. Allard.

BRO. MERRIAM:—We all value the Crisis very much. There is to me a thrilling interest in many things that you notice.

One thing is very certain, the time has not yet come, when "the watchmen see eye to eye," but it certainly will come, for all the promises will be fulfilled in a manner worthy of a God. I think they will be literally fulfilled; although there may be some figurative language, yet the reality will exceed the figure.

The promises of the Old Testament are confirmed in the New. Prophecy is promise. 1 John, 3: 8. "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

I think it would be destroying the works of the devil, to *restore* everything that the devil has ruined. He never ruined the New Heaven and the New Earth; for they have not yet existed. But this world, that was created so fair and good, so perfect that God himself called it not only good, but very good; satan has almost ruined. O how has God's fair creation been marred; he has been dishonored in the work of his hands. This earth was once a paradise, and it will be again in every *particular*. Every tree, plant, and shrub were perfect; the beasts were gentle, kind, and good—were perfectly obedient. Man was king, godlike, and held open, visible communion with his Maker.

All this must be restored, to have the work of the devil destroyed.

In the times of the restitution, at the second coming of Christ, the earth will be brought back to its first state. The curse will be taken from the earth, from man and from beast. From the earth so that it shall yield an abundance. Springs shall break forth in the desert, and pools in the parched ground. Instead of the thorn shall come forth the fir tree,—instead of the brier, the myrtle. Every thornbush is the effect of the curse,—"Cursed is the ground for thy sake, thorns also and thistles shall it bring forth to thee." Gen. 3: 18.

Ezek. 36: 29. "I will call for the corn and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field." 35th verse, "This land that was desolate is become like the garden of Eden."

The animal creation will be restored. I do not see any Bible proof that the beasts will be raised, but they will be restored to their primitive innocence,—will again be subject to man, dwell in their dens and holes in the earth in a natural state.

Isa. 11: 7. "And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den."

God has provided nourishment for every creature, without their tearing each other for food. Isa. 11: 6. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Man will be restored, 1st, to *soundness of body*. Isa. 35: 6. "Then shall the lame man leap as an heart, and the tongue of the dumb sing." Isa. 33: 24. "And the inhabitants shall not say I am sick."

Ex. 23: 25. "I will take sickness away from the midst of thee.

This last is a promise made to Israel when they were brought out of Egypt.

Jer, 16: 14. "It shall no more be said, the Lord liveth that brought the children of Israel out of the land of Egypt,"—the events of the second gathering are so much greater.

2d.; *To oneness of language.*

Isa. 33: 19. "Thou shalt see a fierce people, a people of deeper speech than thou canst perceive, of a stammering tongue, that thou canst not understand."

Zeph. 3: 9. "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants even the daughters of my dispersed, shall bring mine offering."

3d. Man shall have a Holy Ghost religion.

Heb. 8: 10. "I will put my laws into their mind, and write them in their hearts: I will be to them a God and they shall be to me a people. And they shall not teach every man his neighbor and every man his brother, saying, know the Lord; for all shall know Him from the least to the greatest."

Jer. 32: 39. "And I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them."

Jer. 3: 14: 18. "I will take you one of a city, and two of a family, and I will give you pastors according to my heart, which shall feed you with knowledge and understanding, when ye be multiplied and increased in the land. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart."

I know these promises are made to the Jews; But there are no promises made to the Jews, but stand equally good to us. If ye have faith in Christ, "Then are ye Abraham's seed, and heirs according to the promise."

All christians, and Jews inwardly, will be one in the restitution. Ezek. 34: 23–26. "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them and he shall be their shepherd.

And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and I will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods.

And I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season; There shall be showers of blessings.

And the tree of the field shall yield her fruit, and the earth shall yield her increase."

This dispensation closes up with a time of trouble, such as this world never saw—scenes of blood and carnage.

"The pestilence that walketh in darkness, and the destruction that wasteth at noon day," is all abroad in the earth.

Calamity after calamity, destruction upon destruction comes like an avalanche.

"Perilous times shall come. "The wicked do exceeding wickedly; and because iniquity abounds, the love of many waxes cold.

Wicked seducers are waxing worse and worse. The day of vengeance, and the year of God's redeemed are coupled together in a most fearful manner. "The day of vengeance is in my heart, and the year of my redeemed is come." In the midst of all this wickedness, Christ comes and destroys the wicked, and raises the righteous dead.

In the first place, the righteous living are collected by the angels. David says, "the chariots of God are twenty thousand, even thousands of angels." "And he shall send his angels with a great sound of a trumpet." Matt. 24: 31.

Two shall be in the field; two in the mill, one be taken, the other left. The The righteous taken for protection, the wicked left for destruction. The righteous are caught up to meet the Lord in the air, to return to earth with the Lord, after the wicked are destroyed. The righteous are placed on this earth.

Satan is bound a thousand years.

The saints reign with Christ during this time. Rev. 5: 10. "And we shall reign on the earth." Abraham, Isaac, and Jacob, shall personally inherit the land, with the martyrs and all the righteous.

Matt. 19: 28. "Ye that have followed me, in the regeneration, (or renovation) when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Do ye not know that the saints shall judge the world? Heb. 2: 5. "Unto the angels hath he not put in subjection the world to come, whereof we speak."

The world has ever been governed through the ministry of angels; but in the dispensation of the fulness of times, we shall reign with Christ.

Again. There will be an open, tangible, visible communication between heaven and earth. Christ says to Nathaniel, hereafter shall ye see the angels of God ascending and descending upon the Son of man. This remains to be fulfilled.

If it had not been for sin, I don't know but the Lord God would have continued to have walked and talked with man. In the days of Moses the communication was sometimes visible. The Lord Jesus Christ will reign personally on the throne of David. This is the time when the Redeemer's kingdom shall extend from sea to sea, and from the river to the ends of the earth—when He shall see of the travail of His soul, and be satisfied. They shall sit every man under his vine and under his fig tree, with none to make them afraid. Luke, 1: 32–33. "The Lord God shall give unto him the throne of his Father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." The same kingdom is delivered up to God the Father, at the end of the thousand years.

I Cor. 15: 25. "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. 25th. Then cometh the end, when he shall have delivered up the kingdom to God even the Father, when he shall have put down all rule and all authority and power."

It is on *this* earth, with the curse taken off, that Christ is to reign,—and subdue all things under him. At the end of the thousand years, satan is loosed for a little season, and tempts the people to take the sword to destroy the holy city, when fire comes down out of heaven, and destroys them.

After this "I saw a new heaven and a new ea th; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming *down* from God out of heaven." Here is a city described such as this world never saw; its length, breadth and height are equal. Every gate "was of one pearl."

Christ is *near* to come. The last struggle is just upon us. Heaven and earth will soon witness the scene.

Yours in the bonds of truth,

MRS. BENJ. ALLARD.

P. S. We should be glad to have any of the Advent brethren call on us. We live half a mile West of Thomson depot.

Thompson, Ct., March 5, 1856.

For the Crisis.

Letter from Bro. P. S. W. Deyo.

BRO. MERRIAM:— While reading the last number of the Crisis, I was so cheered, I thought I would try and pen a few lines for the paper, although I am not in the habit of writing for the press.

First, I must say I am thankful to God, and to you, for sending me the Crisis without any compensation; my prayer is, that the Lord will bless you in your affliction, and in your labors of love.

Although I have not been a firm believer in the time movement, yet I long to see the Lord, and was willing for him to come at any time. I felt fellowship for those that differed with me on that subject, as well as many others.

I am a firm believer that christian *character* is the only true *test* of fellowship. I have had a strong belief ever since the prospect of peace in the East, that the peace and safety cry mentioned in 1 Thess. 5: 3, is to be fulfilled at this time. I have believed, and still do, that the Eastern war is the commencement of the "battle of that great day of God Almighty," spoken of in Rev. 16: 14. There may be a short space of peace, yet the elements for the last conflict are not dead or asleep.

The church will still be making progress, so that it may be fitly joined together into one building at the coming of the Just one. I am glad that the subject of church order and the gifts is being considered, and it is my prayer that the matter may be fully settled. I was pleased with the articles of Bro. Burnham, and Wetherell on the gifts.

I wish to say a word about my labors last winter, as many of my friends have not heard from me, or at least, I have not heard from them. I have left my former place of labor, which was Northern Indiana, and Michigan. The prospect seemed good in several places, but I will speak of one six miles South of Michigan city. Indiana; where I had twelve meetings in the fore part of January, when it was so cold that few could come out; but I am informed that the Lord blessed the word that was spoken in weakness; and that since I left, eight have been baptized, and ten have joined the Christian Church.

Brn., I do not feel discouraged, although my exposure in Jan. has disabled me for preaching much since. I have not been able to do much good here, only by lending the Crisis and what few tracts I had been able to get. I found one Sr. of the Methodist church that believes in the life and death doctrine, but has not heard or thought much about the Lord's coming soon. She says she has believed in the sleep of the dead and destruction of the wicked, six years, and that she came to this conclusion by studying the Bible. She thinks that all true christians will yet believe it, and that those opposed will be spiritualists. She is now assisting me in lending tracts to her Brn.

I don't know as I shall stay long in this place, as I talk of going to Iowa as soon as the way opens for me.

Yours in the blessed hope,

PETER S. W. DEYO.

P. S. Bro Morgan:—If you come into Northern Ill. I would like to see you.

P. S. W. DEYO.

For the Crisis.

Letter from Sr. C. E. Gierlow.

BRO. MERRIAM:—I would like to say a few words through the Crisis in regard to Dr. Decker's pamphlet, which I have received, and read, with much interest.

If chronology be correct, the 70 weeks of Dan. 9, must have commenced in the spring of 445, B. C.; but I somewhat doubt whether the daily sacrifice was restored previous to the 7th month of that year, as no sacrifice is mentioned by Nehemiah previous to that time. If it commenced in the spring, by adding 445 B. C. and 521, A. D. we have 966 for the length of the daily sacrifice. But, as I think, we have no right to more than half of the 445th year, and probably, not more than as much of the last of 521, we can deduct 1 year from this sum, leaving 965. By joining this number to the 1335 of Dan. 12th, we have exactly 2300 for the length of the daily sacrifice and the abomination of desolation. By this calculation all the prophetic periods are made to harmonize. I am surprised that I never before saw the impropriety of extending the 2300, days beyond the 1335.

If I wished to purchase two pieces of cloth, which joined together must be 2300 yards long, should I be consistent to take a measure of that length, and extend it one or two yards beyond the length of the cloth, or, in other words, cut the cloth so much shorter than the measure, and yet say the measure was the length of the cloth? In the '54 arrangement, we carried the 2300 measuring-line beyond the only events it was intended to cover.

But by Bro. Decker's calculation the ends of the periods meet, and all prophecy seems to be in harmony with them. Should time continue much longer this harmony must cease; as we have no other "commandment," no other "daily sacrifice," from which to date the commencement of the periods.

"Well," says one, "what are you going to do, if *this* time fails? Give up your Bible, and the coming of the Lord?"

No! I will still hold on to both! But will acknowledge that there is a defect in chronology, somewhere, though at present this does not appear possible; for if the periods began prior to B. C. four forty-five, they must have terminated; but as the resurrection has not yet taken place, this cannot be true. If we commence them this side of 445, we cannot (I think) harmonize the 70 weeks with the history of our Savior.

"But," says one, "how do you know that the abomination of desolation Dan. 12, is the transgression of desolation of Dan. 8th?"

I answer, since all Adventists and many others admit that both of these terms apply to the Roman power, it does not seem to be worth while to argue this point; for the "abomination of desolation," or papal form of that government, is not any less "the transgression of desolation," than the preceding, or pagan form, inasmuch as it combines hypocrisy with transgression.

I never knew until three days ago, that the three chains of prophecy; viz., Dan. 8th and 9th, and that of the 12th chaps., could be exactly fitted into each other, as they seem to be by the present arrangement. I presume that some others are also ignorant of this fact; especially those who have recently subscribed for the Crisis, and commenced to investigate this important subject. For the benefit of such I have penned this article, hoping thereby to impart to them somewhat of the joy I experienced upon making this discovery.

With present light, I see no possibility of avoiding Bro. Decker's conclusion. It is the strongest, and best sustained "time" argument I have ever seen, particularly that part relating to the image of the beast, and the 2300 days. Truly, "Thy Word is a lamp to my feet and a light to my path;" and it "shineth brighter and brighter unto the perfect day."

Dear Brn. and Srs., I have not had the privilege of hearing one advent sermon since I came to this place, bnt I am trying to keep up with you in the christian's narrow path. At times, I am very thirsty, and instead of the little streams, I have to drink from the fountain of eternal truth; and I find myself strengthened and invigorated thereby, growing in grace, in wisdom, in knowledge and in the love of our Lord Jesus Christ. At the North, I was too much inclined to lean upon those of like precious faith, but *now* I have to lean upon God. 'Tis well! I find Him to be abundantly able to sustain and comfort me, under all circumstances, and I doubt not, if I am faithful to the end, He will bring me safe into His everlasting Kingdom,—

"When the long dark night of time is past,
And the light of eternity's come at last;
When the weary saint no more shall roam,
But dwell in a sunny, peaceful home."

We have now arrived at a period in the fulfilment of prophecy, where we may look with confidence for the commencement of the plagues on the apostate Church of Rome. "For she saith in her heart I sit a queen and am no widow, and shall see no sorrow." Is she not saying this now, having been married to the (so called) mightiest monarch of Europe, who on his part has recently acknowledged, and ratified that infamous union by appointing the Pope to be god-father of his child. "Therefore, shall her plagues come in one day, death, mourning, and famine, and she shall be utterly burned with fire, for strong is the Lord God who judgeth her." Do we see any signs of the accomplishment of this prediction? Listen to the news that has begun to reach us from across the ocean, indicative of a speedy revolution in the governments of Italy. Tidings have already been communicated from there of a nature calculated to cheer the heart of the way-worn pilgrim, and to assure him that his warfare is well nigh finished, and that he is nearing his beloved home.

God grant that we may soon be gathered with Abraham, Isaac and Jacob, into the promised land, where—

"Sickness, sorrow, pain and death,
Are felt and feared no more!"

C. E. GIERLOW.

Macon, Ga., May 10, 1856.

For the Crisis.

Letter from Bro. H. Beach.

BRO. MERRIAM:—It is with pleasure that I read the Crisis, and I hope that he who sends it me, will be richly rewarded. It is most twenty-five years since I first gave my heart to God, and united with the M. E. Church. Some five or six years ago, Bro. M. Grant and Bro. Matthewson came to Newfield and preached the Word. The Bible became a new book to me, and the Lord revived his work gloriously; seventy or more were baptized. When the *time* was preached, I believed it, and to day, I believe the children are almost home. We have had no preaching in Newfield for a number of weeks.

I hope the Lord will send some one here to stir us up. Pray for us, Brn., that we may hail the day with joy when Jesus comes. I want a home in his kingdom.

Your Bro. expecting eternal life, when the kingdom is set up. H. BEACH.

Winchester Centre, May 4, '56.

P. S. I have been to a funeral to-day, and the Elder took his text in Job 14: 1–12. He said that the giving up of the *ghost*, was giving up the *soul*, and undertook to tell where *he* the *soul* was; and now if you, or some other Bro. will tell us through the *Crisis* what the giving up of the Ghost is, you will oblige one seeking for the truth. H. B.

For the Children.

The Bible.

This little Book I had rather own,
Than all the gold and gems,
That e'er in monarchs coffers shone—
Than all their diadems.

Nay, were the seas one chrysolite,
The earth a golden ball,
And diamonds all the stars of night,
This Book were worth them all!

Shutting the Door.

"Don't look so cross, Edward, when I call you back to shut the door; grandmother feels the cold wintry wind; and, besides, you have got to spend all your life shutting the doors, and might as well begin now."

"Do forgive me, grandmother. I ought to be ashamed to cross you. But what do you mean? I am going to college, and then I am going to be a lawyer."

"Well, admitting all that, I imagine Squire Edward C———, will have a good many doors to shut, if he ever makes much of a man."

"What kind of doors? Do tell me, grandmother."

"Sit down a minute, and I will give you a list."

"In the first place, the doors of your ears must be closed against bad language and evil counsel of the boys and young men you will meet with at school and college, or you will be undone. Let them once get possession of that door, and I would not give much for Edward C——'s future prospects.

"The door of your eyes, too, must be shut against bad books, idle novels, and low, wicked newspapers, or your studies will be neglected, and you will grow up a useless, ignorant man; you will have to close them sometimes against the fine things exposed for sale in the shop windows, or you will never learn to save your money, or have any left to give away.

"The door of your lips will need especial care, for they guard an unruly member, which makes great use of the bad company let in at the doors of the eyes and ears. The door is very apt to blow open; and if not constantly watched, will let out angry, trifling, or vulgar words. It will backbite, sometimes worse than the winter's wind, if it is left open too long. I would advise you to keep it shut much of the time, till you have laid up a store of knowledge, or at least till you have something valuable to say.

"The door of your heart must be well shut against temptation, for conscience, the door-keeper, grows very indifferent if you disregard his call—and sometimes drops asleep at his post, and when you may think you are doing very well, you are fast going down to ruin.

"If you carefully guard the outside doors of the eyes, ears and lips, you will keep out many cold blasts of sin, which get in before you think.

"This 'shutting doors,' you see, Eddy, will be a serious business; one on which your well-doing in this life and the next, depends."

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER STREET, BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, JUNE 25, 1856. VOLUME III. NUMBER 44.

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE

Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.

HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION,

TO BE PAID IN ADVANCE.

For a single copy 6 months - - - -	$1.00
For a single copy 3 months - - - - -	50
Five copies to one address for 6 months -	4.50
Ten copies to one address for 6 months -	8.00
Twenty copies to one address for 6 months,	15.00
Thirty copies to one address for 6 months,	22.00

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Orignal Articles.

For the Crisis.

"Gift of the Holy Ghost."

BY W. SHELDON.

Curious notions have recently obtained in relation to the "Holy Ghost," or "Holy Spirit," (which imports the same, as the two phrases are used interchangeably in the Scriptures, and are also the same, *verbatim*, in the original Greek.) It is maintained by some mistaken theologians that the Holy Ghost is not now to be imparted to believers, alleging as a reason, that the baptism of the Holy Ghost was invariably followed by signs, and speaking with tongues, which is not now witnessed. Now if the requirement to be baptized is still binding, then it is positive that the Holy Ghost is to be enjoyed by christians now, as the requirement to be baptized and the promise of the Holy Ghost, are inseparably connected; hence, if this requirement is yet binding, the promise is still good.

Said Peter, "Be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off; even as many as the Lord our God *shall call.*" Acts ii. 38, 39. Here the promise of the Holy Ghost runs parallel with the requirement of baptism. Show me where the former ends, and by the same rule I will show you where the latter ends!

1. It is objected that the holy Ghost is not here promised till *after* baptism. Well, this is no proof that it cannot be enjoyed *before* baptism. Other passages prove it can be, and has been, both previously and subsequently; but if it can be received, even after baptism, it proves our point: and if it can be enjoyed subsequent to baptism without being accompanied by the various primitive gifts, why repudiate the "gift of the Holy Ghost" before baptism, upon the plea that the signs do not follow, and thus give demonstration of its reception? Do the gifts of prophecy, &c., follow even those who are baptized?

2. It is objected that the *baptism* of the Holy Ghost, and the *gift* of the Holy Ghost are not the same—that the miracles only accompanied the *baptism* of the Holy Ghost, and not the *gift.* This is a gross blunder. The same signs that were witnessed under the baptism of the Holy Ghost, were also witnessed under the gift of the Holy Ghost. Acts x. 45, 46: "Because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues," &c. There is no distinction to be made between the two phrases—they import the same. The gift of the Holy Ghost is co-extensive with baptism; hence advocates of baptism should not oppose the work of the Holy Ghost in our day, upon the plea that the gift to work miracles does not follow, unless they concede the invalidity of their baptism, which they make a pre-requisite to its reception, when they admit its reception in any sense!

3. It is often stated that the only gift of the Holy Ghost which we can receive is in the Bible—its work, or mission having been confined to the apostolic age. We concede the fact that this is not an age of miracles, the end for which they were wrought having been subserved, but we do boldly claim that the Spirit of God, or the Holy Ghost, *distinct from the Bible,* should be possessed by Christians; otherwise, our friends would make baptism a pre-requisite to understanding the gospel, or Bible, (which they conceive to be the gift of the Holy Ghost,) and at the same time maintain that a man is unfit for baptism till he does understand the things concerning the kingdom—that he must understand the Bible, in order to believe!

"How much more shall your Heavenly Father give the Holy Spirit (Holy Ghost) to them that ask him." Luke xi. 13.

Must we pray for that which is in the Bible, and yet be told that it can only be received by baptism, and hence no necessity for it after baptism?

"The fruit of the Spirit (Holy Ghost) is love, joy, peace," &c. Gal. v. 22.

Can we expect the fruit of that which has never been planted?

"If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii. 11.

"Praying in the Holy Ghost." Jude 20.

Let us not abandon a truth because it has been abused by others.

For the Crisis.

The Two Covenants.

BY ELD. J. HEMMENWAY.

No. II.

Gal. 4: 24, "Which things are an allegory, for these are the two covenants, the one from Mount Sinai, which gendereth to bondage which is Agar."

We learn by the apostle's language, that the bond-woman and her son represent the covenant from Mount Sinai, which gendereth to bondage, which is Agar. Having examined the covenant from Mount Sinai, we learned that it was *temporal,* and was added to the promise, until the seed should come to whom the promise was made. The promise was made to the son of the free-woman, hence the son of the bond-woman cannot be heir with the son of the free. Hager and her son represent the covenant from Mount Sinai, and answereth to Jerusalem which now is, and is in bondage with her children—the Jews.

Sarah and her son represents the *new covenant,* and answereth to the Jerusalem which is above, which is free, and the mother of us all. What saith the scripture?

Ans. "Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman."

By this we learn that the Jews as literal descendants of Abraham, as such, have no promise under the old covenant, by which they can become heirs to the inheritance promised to Abraham through his seed,—Isaac. All the land that was promised the Jews was the land of Canaan, and that was promised in the covenant from Mount Sinai; and all prophecy relative to the Jews possessing the land of Canaan, ends with the old covenant; and as the Jews did not comply with the terms of the covenant before it ended, there is no promise (that is valid) of their return to the land, either in this age or the age to come, unless it can be found in the *new covenant.*

The Scripture saith, "the son of the bond-woman (old covenant) shall not be heir with the son of the free-woman." Gal. 4: 30. "For the promise that he should be heir of the world, was not to Abraham, or to his seed through the law, (or old covenant) but through the righteousness of faith; for if they which are of the law, (or covenant from Mount Sinai) be heirs, faith is made void, and the promise made of none effect." Rom. 4: 13, 14. The only way in which the Jews could be saved under the law, was to exercise faith in the promise of a seed to come which was Christ. Gal. 3: 11. "But that no man is justified by the law in the sight of God it is evident; for the just shall live by faith; and the law is not faith," hence the Jew cannot be saved without faith in the promised seed, and we find no promise or prophecy either in the *old* or *new* covenant, that the Jews as a nation will repent, and return after the new covenant is made.

Now let us find the new covenant, its promises, and requirements. Paul, in Heb. 7th and 8th chapters, speaking upon the subject of Christ as being made a priest after the order of Melchizedec, and contrasting it with the Levitical priesthood, says: "But now hath he (Christ) obtained a more excellent ministry, by how much also he is the mediator of a better covenant, established upon better promises." Here the apostle gives us to understand that Christ was then acting as the mediator of a new covenant, and then tell us, that "if that first covenant had been faultless, then should no place have been sought for the second;" and the Lord finding fault with them, saith—"Behold the days come that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day when I took them by the hand, to lead them out of Egypt." Heb. 8: 9. Here we are informed by Paul that the covenant which was established upon better promises, is not according to the old one. In the 10th and 11th verses, we are told what the covenant is: "For this is the covenant that I will make with the house of Israel, after those days, saith the Lord. I will put my laws into their mind, and write them in their hearts, * * * and they shall not teach every man his neighbor, and every man his brother. saying, Know the Lord: for all shall know me from the least to the greatest." The old covenant was on tables of stone, but this is on the heart. Under the Jewish dispensation the people must go to Jerusalem to hear the law read, but under the *new,* the law is in the *heart.* Under the old covenant when one entered the church, he must be taught to know the Lord, but under the new, they must know the Lord before they enter the church of God. Hence all that have the law written on the heart, know the Lord from the least to the greatest.

Moses dedicated the old covenant, and Jesus the new. Moses was the mediator of the old, Jesus is the mediator of the new. By reading Matt. 5: 1–13, we find what is promised in the new covenant. "Blessed are the poor in Spirit, for theirs is the kingdom of heaven." Here the poor, that have the spirit, have the promise of the kingdom of Heaven, from the fact that if they have the spirit, they are Christ's, and if Christ's, they are Abraham's seed, and heirs according to the promise that was made to Abraham, which was, that he and his *seed* should have the world, or land under the whole heaven for an everlasting possession. The qualification here required, is to have the Spirit.

Again: "Blessed are the meek, for they shall inherit the earth." Here the characteristic is meekness; and thus we see that the new covenant gives a reward to those that possess the spirit of Christ; if we have that, we shall be *meek, merciful, pure,* and PEACEMAKERS. From the 20th verse of the 5th chap. to the 13th verse of the 7th chap., we have the law given, by which we must be governed in order to form a character that will be acceptable to the Lord. From verse 21 to 27, we have the rule by which we are to be governed, if our brother hath ought against us. From verse 27 to 33, we have a law in regard to lust, &c.; 33d to 38th, the law relative to oaths; 38 to 43, on resisting evil, going to law, &c.; 43 to 48, concerning our enemies. Chap. 6 presents the law for giving alms, prayer and forgiveness, fasting, laying up of treasures and trusting in God; chap. 7, in regard to judging and how we should deal with our fellow men; and then we are told the consequences that will follow if we hear these sayings and do them not.

In the above we are taught to act upon principles that are *contrary* to the nature of the natural man. The principle upon which this law is based, is LOVE, and all that have the law written on their hearts are governed by this principle. No "eye for eye or tooth for tooth," in this covenant, but, it is good for evil in all cases.

The ordinances of this covenant are baptism and the Lord's Supper; showing our faith and expectation of seeing our Lord come again and raise the dead, and then the promises of the covenant will be fulfilled. It is evident that we are living under the new covenant from the Apostle's testimony in regard to Christ, who is made priest, or mediator; and if the new covenant is made, the law is written on the hearts of those that have entered into the covenant with the Lord. Paul teaches thus in 2 Cor. 3: 3, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart." Any that have the law written on the heart by the spirit of God, certainly must know the Lord; and when a person is converted to the Lord, he enters into the covenant, and the Lord writes it on his heart, and when the new covenant dispensation ends, then the Lord bestows the things promised in the covenant.

Now, Brethren, let us be governed by the law of the new covenant, and then we shall be FREE—free from envy, strife and every evil work; and when our great High Priest comes, we shall be saved in the promised land. O Lord, hasten the time.

J. HEMMENWAY.

For the Crisis.

What is Truth?

No I.

"This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines, the commandments of men." Matt. 15: 8, 9.

When the Savior was on the earth, and quoted these words of the Prophet Isaiah, the Jewish people were very religious, very zealous for their traditions, as Paul said of them:—"For I bear them record that they have a zeal of God but not according to knowledge." They esteemed themselves, as the favored of God above all people, and indeed they had some reason so to think, for to them were committed the "oracles of God." God chose that nation from among the nations of the earth, that his power and glory might be manifested, and the laws of his government revealed to the children of men. God gave to Moses, the servant of God, his law, written on two tables of stone, with his own finger.

In that law was comprehended all the obligations mankind were under, both toward God, and one another. On the one table was written the laws expressive of obligations to God, and on the other, of obligations to men.

The sum of these commands is thus expressed by Christ,—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbor as thyself."

On these two commandments *hang* all the law and the prophets. All the word of God is founded on these "ten commandments" called the *moral law,* in distinction from the *ceremonial,* which was an appendage to it, till the promised seed should come. While under the ministration of condemnation, the Jews corrupted the law of God, by introducing many traditions, which, in effect made void the law of God. They even had more regard for them than for the law itself.

Thus the Savior, in the chap. in which our text is found, reproves the Scribes and Pharisees, for transgressing the commandment of God, by their tradition. As they complained of the disciples for violating their tradition, by eating with unwashen hands; the Savior refers them to a command of God, which they had made of none effect by their tradition. He calls them *hypocrites,* and quotes the words of our text, applying it to them, and concludes by saying,—"Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

In comparing the state of things at the present time with that in the time of the Savior, we find many points of similarity. We find a vast majority of professed Christendom, paying more regard to the commands and institutions of men, than to the truth of God.

The prophet speaks of a time when darkness should cover the earth, and gross darkness the people; and if the prophecy would apply in the time of our Savior, it is not altogether inapplicable at the present time.

But why this darkness? Because the Word of God has been laid aside for tradition. They have transgressed the laws, changed the ordinance, and broken the everlasting covenant.

As David says in the 119th Ps.,—"It is time for thee, Lord, to work; for they have made *void* thy *law.* How have they done it? By substituting their traditions instead of it. *Truth* has been laid aside for *error*—darkness has been chosen for light. They chose darkness rather than light, because their deeds are evil. They have heaped to themselves teachers having itching ears; have turned away their ears from the *truth;* and are turned unto *fables.*

"*What is truth?*" This is an important question at this present time, when there are such a multitude of views.

Says the Savior,—"Sanctify them through thy *truth; thy word is truth.*" David says—"Thy *law* is *the truth.*" We find professed Christians advocating many conflicting views on Scripture doctrine. They cannot all be right; they may many of them be wrong. If their fear toward God is taught by the precept of men, we know it is wrong.

What do they teach? They teach that man is possessed of an immortal soul, or spirit, which lives after the death of the body, either in happiness or misery; that the souls of the righteous fly away beyond the bounds of time and space, to some unknown region called the "spirit land," where they sing praise to God forever. That the souls of the wicked go down to the chambers of hell, a symbolic lake of fire and brimstone, and are there tormented forever and ever. They teach that the coming of the Lord is a spiritual coming; that he comes at death; that he came at the destruction of Jerusalem: that the conversion of the world is the coming of Christ. Some teach that he will come personally at the end of the world, which will not be till after the millennium, at least 1,000 years in the future, if not 360,000. They teach that the world is in its youth, just coming to the state of manhood; that it is to progress in knowledge and holiness till all the world is full of the knowledge of the Lord, as the waters fill the sea. They have also changed the ordinance of the Lord Jesus Christ—to be baptized; substituting sprinkling of infants and adults, for the baptism of believers.

If any of these views are assailed by an individual, they brand him as an heretic; and if he belongs to any of their bodies, and embraces views conflicting with their own, they say, "this the Church condemn as fundamentally erroneous, and semi-infidel, and cannot tolerate in any of her members;" then "by a solemn vote" they cause his "name to be erased from the roll of her members."

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Is. 8: 20. We will look at these opinions in the light of the word of God.

"What is man?" Is he mortal or immortal? Tradition says, man is immortal! "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7. Nothing said of his being an *immortal* one.

Again: "In the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it, was thou taken; for dust *thou* art, and unto dust shalt thou return." 3: 19. Nothing said of his soul flying away from his body, beyond the bounds of time and space; but on the contrary, he *returns to the ground.*

Again: "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Ps. 146: 4. "Now unto the King eternal, *immortal,* invisible, the only wise God, be honor, and glory forever." "Who only hath *immortality,* dwelling in the light;" &c. 1 Tim. 1: 17. 6: 16.

Again, Paul says:—"Who (God) will render to every man according to his deeds; to them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life." What are men exhorted to seek for? Glory, honor, and immortality. If they possessed it, would they seek it? Nay. When shall they obtain it? When they die? No! no! "In the day when God shall judge the secrets of men by Jesus Christ." Rom. 2: 16. In 1 Cor. 15: 50–58, we learn that immortality is put on by the saints at the sounding of the last trump; that then death will be swallowed up in victory; that then the grave will loose its victory, and the song of triumph will be sung, "O death, where is thy sting! O grave, where is thy victory!"

When is it? At the resurrection, when the Lord comes from heaven, as saith the apostle in 1 Thess. 4: 16. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the *dead* in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so be forever with the Lord." Christ says—"I am the way and the truth and the LIFE; and no man cometh to the Father but by me." The Father has *life* in himself, and has given to the son to have *life* in himself; that he should give *eternal life* to as many as the Father should give him. Because the Savior taught the Jews that they must come to him for *life,* or *perish,* they turned away from him. I am that *bread of life;* he that eateth me, even he shall *live* by me. Except ye eat the flesh and drink the blood of the son of man, ye have no *life* in you. He that believeth in me, hath everlasting *life;* and I will raise him up at the last day.

When will the saints be with Christ? Tradition says,—When they die. "Father, I will that they also whom thou hast given me, *be with me where I am;* that they may behold my glory which thou hast given me." John 17: 24. "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, *I will come again,* and receive you unto myself, that where I am ye may be also." John 14: 2–3.

Did he go away? "I came forth from the Father, and am come into the world; again, I *leave the world* and *go to the Father.*" John 16: 28. "And he led them out as far as to Bethany. And he lifted up his hands and blessed them; and it came to pass that while he blest them, he was taken from them, and carried up into heaven." "And when he had spoken these things while they beheld, he was *taken up,* and a cloud received him out of *their sight.* And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said,—Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He (Christ) went away to his Father's house; Stephen had a vision of him at his Father's right hand. [illegible] again. [illegible] appear, *then* shall ye also appear [illegible]

in glory." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when *he shall appear*, we shall be like him, for we shall see him as he is." These are plain texts of Scripture, showing us that we are not to be with Christ, till he *comes again*.

Inferences may be drawn from some passages to the contrary; but it is not easy for faith to rest on *inference*, when we have what is *plain—unequivocal*.

"If ye continue in my word, then are ye my disciples indeed, and ye shall know the *truth*, and the *truth* shall make you *free*." How much better then, is *truth* than tradition.

To be Continued.

The World's Crisis.

BOSTON, JUNE 25, 1856.

Explanation.

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We trust the like will not happen again.

Baptism.

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We answer,—to show our faith in the *burial* and RESURRECTION of *Christ*, and that our ONLY *hope* of a future existence, should we die, is in the *resurrection* of the dead.

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Col. 2: 12, "BURIED with him in *baptism*, wherein also ye are *risen* with him through the *faith* of the operation of God, who hath *raised him* from the DEAD."

Here we are taught,—

1. That we are BURIED with Christ.
2. It is a burial by BAPTISM.
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Hence Paul says in 1 Cor. 15: 29, where he is endeavoring to prove not only resurrection from the dead, but that they have already shown their faith in such an event; says—"Else what shall they do which are baptized for the *dead*, if the *dead rise not at all?* Why are they then baptized for the dead?"

When we admit that baptism is a type of the *resurrection*, then, this passage that has caused so much controvery, is very plain.

The simple point is this:—it the dead rise not, what is the meaning of your baptism?

Christ *had been dead*, as Paul declares, but was then *alive*, but if he had not risen, then why be baptized?

Says Theodoret, one of the Greek fathers—"He who undergoes baptism is therein *buried* with his Lord, that having partaken in his death he may become partaker in his resurrection also."

When we consider that *immersion* is the *only* mode of baptism, and that the *only* hope of a *fu'ure existence* of those who die, is in a literal resurrection of the material organism, then we can see the importance of baptism, which expresses such a faith.

When we are buried beneath the yielding wave in baptism, our future life in *this* world, depends upon our being raised out of the water; so, when we are laid in the *grave*, our future existence in the world to *come*, is dependent on a resurrection of the *dead*.

This faith we show by our baptism.

Says Paul in Rom. 6: 3–5, "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his DEATH? Therefore we are *buried* with him by *baptism* into *death*; that *like* as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been *planted* together in the *likeness* of his death, we shall be also in the likeness of his *resurrection*."

We think all may see that baptism is intimately connected with the resurrection.

We see no way by which it is so, unless it be employed as *a type*. This we believe to be the truth. Here we might draw another strong argument, showing that baptism was not nailed to the cross, as some have claimed, but on the contrary continues to the *end* of this dispensation. The point is this:—a *type* is in force till the coming of the *antitype*.

It is CERTAIN that the resurrection of *Christ* was not the final antitype of baptism, because he enjoined it *after* he rose from the dead; hence this ordinance must continue in force, until the last believer has obeyed, or observed this rite; or till we come to the great antitype—the resurrection of the dead.

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We have now endeavored to answer our Sr's. inquiry, by showing—

1. That *baptism* is a Christian *duty*.
2. That *believers* are the *only proper subjects*.
3. That IMMERSION is the ONLY *Bible mode*.
4. That baptism is a *type* of the *resurrection* of the *dead*.

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"The discussion at the Lowell Street Chapel, reached a very satisfactory termination, on Monday evening last. Evidences from the Bible, showing the continued existence and ability to communicate, of those who have passed from the earth-life, in the most clear and positive light, were presented on the Spiritualist side. Scarce an attempt was made, on the contrary part, to invalidate any portion of these testimonies; but the time was spent in citing passages which apparently teach an opposite doctrine. As the existence of such conflicting passages had not been denied, and as the Spiritualist side did not assume the infallibility and consistency of the Bible, these did not meet the case. At length 'the brethren' who had invited the discussion and opened their Chapel for it, came to the very discreet conclusion that further discussion was 'unprofitable,' and introduced and carried a motion to adjourn *sine die!* Whether they will 'live to fight another day' remains to be seen. The debate had continued some six evenings, and on the Spiritualist side was very ably conducted by MR. PIKE, MR. EDSON, DR. GARDNER. and others. On the opposite, Elder GRANT, the minister of the society meeting in the Chapel, and a very ingenious, though courteous, conscientious, and fair-minded disputant (save that his mental optics seem a little awry with his theological notions,) was the chief speaker. We trust that at least an opening was made for the admission of 'more light' into some very dark minds."

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New Bedford.

The Church in New Bedford are evidently growing in grace. Their social meetings are becoming more and more interesting; their songs and prayers more earnest and heartfelt, while the big tear drops moisten the eyes of the old soldier of the cross.

The work of a revival seems to be already begun, as is evidenced from the heartfelt confessions from those who have not lived up to the requirements of the Bible.

During all the trials of the last twelve years, in which time many societies have been divided and sub-divided, in New Bedford, the adversary has never been able to drive a dividing wedge.

They have learned the happy way of serving the Lord together, though they may honestly differ in opinion.

They are willing that *Christian character* should be the *test* of fellowship, rather than some doubtful point in theology. Would that others might copy the example.

There are some of the Lord's true followers in New Bedford, who love to sacrifice for the good of their fellow-men.

They have an interesting Sunday school besides being active in the weekly distribution of tracts among the citizens of the Palace-city.

They have a pleasant house for worship, and seem to spare no pains to make the Christian pilgrim feel at home when he comes among them. We love to visit them in New Bedford and Fairhaven. May the peace of God abide on them.

We were much interested last evening in the remarks of a Baptist minister, who was present for the first time. He has labored extensively in several States, and seen thousands seeking the Lord, but for the last six or seven years, he had not known what course to take. He was anxious to find a holy people, who were willing to have God work in his own way, instead of trying to do everything by man's wisdom, and human machinery.

He felt satisfied that a large number of popular ministers, instead of aiding, only stood in the way of the spread of pure religion. He remarked that he fully believed that the Lord would come literally, that the earth would be the saint's home, and that we are *very near* the great day of the Lord.

He rejoiced that he had found those who believed these things, and who looked at the state of the world and church in the same light as himself. He had felt fettered and hand-cuffed where he had been, and knew not what to do.

We are thankful, that the Lord is opening the eyes of some to see the true state of things in which we are living. May "God speed the right."—ED.

New Bedford, June 23, '56.

Notice.

We would say to those who took the *Prophetic Messenger*, and have received the *Crisis* in its place for the last fourteen weeks, that their subscription for the *Messenger* expires with *this* number of the *Crisis*.

Bro. Morgan desired us to relieve him of his burden, and furnish his subscribers with the Crisis until they had received the amount of their subscription for the *Messenger*, so that they should not be wronged by its discontinuance; this we have done without any compensation thus far, excepting a few who have already forwarded money to renew their subscription for the Crisis.

We hope that none of those who have received the Crisis in the place of the *Messenger*, will cut our acquaintance. We cheerfully relieved Bro. Morgan of his burden, expecting, that when the time came to speak, that we should find *his* patrons, *our* patrons.

Unless this should be the case, of course we must suffer considerable loss.

If there are any who do not wish the paper, we trust they will notify us *immediately*.

We know, and *feel* that these are hard times, and at this season, especially, and for this reason, we hope our Brn. feel like lending a helping hand, and thus "our *mutual* burden bear."

We trust we shall not be disappointed in our expectations.

Comfort.

Dear Brethren and Sisters, it affords us joy to see the "old debt" vanishing away before your benevolence, like a snow bank in the presence of a June sun. We are satisfied that ere long there will not be a trace of it left.

For the Crisis.

The Rural Beauty of the Kingdom.

BY EDWIN BURNHAM.

Who that possesses a glowing, lively, active, observing mind, does not love rural beauty? Who does not love to stand upon the top of some lofty mountain, and look long and eagerly around, and mentally drink in the varied beauty of fields, groves, rivers, brooks, ponds, lakes, valleys, orchards, pastures, plains and hills? Who does not love to stroll, in sunshiny, dewy morn, along the bank of some deep, rolling river, and listen to the subdued voice of the sweeping tide, and the sweet warbling of the lively birds in the foliage that skirts its meandering course, and inhale the balmy, fragrant atmosphere that broods its shores and waters? Who does not delight to walk the fertile valley, when the flowers laugh in beauteous glee, and flitting insects in glittering livery sport in the mellow light? Who takes no pleasure in passing amidst rich, glowing fields of waving grain, that almost intelligently seem to invite the sickle and the appetite? What person does not become quite lost in the enchantment of the vision of various tinted fruits, depending from the well laden trees, and shrubs that adorn the face of fields, gardens, and the open pastures?

Everything here is, indeed, "beautiful in its time;" even though it be sadly marred with "the curse." How gracefully are the thousands of cattle spread upon the hills! How lovely are the numerous flocks of sheep scattered on the multitude of the pastures, and the "lambs" feeding "after their manner!" How interesting is the course of the winding, babbling brook, as it finds its way among the hills, and the leaping of the fountains, as they throw up their clear waters in the meadows, and among the rocks!

With what pleasure do we behold the opening loveliness of the blushing rose, and look upon the delicate hues of the sweet-scented lily! And yet in her best estate at present, Rural Nature shows but a feeble portion of her beauty. She mingles her enchanting songs, with dismal groans—her sweetest smiles are bathed with constant tears—her garments of attractive beauty she winds with melancholy changes of mourning weeds—on promising beds of glowing health, she sorely sickens—and amidst an almost endless variety of teeming life, she makes her grave. And yet we love her, court her, praise her and enjoy her. But her perfection, at length, will surely come. Her God himself will undertake to deck her in her best attire.

She shall again put on her *primal* robes, and wear her more than Eden diadem.

Her mountains, in peaceful sublimity, shall tower toward the heavens, clothed with eternal verdure, and bathed with an atmosphere as salubrious as that which angels breathe. Her hills shall quietly invite the creeping vine, and flourishing herb in undecaying, and undying growth, which the saintly hand shall train, and the redeemed eye shall bless. Her fields shall be spread abroad with sweet, unfading flowers, and luxurious, springing grass which again shall never wither before the the desolating drought of burning summer. Her pleasant valleys shall smile in immortal loveliness, as decked in everlasting beauty they invite the musical echoes of the songsters of the air. Her extensive groves—the box, the pine, the fir-tree, growing in changeless symmetry, the mighty cedars of Lebanon, and all the trees of the field shall lift up thankfully their unmarred branches to the Lord, and joyfully receive the embrace of the healthy breezes, as they playfully sweep along. Her majestic rivers shall ceaselessly roll their pellucid waters amidst enrapturing landscapes, bordered with sparkling glory, deliciously inviting the happy loiterers on their banks to bathe in their mirror-like bosoms.

Her pastures shall be covered with grateful and ever satisfied flocks, and herds, fearlessly mingling with harmless lions, sprightly leopards, and all the wonderful beasts of the wilderness. Infant hands, having passed the promised change, shall lead, with playful familiarity, the tiger on the plain, and the larger youth delightedly toy with the gliding serpent, in safety. The sunlight of heaven shall be seven times augmented, and the silvery moonbeams glow like present sunlight. Angels, with swelling songs of gladness, shall walk in unembarrassed association with the elect millions redeemed, as the Lamb shall lead them to fountains of living water, and respond the Amen of their immortal anthem! "There no tears shall ever fall, or heart be sad; there the glory is for all, and all" shall be forever "glad."

Hail scenes of music, of light, of joy, of love, of rest, of peace, of smiles, of purity, of life, of health, of knowledge, of beauty, of IMMORTALITY!!

A Popular Error.

BRO. GRANT:—I send you for publication a summary of the evil consequences of the preaching, and belief of that popular doctrine of going to Heaven at death, as extracted from a very excellent work entitled,—"Debate on the State of the Dead," between Thomas P. Connelly and Dr. Field. The Dr. proceeds to say, (and justly so)—

The doctrine advocated by him (Connelly) is essentially the same as that preached by the serpent in the garden of Eden,—"Thou shalt not surely die." It was productive of the most disastrous consequences then, and ever since it has conflicted with the word of God, and operated injuriously on the best interests of mankind. The following are some of its evil consequences:

1. It involves in mystery and confusion the word of God, contradicts the Mosaic account of creation and of the fall of man, necessitates a mode of interpretation, which if universally adopted would unsettle every doctrine of the Bible.

2. It makes skeptics and infidels of many intelligent men, who are unable to reconcile the laws of nature, and the deductions of reason, with what are declared to be the doctrines of revelation, and, therefore, they reject the Bible altogether.

3. It destroys the fundamental doctrine of the Bible—the resurrection of the dead, and substitutes for it, the comparatively inglorious doctrine of a re-construction of an almost superfluous body, thus depriving the resurrection of all its importance and glory.

4. It causes some to believe that at death, their souls or spirits are clothed in a sort of ethereal or spiritual body, and thus practically to believe that the resurrection is past already.

5. It gives rise to the conclusion, that if the essential and living part of man—the soul, never dies, then the resurrection of dead men to life is a contradiction.

6. It is the stronghold of Restorationism, and Universalisms and Swedenborgianism.

7. It affords the critic support for the invocation of saints, purgatory, prayers for the dead, and of many of the superstitions of popery.

8. The popular delusion about apparitions, nursery tales about ghosts, and the spirit-rapping delusion *rest on this doctrine.*

9. It causes the atonement and mission of Christ to be misunderstood, undervalues his death and the penalty of sin.

10. *It deprives Christ of the honor of of dispensing immortality in his mediatorial character.*

11. It makes death a savior, and the sole instrumental cause of our first personal introduction to God, and to heaven; thereby depriving our blessed Lord, who is the resurrection and the life, of this honor.

12. It *supersedes* the *necessity* for the *coming* of Christ and a general judgment, and deprives these events of *all* their importance and solemnity.

13. It is one of the main causes of the inefficiency of the gospel. The wicked are taught to believe that they are naturally and necessarily immortal; from which they consequently infer that they will *somehow* or other *escape* the penalty of the divine law, as it is popularly understood, and live forever in a condition no *worse* than the *present*.

I have thus (affirms the Dr.) summed up some of the effects of the doctrine of the propoisiton, (of T. Connelly, i. e., that the dead are conscious,) one of which is fraught with more mischief to the world than all other errors of Protestantism combined; I allude to the doctrine of purgatory, invocation of saints, and prayers for the dead, which are fruits of the doctrine of immortal-soulism. Think, my friends, of the imposition practiced on the ignorant by a crafty priesthood through this error. How many millions of dollars have been extorted from the credulous, under the pretense of praying their friends and relatives out of purgatory! Tetzel had the presumption to say, that he had saved more souls out of purgatory by the sale of indulgences than Peter saved by his preaching!!

A gentleman in Bardstown, Ky., and a member of the legal profession, told me some years ago, that there was a number of wills on record in that county, containing large bequests to the priesthood for praying the souls of the testators out of purgatory!! A few years ago the whole Catholic church in the United States prayed for the repose of the soul of Bishop England, of South Carolina! Upon the supposition that the souls of the saints are alive, they have been enrolled as mediators, and the most abominable follies and superstitions have been practiced. If the doctrine I teach were universally believed, all this would cease, and Popery with all its corruptions and crimes would be banished from the earth.

Now, I defy any man to show that the doctrine I hold in reference to the state of the dead, can produce any injury whatever, to the living. It is liable to no abuses, leads to no superstitions or delusions. No harm whatever can result to any man from believing that at death he ceases to be conscious—falls asleep in Christ until it is his pleasure to restore him to life and incorruptibility.

What danger is there, my friends, to the church from believing, and zealously inculcating the doctrine, that future life and happiness are dependent on a good christian character; that a resurrection from the dead is indispensable to an introduction to the joys and felicity of paradise? None whatever. The belief is eminently calculated to humble the pride of man, and make him feel his dependence on the grace of God for life and salvation.

The answer we give to those time-servers, who acknowledge the doctrine to be true, but ask what good will result from teaching it, is, that it has a practical influence in the formation of christian character—in making men faithful, honest, and circumspect. As all hope of living forever, depends on conditions, this fact increases the probabilities of a strict and unwavering compliance. It is a powerful stimulus to obedience.

Again, Dr. Field truthfully observes in the opening of this debate, "What can be more important to us, than the origin, nature and destiny of man?

How can we understand the plan of salvation without knowing who is to be saved, and what we are to be saved from?

How can we understand and apply a remedy if we know nothing about the constitution of the patient, or the disease?

In order, then to understand *man*, we must study his nature, his constitution, his moral and physical condition. We must ascertain what he lost by the fall, into what circumstances and misfortunes it placed him, and what would have been the result, had not God provided a remedy for him. This knowledge is indispensable to a clear perception, and a proper appreciation of the gospel of our salvation.

Hoping these extracts may prove acceptable to the beloved in Christ, I remain yours truly in the blissful hope of the gospel, looking forward to that holier, happier and more permanent state of things, which God has promised to his faithful ones;—that state of things which shall immediately succeed the final overthow, wreck and utter extermination of this present wicked, oppressive, iniquitous, hypocritical, false and rotten state of society, systems and governments which now pervade the whole entire groaning creation; yes, I look for this. Amid the glaring and vivid lightnings of the coming of the Son of man and the deep-toned thunderings of the Seventh trumpet, which shall shake this wicked world from the very centre to her circumference, removing at once every trace of the fall, yea, heaven itself shall not escape the violence of its shock. Hag. 2: 22, Heb. 12: 25–29. When a king shall reign in righteousness, and princes rule in judgment, then the meek shall inherit the earth, and increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. My God and Savior hasten it. O come and bless thy people now, take to thee thy great power and reign. "Thy kingdom come, thy will be done on earth as it is in heaven; for *thine* is the kingdom, *the* power and *the* glory, for ever and ever. Amen.

And now may the abundant grace of our Lord Jesus the Messiah forever be with his people. Amen.

WILLIAM SHEPHERD.

Elizabeth City, N. J., May 13, 1856.

Maxims of Business.

1. Engage in no business inconsistent with the strictest morality—none in which you cannot daily seek the blessing of the Most High.

in glory." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when *he shall appear*, we shall be like him, for we shall see him as he is." These are plain texts of Scripture, showing us that we are not to be with Christ, till he *comes again*.

Inferences may be drawn from some passages to the contrary; but it is not easy for faith to rest on *inference*, when we have what is *plain—unequivocal.*

"If ye continue in my word, then are ye my disciples indeed, and ye shall know the *truth*, and the *truth* shall make you *free*." How much better then, is *truth* than tradition.

To be Continued.

The World's Crisis.

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The Church in New Bedford are evidently growing in grace. Their social meetings are becoming more and more interesting; their songs and prayers more earnest and heartfelt, while the big tear drops moisten the eyes of the old soldier of the cross.

The work of a revival seems to be already begun, as is evidenced from the heartfelt confessions from those who have not lived up to the requirements of the Bible.

During all the trials of the last twelve years, in which time many societies have been divided and sub-divided, in New Bedford, the adversary has never been able to drive a dividing wedge.

They have learned the happy way of serving the Lord together, though they may honestly differ in opinion.

They are willing that *Christian character* should be the *test* of fellowship, rather than some doubtful point in theology. Would that others might copy the example.

There are some of the Lord's true followers in New Bedford, who love to sacrifice for the good of their fellow-men.

They have an interesting Sunday school besides being active in the weekly distribution of tracts among the citizens of the Palace-city.

They have a pleasant house for worship, and seem to spare no pains to make the Christian pilgrim feel at home when he comes among them. We love to visit them in New Bedford and Fairhaven. May the peace of God abide on them.

We were much interested last evening in the remarks of a Baptist minister, who was present for the first time. He has labored extensively in several States, and seen thousands seeking the Lord, but for the last six or seven years, he had not known what course to take. He was anxious to find a holy people, who were willing to have God work in his own way, instead of trying to do everything by man's wisdom, and human machinery.

He felt satisfied that a large number of popular ministers, instead of aiding, only stood in the way of the spread of pure religion. He remarked that he fully believed that the Lord would come literally, that the earth would be the saint's home, and that we are *very near* the great day of the Lord.

He rejoiced that he had found those who believed these things, and who looked at the state of the world and church in the same light as himself. He had felt fettered and hand-cuffed where he had been, and knew not what to do.

We are thankful, that the Lord is opening the eyes of some to see the true state of things in which we are living. May "God speed the right."—ED.

New Bedford, June 23, '56.

Notice.

We would say to those who took the *Prophetic Messenger*, and have received the *Crisis* in its place for the last fourteen weeks, that their subscription for the *Messenger* expires with *this* number of the *Crisis*.

Bro. Morgan desired us to relieve him of his burden, and furnish his subscribers with the Crisis until they had received the amount of their subscription for the *Messenger*, so that they should not be wronged by its discontinuance; this we have done without any compensation thus far, excepting a few who have already forwarded money to renew their subscription for the Crisis.

We hope that none of those who have received the Crisis in the place of the *Messenger*, will cut our acquaintance. We cheerfully relieved Bro. Morgan of his burden, expecting, that when the time came to speak, that we should find *his* patrons, *our* patrons.

Unless this should be the case, of course we must suffer considerable loss.

If there are any who do not wish the paper, we trust they will notify us *immediately*.

We know, and *feel* that these are hard times, and at this season, especially, and for this reason, we hope our Brn. feel like lending a helping hand, and thus "our *mutual* burden bear."

We trust we shall not be disappointed in our expectations.

Comfort.

Dear Brethren and Sisters, it affords us joy to see the "old debt" vanishing away before your benevolence, like a snow bank in the presence of a June sun. We are satisfied that ere long there will not be a trace of it left.

For the Crisis.

The Rural Beauty of the Kingdom.

BY EDWIN BURNHAM.

Who that possesses a glowing, lively, active, observing mind, does not love rural beauty? Who does not love to stand upon the top of some lofty mountain, and look long and eagerly around, and mentally drink in the varied beauty of fields, groves, rivers, brooks, ponds, lakes, valleys, orchards, pastures, plains and hills? Who does not love to stroll, in sunshiny, dewy morn, along the bank of some deep, rolling river, and listen to the subdued voice of the sweeping tide, and the sweet warbling of the lively birds in the foliage that skirts its meandering course, and inhale the balmy, fragrant atmosphere that broods its shores and waters? Who does not delight to walk the fertile valley, when the flowers laugh in beauteous glee, and flitting insects in glittering livery sport in the mellow light? Who takes no pleasure in passing amidst rich, glowing fields of waving grain, that almost intelligently seem to invite the sickle and the appetite? What person does not become quite lost in the enchantment of the vision of various tinted fruits, depending from the well laden trees, and shrubs that adorn the face of fields, gardens, and the open pastures?

Everything here is, indeed, "beautiful in its time;" even though it be sadly marred with "the curse." How gracefully are the thousands of cattle spread upon the hills! How lovely are the numerous flocks of sheep scattered on the multitude of the pastures, and the "lambs" feeding "after their manner!" How interesting is the course of the winding, babbling brook, as it finds its way among the hills, and the leaping of the fountains, as they throw up their clear waters in the meadows, and among the rocks!

With what pleasure do we behold the opening loveliness of the blushing rose, and look upon the delicate hues of the sweet-scented lily! And yet in her best estate at present, Rural Nature shows but a feeble portion of her beauty. She mingles her enchanting songs, with dismal groans—her sweetest smiles are bathed with constant tears—her garments of attractive beauty she winds with melancholy changes of mourning weeds—on promising beds of glowing health, she sorely sickens—and amidst an almost endless variety of teeming life, she makes her grave. And yet we love her, court her, praise her and enjoy her. But her perfection, at length, will surely come. Her God himself will undertake to deck her in her best attire.

She shall again put on her *primal* robes, and wear her more than Eden diadem.

Her mountains, in peaceful sublimity, shall tower toward the heavens, clothed with eternal verdure, and bathed with an atmosphere as salubrious as that which angels breathe. Her hills shall quietly invite the creeping vine, and flourishing herb in undecaying, and undying growth, which the saintly hand shall train, and the redeemed eye shall bless. Her fields shall be spread abroad with sweet, unfading flowers, and luxurious, springing grass which again shall never wither before the the desolating drought of burning summer. Her pleasant valleys shall smile in immortal loveliness, as decked in everlasting beauty they invite the musical echoes of the songsters of the air. Her extensive groves—the box, the pine, the fir-tree, growing in changeless symmetry, the mighty cedars of Lebanon, and all the trees of the field shall lift up thankfully their unmarred branches to the Lord, and joyfully receive the embrace of the healthy breezes, as they playfully sweep along. Her majestic rivers shall ceaselessly roll their pellucid waters amidst enrapturing landscapes, bordered with sparkling glory, deliciously inviting the happy loiterers on their banks to bathe in their mirror-like bosoms.

Her pastures shall be covered with grateful and ever satisfied flocks, and herds, fearlessly mingling with harmless lions, sprightly leopards, and all the wonderful beasts of the wilderness. Infant hands, having passed the promised change, shall lead, with playful familiarity, the tiger on the plain, and the larger youth delightedly toy with the gliding serpent, in safety. The sunlight of heaven shall be seven times augmented, and the silvery moonbeams glow like present sunlight. Angels, with swelling songs of gladness, shall walk in unembarrassed association with the elect millions redeemed, as the Lamb shall lead them to fountains of living water, and respond the Amen of their immortal anthem! "There no tears shall ever fall, or heart be sad; there the glory is for all, and all" shall be forever "glad."

Hail scenes of music, of light, of joy, of love, of rest, of peace, of smiles, of purity, of life, of health, of knowledge, of beauty, of IMMORTALITY!!

A Popular Error.

BRO. GRANT:—I send you for publication a summary of the evil consequences of the preaching, and belief of that popular doctrine of going to Heaven at death, as extracted from a very excellent work entitled,—"Debate on the State of the Dead," between Thomas P. Connelly and Dr. Field. The Dr. proceeds to say, (and justly so)—

The doctrine advocated by him (Connelly) is essentially the same as that preached by the serpent in the garden of Eden,—"Thou shalt not surely die." It was productive of the most disastrous consequences then, and ever since it has conflicted with the word of God, and operated injuriously on the best interests of mankind. The following are some of its evil consequences:

1. It involves in mystery and confusion the word of God, contradicts the Mosaic account of creation and of the fall of man, necessitates a mode of interpretation, which if universally adopted would unsettle every doctrine of the Bible.

2. It makes skeptics and infidels of many intelligent men, who are unable to reconcile the laws of nature, and the deductions of reason, with what are declared to be the doctrines of revelation, and, therefore, they reject the Bible altogether.

3. It destroys the fundamental doctrine of the Bible—the resurrection of the dead, and substitutes for it, the comparatively inglorious doctrine of a re-construction of an almost superfluous body, thus depriving the resurrection of all its importance and glory.

4. It causes some to believe that at death, their souls or spirits are clothed in a sort of ethereal or spiritual body, and thus practically to believe that the resurrection is past already.

5. It gives rise to the conclusion, that if the essential and living part of man—the soul, never dies, then the resurrection of dead men to life is a contradiction.

6. It is the stronghold of Restorationism, and Universalisms and Swedenborgianism.

7. It affords the critic support for the invocation of saints, purgatory, prayers for the dead, and of many of the superstitions of popery.

8. The popular delusion about apparitions, nursery tales about ghosts, and the spirit-rapping delusion *rest on this doctrine*.

9. It causes the atonement and mission of Christ to be misunderstood, undervalues his death and the penalty of sin.

10. *It deprives Christ of the honor of of dispensing immortality in his mediatorial character.*

11. It makes death a savior, and the sole instrumental cause of our first personal introduction to God, and to heaven; thereby depriving our blessed Lord, who is the resurrection and the life, of this honor.

12. It *supersedes* the *necessity* for the *coming* of Christ and a general judgment, and deprives these events of *all* their importance and solemnity.

13. It is one of the main causes of the inefficiency of the gospel. The wicked are taught to believe that they are naturally and necessarily immortal; from which they consequently infer that they will *somehow* or other *escape* the penalty of the divine law, as it is popularly understood, and live forever in a condition no *worse* than the *present*.

I have thus (affirms the Dr.) summed up some of the effects of the doctrine of the propoisiton, (of T. Connelly, i. e., that the dead are conscious,) one of which is fraught with more mischief to the world than all other errors of Protestantism combined; I allude to the doctrine of purgatory, invocation of saints, and prayers for the dead, which are fruits of the doctrine of immortal-soulism. Think, my friends, of the imposition practiced on the ignorant by a crafty priesthood through this error. How many millions of dollars have been extorted from the credulous, under the pretense of praying their friends and relatives out of purgatory! Tetzel had the presumption to say, that he had saved more souls out of purgatory by the sale of indulgences than Peter saved by his preaching!!

A gentleman in Bardstown, Ky., and a member of the legal profession, told me some years ago, that there was a number of wills on record in that county, containing large bequests to the priesthood for praying the souls of the testators out of purgatory!! A few years ago the whole Catholic church in the United States prayed for the repose of the soul of Bishop England, of South Carolina! Upon the supposition that the souls of the saints are alive, they have been enrolled as mediators, and the most abominable follies and superstitions have been practiced. If the doctrine I teach were universally believed, all this would cease, and Popery with all its corruptions and crimes would be banished from the earth.

Now, I defy any man to show that the doctrine I hold in reference to the state of the dead, can produce any injury whatever, to the living. It is liable to no abuses, leads to no superstitions or delusions. No harm whatever can result to any man from believing that at death he ceases to be conscious—falls asleep in Christ until it is his pleasure to restore him to life and incorruptibility.

What danger is there, my friends, to the church from believing, and zealously inculcating the doctrine, that future life and happiness are dependent on a good christian character; that a resurrection from the dead is indispensable to an introduction to the joys and felicity of paradise? None whatever. The belief is eminently calculated to humble the pride of man, and make him feel his dependence on the grace of God for life and salvation.

The answer we give to those time-servers, who acknowledge the doctrine to be true, but ask what good will result from teaching it, is, that it has a practical influence in the formation of christian character—in making men faithful, honest, and circumspect. As all hope of living forever, depends on conditions, this fact increases the probabilities of a strict and unwavering compliance. It is a powerful stimulus to obedience.

Again, Dr. Field truthfully observes in the opening of this debate, "What can be more important to us, than the origin, nature and destiny of man?

How can we understand the plan of salvation without knowing who is to be saved, and what we are to be saved from?

How can we understand and apply a remedy if we know nothing about the constitution of the patient, or the disease?

In order, then to understand *man*, we must study his nature, his constitution, his moral and physical condition. We must ascertain what he lost by the fall, into what circumstances and misfortunes it placed him, and what would have been the result, had not God provided a remedy for him. This knowledge is indispensable to a clear perception, and a proper appreciation of the gospel of our salvation.

Hoping these extracts may prove acceptable to the beloved in Christ, I remain yours truly in the blissful hope of the gospel, looking forward to that holier, happier and more permanent state of things, which God has promised to his faithful ones;—that state of things which shall immediately succeed the final overthow, wreck and utter extermination of this present wicked, oppressive, iniquitous, hypocritical, false and rotten state of society, systems and governments which now pervade the whole entire groaning creation; yes, I look for this. Amid the glaring and vivid lightnings of the coming of the Son of man and the deep-toned thunderings of the Seventh trumpet, which shall shake this wicked world from the very centre to her circumference, removing at once every trace of the fall, yea, heaven itself shall not escape the violence of its shock. Hag. 2: 22, Heb. 12: 25–29. When a king shall reign in righteousness, and princes rule in judgment, then the meek shall inherit the earth, and increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. My God and Savior hasten it. O come and bless thy people now, take to thee thy great power and reign. "Thy kingdom come, thy will be done on earth as it is in heaven; for *thine* is the kingdom, *the* power and *the* glory, for ever and ever. Amen.

And now may the abundant grace of our Lord Jesus the Messiah forever be with his people. Amen.

WILLIAM SHEPHERD.

Elizabeth City, N. J., May 13, 1856.

Maxims of Business.

1. Engage in no business inconsistent with the strictest morality—none in which you cannot daily seek the blessing of the Most High.

2. Follow your chosen vocation—and that alone—whatever temptations to speculation or rapid acquisition may present themselves.

3. Adopt no "tricks of the trade," however sanctioned by custom, that involve deception or untruthfulness.

4. Never incur a debt beyond your resources.

5. Always live within your means.

6. Devote a fixed portion of your income beforehand to charitable uses, to be employed and accounted for as systematically as family expenditures.

The man who will regulate his business by such simple rules as these, may free himself from the feverish excitements of adventurous traffickers, and assure himself, with God's blessing, of an honest competence.

Correspondence.

For the Crisis.

Letter from Sr. M. E. Smith.

Bro. Grant:—For the first time I attempt to write a few lines for the Crisis, and if I should fail of accomplishing any good, or benefitting any, I may possibly provoke some more able, while they see my inability, to resume their pen. It was said of one, "she hath done what she could." I write for the encouragement and comfort of my Brethren and Sisters, who with me have been disappointed in not seeing him whom our souls loved. But the promise is sure—"I *will* come *again*." Praise the Lord. As the fulfillment of this promise is yet in the future, I embrace it with a *firmer grasp* than ever. True, our reckoning has run out, but shall we fold our arms and go to sleep? Never—no, never. Is not the last part of the voyage the most dangerous? If so we must double our diligence and be on the watch; if we are among the breakers, surrounded by fog, and in danger of rocks and sand bars, remember Father is at the helm, and the Bible is our compass pointing correctly forever; and the gallant ship, though she goes down the mighty swells almost out of sight, rises majestically, and soon will enter the harbor with all her faithful crew in safety. It is true, many are making shipwreck of their faith; but it is no reason that we cannot go through. Because some become infidels, others love the pleasures and riches of this world, or on the other hand some run off the track into fanaticism, it does not prove that there is no right way; for we learn from our chart that there is a strait gate and a narrow way that leads to *life*, and few there be that find it. I believe I have been enabled to find it, and by the grace of God, have been trying to walk therein; but never have I viewed the way so strait, as since the passing of the time. I have seen the danger of thinking that theory would save us; if it would, there would be many saved; but Paul says. Eph. 2: 8, 9,—"By grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast." Bible theory is good, and the truth will stand, and I am glad that while we have the Bible in our houses, and in our hands, we can read and understand for ourselves, if we have that *Spirit* that was promised to lead into all *truth*. We as a people, have said much about trusting in the Lord, but I fear after all, we have trusted more or less in ourselves, and to our teachers; but we read—"cursed be the man that trusteth in man, and maketh flesh his arm," while they that trust in the Lord shall be as Mount Zion which cannot be moved, but abideth forever."

In order to trust in God, we must have faith in him and his word, and without wavering, for says James—'he that wavereth is like a wave of the sea, driven with the wind and tossed." Perhaps we all feel the importance of more faith and trust in God, if so, my prayer is,—Lord give it to us, we need it in this time of trial. In 1844, with unshaken confidence I believed the Lord would come, and on that memorable day, the tenth of the seventh month, while I looked upon the earth as the sun rose in splendor, I thought of the cities of the plains. But the day past, and no fire; also the second and third, and the world stood, and no deliverance for God's people, but my poor heart sank within me, and in the language of the wise man, I could say—"Hope deferred maketh the heart sick." My feet came well nigh slipping; the tempter came, but the Lord held me up, and gave me strength to resist him, and he fled; praise the Lord for that deliverance. And while I canvassed the subject, I became fully settled that the four universal kingdoms were in the past, and the division of the fourth into ten; also that the little horn power had had its day, therefore the next great event was to be the setting up of God's everlasting kingdom. I believe it to-day, and although eleven years have past, yet signs have continually been developing, which show there is no mistake that we are near the end. I believed too, that the Lord would come in '54, and with an honest heart I confessed it to the world; but alas! I have been again mistaken and disappointed, and the trial has been more severe, and the anguish of the heart more keen, than before; but I have found the grace of God sufficient, and that promise sure, that as thy day is, so shall thy strength be. Precious promise. O how sweet. I do know that the Lord is good; bless his name forever. I feel like going through and enduring to the end, for such are to be saved. I am aware that there is something to endure here, the scoffs of a wicked world, together with our disappointment, and trials, and I am sure while I say trials, my Brn. and Srs. know what I mean. But hope thou in God, for thou shalt praise him.

Now Brn. and Srs., since it is fallen to our lot to live in these perilous times, we must watch and pray lest we enter into temptation. It seems to me that temptations are many—the Lord help us to resist them, and draw near to God, and he *will* draw near to us. I think we *can* get near to God *by faith*, so that we may know that he hears us pray, and that we receive the things for which we ask. O let us be up and doing; if we cannot do as much as formerly, do what we can; the Lord is willing to save all that will come to him. The *hope* is before us, and the *prize* at the end of the race, and we are not to run with uncertainty, but so *run* that we may obtain.

Your sister in Christ, earnestly desiring eternal life. M. E. Smith.

Meredith, May 18, '56.

Letter from Sr. Crabtree.

Dearly Beloved Brn. and Srs.:—How are you prospering in the heavenly way? Are you still strong in the faith, giving glory to God? Or do you feel sad and cast down; and when you look within and examine your own heart, do you feel that you are not "crucified with Christ and dead to the world" as you should be? Do you feel to mourn and weep over your unworthiness? If so, do not despair, do not throw down your weapons of warfare, and say that the struggle is useless; we have still an Advocate with the Father,—Jesus is still our merciful High Priest, and O do not give up the conquest here. How many have done so, and turned back to perdition. May God grant that we be not among the number. I long to meet you in a better world than this, where sorrow and sighing are never known. When I think of that bright world where God will reign in righteousness, and all the saints now sleeping in the dust of the earth will be raised, and together with the living saints be made immortal,—I long to be there. O, praise God, we are going home to die no more! What though friends may forsake, and foes deride, we have a hope that will buoy us up amid the trials of this unfriendly world. The Lord is on our side and we need not fear. We have not taken the position we have on our own responsibility; we have not left the world and a backslidden church in our own strength. Had we done so when our hope failed us, when Jesus tarried and persecution came, we should have fallen unless the Lord had been our strength. O let us gird on the armor of God anew, and above all, take the shield of faith, whereby we shall be able to quench all the fiery darts of the wicked. Sometimes the way looks dark and lonely, and sometimes temptation will come in like a flood; but Father knows all about it, and he will not suffer us to be tempted above what he will give us strength to bear. I feel determined, by the grace of God assisting me, to serve him till he comes.

I started to go the whole journey and I have never regretted that I set out in this good way. 'Tis true, I have not always lived so near the Lord as I should, and when I look back and see the many crooked paths I have made, I feel to repent, and by God's grace assisting me, I will strive to be a better christian than I have been.

This dark and cloudy day will not always last; Jesus will come and take his weary, waiting, watching children home. I believe there are signs in the past that bespeak with certainty the speedy return of the Prince, the rightful Heir of David's throne. And when I think of these things, I feel to pray that there may be union among those who profess to be looking for Jesus. I believe that God will work and do his own will in his own way.

One Bro. asks,—can we not agree to disagree?

I believe we can, if we are christians.

And now dear Brn. and Srs., let us put away the unfruitful works of darkness.—such as anger, wrath, malice, evil-speaking and bitterness; and put on charity, which is the bond of perfection; and if we do, then God will own and bless us, and we shall not be confounded on the day of judgment.

May God send us a blessing is the prayer of your unworthy sister,—

Amelia Crabtree.

Obituary.

Died in Bath, Stuben Co., N. Y., May 30, Louiza, daughter of Bro. Palmer, aged 14 years.

She was well in the evening, and filled her seat at the table, assisted in washing the dishes, and did some sewing; but by 3 o'clock in the morning she was no more.

Although a few weeks have passed, the memory of that solemn hour is vivid in the mind.

Louiza is gone, never to return, if the dead rise not; but praise the Lord for the Christian's hope that takes hold on the resurrection of loved ones laid away in the embrace of death.

Soon the glad day will come, when Louiza will come again from the land of the enemy.

J. Lewis.

Domestic Summary.

Wonderful Instance of Sagacity in a Dog saving a Child's Life.—We take the following from the Trinity, California Times. It certainly records one of the most remarkable instances we have ever heard of, of canine "sagacity" as it is called, but which, in this instance seems more like the exercise of the same reason with which man is gifted, but the exclusive possession of which he arrogates to himself:

"Wm. Dredge lives about five miles from town, at the base of the mountains which tower North of us. A short time after midnight on the morning of Wednesday last, he was aroused from his slumbers by the mournful howl of a dog. No menace on his part could rid him of the presence of the strange intruder. The dog continued to walk around the cabin, still repeating his dismal moaning and howling, occasionally making efforts to effect an entrance through the closed doorway. Surprised and somewhat alarmed at this singular demonstration, Mr. Dredge at last hastily dressed himself and unbolted the door, when a large mastiff rushed within. The dog at once caught hold of his pants and employed every gentle means to induce the gentleman to accompany him outside.

Dredge's first impression was that the animal was mad, and yet so peculiar and earnest were the dumb entreaties, that he finally yielded and proceeded without the cabin. A joyful yell was the result, and the delighted brute now capering and wagging his tail before him, and now returning and gently seizing him by the hand and pants, he induced Dredge to follow him.

Their course was up the precipitous sides of the mountain, and soon they were forcing their way through a snow drift that had settled in one of its numerous embrasures. Here comes the wonder. Upon the snow lay the body of a woman, who had evidently perished from cold and exhaustion. Her limbs were already stiffened in the embraces of death. But what was the surprise of Mr. Dredge to see that faithful dog ferret out from a bundle of clothing that lay by the side of the woman, a young child about two years of age, still warm and living. A little inspection, aided by the pale starlight and the brightness of the snow, enabled him to discover that the person of the woman was nearly naked. With a mother's affection she had stripped her own person in order to furnish warmth to her exposed infant. The trusty dog had completed her work of self-sacrifice and immolation.

Mr. Dredge immediately conveyed the child to his cabin, and arousing some of the neighbors, proceeded again to the mountain to secure from attack of wild beasts the person of the unfortunate woman. Her body was buried the next day. The child and dog have been adopted by this good Samaritan. But as yet he has been unable to obtain any light as to the name of the woman, or how she happened to stray on the dismal mountain side at such an unfortunate hour. The child is doing well, and is truly a handsome boy.

From Kansas.—Chicago, June 18. Mrs. Brown, wife of the Editor of the Herald of Freedom, has just arrived here. She left Lawrence June 12, on which day a band of 250 Missourians were encamped three miles from Lawrence. She met Col. Sumner, *en route* for Lawrence, with a strong body of troops, including a company of Artillery.

Seventy-five men, constituting the first company of the Emigrant Aid Society, left yesterday for Kansas.

The pro-slavery Committee at Leavenworth had renewed their notice to the Free State men to quit the Territory.

Col. Sumner had warned the Missourians to desist and to commit no overt act.

Col. Whitfield arrived at St. Louis on Monday, on his way to Washington.

Kansas.—Col. Sumner Threatened to be Hung. A telegraphic dispatch states that Col. Sumner ordered Gen. Whitfield's army to leave the Territory on Saturday, when the whole number, four hundred, left and went to Westport, where they were reinforced by one hundred and fifty Missourians, and returned on Sunday, threatening to hang Col. Sumner if they caught him. A collision between the United States troops and Whitfield's party was expected, unless the latter changed their purpose. Col. Sumner is the only man in command of the U. S. troops who would like to see justice done to the Free-State men, and for his attempt to avert a murderous and unlawful attack upon them, he is threatened to be hung!

Mormon Leader Shot.—Detroit, June 19. James D. Strong, the Mormon leader at Beaver Island, was shot on the 16th, by two of his former followers. At latest accounts he was still alive, but in a critical condition. His assassins are under arrest.

Foreign News.

Arrival of the Arago.

New York, June 17.—The steamer Arago arrived at her dock at 1 o'clock. She brings Havre and Southampton dates of 4th inst.

The excitement in reference to the American question was increasing. The Times says the recognition of Walker is not necessarily to be followed by war, although it greatly embitters the dispute.

The English government will act with forbearance, if Crampton is dismissed, and will probably assume a temporizing policy till after the Presidential election.

Some of the journals advocate a vigorous policy on the part of England, but the majority counsel firmness with conciliation.

The question of the Danish Sound Dues was to be discussed in Parliament on the 6th.

The Times also says that the dismissal of Mr. Dallas must follow immediately that of Mr. Crampton.

The last intelligence from the United States caused a flatness in the money market.

The Daily News reiterates the hopes of the Times on the preservation of peace, and considers that if a war should take place, it would only be looked at in the light of a civil one.

The other leading morning journals view the matter in the same light.

The Times scoffs at the notion of a war between Spain and Mexico, and says that scarcely a month would elapse, from the first operations of the Spanish fleet at Vera Cruz, before the government at Washington would intervene in the discussion, and transfer its discussion to Havana.

Mr. Henri Place, one of the administrators of the *Credit Nobiliers* at Paris, had failed for nearly a million sterling, causing great depression on the Bourse.

Nothing important from other quarters.

The East India steamer Solient, arrived at Southampton on the 4th, with nearly $4,000,000.

LATEST.

The London Times of the 4th says that from further information received, it considered that war was daily becoming more imminent, whilst the Daily News adheres to the improbability of such an event.

Arrival of the America.

ENGLAND.

Halifax, June 18.—The news relates mostly to American difficulties.

The Atlantic's arrival was anxiously awaited, as Mr. Crampton was expected to be on board, and a considerable sensation of relief was felt when it was known he was not.

The London Morning Post which has published several false reports recently respecting American affairs, caused an excitement by the following editorial announcement:

"Government of the United States has intimated to Mr. Crampton its desire that he would forthwith quit American territory, and his Excellency has, in consequence, retired from his post, and arrived at Toronto, Canada."

THE EAST.

Dates from the Crimea are to the 21st. Nothing important from either Constantinople or the late seat of war.

FRANCE.

The French papers are filled with accounts of the destructive inundation.

The Emperor's visit to Lyons and other scenes of the calamity, has gained him immense popularity. The extent of the disaster is very great. Five hundred houses were destroyed at Lyons, and one hundred and fifty at Avignon.

At latest accounts the waters were subsiding.

Ten million francs have been voted by the government for the relief of the sufferers, and the Empress has opened a subscription list.

The agricultural show at Paris continues to be a great source of attraction.

The liabilities of M. Place, the bankrupt director of the Credit Mobilier, are estimated at 18,000,000 francs.

PORTUGAL.

The vine and potato crops seem likely to fail on account of much rain.

SPAIN.

The fleet to be sent to Mexico is reported to number 11 ships—2 ships of the line, 3 frigates, 2 corvettes, and 4 steamers.

ITALY.

A Paris despatch states that the notes presented by France and Austria to the Neapolitan government, are nearly identical. No reforms are positively indicated by name, but the general tone is urgent and pressing. Austria objects to foreign active interference, and hints that the present crisis has been planned by Sardinia, stating, however, that Austria has no desire to interfere with Sardinia's liberal institutions. France, however, hints at an intervention should any outbreak take place in Naples or Sicily.

In the British Parliament, Lord Clarendon has consented to produce the papers addressed by Sardinia to the conferences at Paris, and intimated his opinion that, before the close of the session, there must a discussion on the affairs of Italy. He added that he had reason to believe that both France and Austria were desirous of removing their troops as soon as possible from the Italian territory.

The Piedmontese Chamber of Deputies have presented General Marmora with an acre of valuable building land in the city of Turin.

M. Mazzini announces his intention of withdrawing altogether from politics, and emigrating as a private citizen to the United States.

GREECE.

The King of Greece has asked for the Infanta of Spain, sister of the King, in marriage, for the heir to the Greek throne. A favorable answer is given by Spain

King Otho is about to set out for Germany.

PRUSSIA.

Emperor Alexander has been enjoying the hospitality of the King of Prussia, at Berlin.

BAPTISM OF THE FRENCH IMPERIAL PRINCE.—The following, says *Galignani*, are some few details of the preparations now in progress at Notre Dame for the baptism of the Prince Imperial. The whole of the church will be decorated with paintings to harmonise with the style of the building, and all the windows filled with colored glass, so as to throw a soft light over the interior. The keystones of the vaulted roof and the capitals of the columns will be gilded. In the centre of the transept, and on an estrade approached by six steps, will be placed on the right and left the legate, the archbishop, the cardinals, the prelates, and the other dignitaries of the church. In the centre will be seats for the Emperor and Empress, the Imperial family, the ladies of honor in attendance, and the ministers. The altar, which will be placed at the entrance of the choir, will be covered with a canopy, and on either side in the choir will be erected tribunes for the ladies of the high public functionaries. Between the altar and the priedieu of their majesties will be placed the baptismal font. The water for the ceremony will be put in the vase of St Louis, (now in the Musee des Soverains,) and which will be placed on a table of white marble. The diplomatic body and the senate will be placed as usual in the southern transept; the northern being occupied by the legislative body and the council of state. On the right and left of the nave will be seats for the public. The orchestra will be placed, as on the occasion of the marriage of their majesties, over the grand entrance near the grand organ. Outside, in front of the central entrance, will be raised a richly-decorated porch with masts ornamented with flags.

APPOINTMENTS.

Eld. Edwin Burnham, can you come to Haydenville and vicinity, and give a few lectures? Chester Sheldon, and others.
Haydenville, Mass.

Bro. Butler and Sheldon:—I will try to do so in the Fall, if the Lord will open the way Please address me personally at Newburyport, (Mass.) and tell me all the particulars.
Edwin Burnham.

The Lord willing, I will preach at
Portland, Me., June 29.
Portsmouth, N. H., July 6 and 20.
J. Couch.

Providence permitting, I will preach at Portland, Me., July 15th. R. R. York.

The Lord willing, and the people being desirous I will preach in Otis Centre on Sabbath, the sixth of July. Chas. A. Sumner.

The Lord will I will meet with the Brn. in Springfield on Sunday July 6th.
Wm. Southerland.

The Lord willing I will preach the word as follows—at
Boston, Mass., June 29.
Worcester, Mass., July 6.
S. S. Brewer.

Providence permitting, I will preach in New Bedford, Sunday, June 29.
M. Grant.

Bro. Grant:—Bro. Decker has settled up his worldly affairs, and has entered into the field of labor to proclaim the glad news of the coming King. He has already spent some time with several churches in New York and New Jersey, and appoints to meet with the Brn. at
Waterbury, Ct., Sunday, June 22.
Springfield, Sunday, June 29.
Worcester, Sunday July 6.
Boston, Sunday, July 13.
Wm. C. Peck.

Providence permitting, I will preach at
West Poland, Sunday, June 29.
Fpeeport, (Methodist Chapel) July 6.
R. R. York.

Providence permitting, I will meet with the Northwood Narrows, N. H., June 29 where Bro. Watson may appoint.
B. P. Manning.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Bro. Brewer's Hymn Book, called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

Works of John Cumming of London:
Benedictions of the Blessed Life, 75 cts.
The Church before the Flood, 75 cts.
Lectures on the Apocalypse, 1 series, 75 cts.
" " 2 series, 75 cts.
Signs of the Times, 75 cts.
The End, 75 cts.
Lectures on Romanism, $1.
The Tent and the Altar, 75 cts.

Voice of the Church, by D. T. Taylor. Price $1 single, $9 per dozen. Postage 17 cents.

Dr. Decker's pamphlet on the 2300 Days. Price, singly 10 cts; per dozen, 50 cts.

The Destiny of the Wicked, 3 cts.
Book of Seven Seals, 3 cts.

Seven Seals, 3 cts.

A Treatise on the 24th and 25th chapters of Matthew, by I. C. Wellcome. Price 33 cts. postage 6 cts.

Pauline Theology,	15 cts. single,	$10 per 100	
The Old Paths,	18 " "	12 " "	
State of the Dead, by Milton,	5 " "	3 " "	
Intermediate State, by Grew,	5 " "	3 " "	
Future Punishment, by Grew,	2 " "	1 " "	
Scripture Tract,	3 " "	1,50 "	
The Church not in Darkness,	5 " "	3 " "	
The Three Worlds,	5 " "	3 " "	
The Last Days,	5 " "	3 " "	
Voice of Warning,	5 " "	3 " "	
New Heavens and Earth,	5 " "	3 " "	
Outline of the Coast of Man,	3 " "	1,50 "	

Bible vs. Tradition, 75.

THE SCRIPTURE DOCTRINE
FUTURE PUNISHMENT,
By H. H. Dobney,
Baptist Minister, of England.
Fourth Edition.
WITH AN APPENDIX ON
THE STATE OF THE DEAD,
By John Milton,
Author of "Paradise Lost."

1 Vol. 12 Mo., 310 Pages. Price 75 Cents.

This is one of the most imptant works or ever issued upon this solemn subject. Clear, forcible, and sometimes eloquent in his language, the author surveys the whole field, and presents his arguments and examines objections with the facility of "a workman that needeth not to be ashamed." The style is calm and Christian, a rare excellence in a controversial work. The Universalist, the skeptic, and the infidel, will find here that while the truths they hold are admitted in all their force, yet the reasonableness of revelation and the retribution therein revealed cannot be denied. And the believer in the doctrine of the Eternal agony of the multitudes of the Lost, will find that objections to that opinion exist in the word of God, no less serious than those which arise from the calm consideration of the subject in the light of human reason.

Let all obtain and read this work with care, and we shall await with confidence the verdict of the candid and unprejudiced.

The volume is an elegant 12mo., and contains besides the views of the poet Milton, who, with Luther, Tindale, Bishop Law and Archbishop Whately, defends the doctrine of *unconsciousness in death.*

It will be sent by mail, post-paid, on receipt of the price, 75 cents.

For sale at the *Crisis* office, Boston; P. Richardson, 177 8th Avenue, New York; George T. Adams, 167 Hanover St., Boston, Mass.

GLAD TIDINGS:
OR
BIBLE PROOF

That WOE and SIN are to END in the Universe, by a LITTERAL DESTRUCTION of *wicked men and devils*, at the Judgment.

All Texts on FUTURE PUNISHMENT collected and arranged.

By JACOB BLAIN,
Baptist Minister, of Buffalo, New York.

"And there shall be no more *death, sorrow, crying*, nor *pain*."—Rev. 21: 4.

"And *every creature* which is in heaven, and on the earth, and under the earth, * * * * herrd I saying, *blessing*, and *honor*, and *glory*, and *power*, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. 5: 13.

"The *last enemy* shall be destroyed."—1 Cor. 15: 26.

Published by the author, No. 19 North Division Street, Buffalo, N. Y., and for sale at the *Crisis Office*, Boston, Mass. Price 10 cts. single.

"Wellcome's Treatise on Matt., 24th and 25th chapters.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."

"D. T. Taylor."

Dec. 11th, 1855.

For sale by J. M. Fairchild & Co., New York city, 109 Nassau St.; P. B. Morgan, Moline, Ill.; and by H. L. Hastings, Peace Dale, R. I. Price 33cts. Postage, 6 cts.

Materialism Scriptural—or, The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

The Laodicean Church or the Judgment Age, 3 cts.

For sale at this office, and by its author, John Lord, 225 Congress St., Portland, Me., a tract entitled—"MODERN SPIRITUALISM SCIENTIFICALLY DEMONSTRATED TO BE A MENDACIOUS HUMBUG."—Price 25 cts.

Age of Gospel Light. Price 10 cts.

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

Church Debts, 50 cts.

BUSINESS MATTERS.

Bro. Alling, we are out of No. 41.

Bro. Jonas Merriam's P. O. address is Concord, N. H.

Cash Receipts.

J K Hall, M Hadon, J M Judson, A Pettibone, L Carsley, A B Gillett, G A Barker, Mrs. G K Coburn, Z Grover, T Cole, S A Proctor, E West, E P Wormword, C Robinson, J Berry $1 each.

O C Chase, W Baker, J Clifford, L Bills, J Stockwell 50 cents each.

M L Clark $9.

For Old Debt of Crisis,—W Clark $5; A Friend $1; D Kinsman $5; J Stockwell 50 cts; J P Saunders $2.

Whole amount of the Debt,	$200,00
Amount paid in on the Old Debt,	$151.69.
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Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis Asthma, Whooping Cough and Consumptive habits It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass., and of Geo. T. Adams, 167 Hanover St., Boston, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Dr. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have proved to my entire satisfaction the good qualities of one of the articles, it may [illegible] subserve the cause of humanity [illegible] advertisement to the public.

Poetry.

For the Crisis.

Messiah's Reign on Earth.

BY W. SHELDON.

The King of glory soon will reign,
On Zion's lovely hill;
The foe of saints he then will chain,
And earth with peace He'll fill.

From sea to sea, from east to west,
His empire will extend;
All nations then supremely blest,
With songs his praise they'll blend.

Celestial angels all unite
To honor earth's new King;
All earth is filled with sweet delight,
While saints with angels sing.

The earth is one vast paradise,—
A theater of praise;
A spring of joy which never dries,—
All bitter grief allays.

Transporting thought! sweet day of rest!
When death shall be destroyed!
O! haste the day when the oppressed
Shall be no more annoyed!

For the Crisis.

The Saint's sweet Anticipations.

Suggested by the death of Sr. L. Bangs, June, 1856.

BY MARIA MATTHEW.

How sweet to know that cherubs bow,
To guard thy peaceful slumbers now,
While we, amid the gloom profound,
Await the trumpet's welcome sound.

How sweet to know there is a home,
Where sin and death no more shall come;
Nor pains pervade the pilgrim's head,
Procumbent on his dying bed.

How sweet to know there is an hour,
When, summoned by Almighty power,
The dead arise,—are borne away—
To shine as gems in endless day.

How sweet to know there is a land,
Where, clad in beauty, millions stand;
Where life is not a with'ring flower,
That blossoms but one transient hour.

How sweet to know there is a day,
When "former things shall pass away;"
Nor naught disturb our sweet repose,
While vengeance falls upon our foes.

O, God! impart an inward ray,—
Prepare us for that blissful day;
Help us, when waves of sorrow swell,
To say, "He doeth all things well."

Daneville, C. E.

Public Worship.

"Who can expect to be by Jesus blest,
If absent, when He comes to meet His guests?
Can those, who once have tasted Jesus' grace,
Choose to be absent when He shows His face?
Shall a few drops of rain, or dirty road,
Prevent their public intercourse with God?

See! Satan's slaves to scenes of riot go,
By day and night through *rain*, or *hail*, or *snow*!
And shall some visitor or worldly care,
Detain believers from the house of prayer?

Forbid it, Lord! revive thy people's zeal;
The lukewarm-plague among thy people heal,
Ye heirs of bliss, whom Jesus often meets,
When e'er his house is opened, *fill your seats*."

—*Adv. Review.*

Original.

For the Crisis.

"Write the Vision and make it plain upon Tables."

BY W. SHELDON.

As a people, we have been guilty of perverting the text in which the above phrase is found. It has been, and still is being quoted in justification of our former mistaken computation of the prophetic periods of Daniel. This gross blunder has blindfolded scores of honest souls, and has finally become the platform of another failure. We invite attention to the following convincing facts:

1. The prophet Habakuk was commanded "to write the vision" *himself*; he was not commanded to prophecy that somebody else should write it at a distant future period.

2. He was not commanded to write *a* vision, but "*the* vision."

3. He was not commanded to write the *visions*, (plural,) but "the VISION." What a variety of visions have been written out by those who have erroneously flattered themselves with the impression that they were doing the work which God told the prophet to do.

4. He was not commanded to write *Daniel's* visions, for they were not given till years afterwards—the vision of the 1290 and 1335 days was given 93 years afterwards—furthermore, only *one* vision was to be written, and if that was one of Daniel's (which was to be seen in after years) pray divine to us *which one* was meant, of the many; and tell us by what authority you write *more* than one?

5. What was "*the* vision" which the prophet was commanded to write?

Obviously the vision which Habakkuk had just seen, concerning the punishment of the Jews by the hand of the Chaldeans, as described in the preceding chapter. "For lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march [illegible] the dwelling places that are not theirs. They are terrible and dreadful. * * * * O Lord thou hast ordained them for judgment; and, O mighty God, thou hast established them for CORRECTION." Hab. i. 6–12. God made use of the Chaldeans to chastise the Jews for their wickedness. After God had communicated to Habakkuk by the vision, the work which he was about to accomplish, the prophet remarks:

"I will stand upon my watch, and set me upon the tower, and I will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, (on parchment,) that he may run that readeth it. For the vision is yet for an appointed time, but at the end (of the appointed time,) it shall speak (in its fulfilment,) and not lie; though it (apparently) tarry, wait for it, (to see its fulfillment,) because it will surely come, it will not tarry." Hab. ii. 2, 3.

6. When Paul said, "He that shall come will come, and will not tarry," (Heb. x. 37,) no allusion was made to Habakkuk's tarrying time; the apostle's statement was original with himself, and was not a quotation. The prophet says, "IT," (the vision concerning the Chaldeans,) whereas the Apostle says, "He," (Christ.)

7. Paul quotes one phrase from Habakkuk, (which has led some to suppose that he also quoted the context,) viz.: "The just shall live by faith." He also quotes it in Romans i. 17, as applicable to the whole gospel dispensation; not confined to its close. It has been true in every dispensation.

For the Crisis

Seventh day Sabbath.

BY W. SHELDON.

No. III.

To make it appear that the keeping of the seventh day Sabbath (Saturday) is enjoined upon christians, many texts are quoted which speak of—

"THE LAW OF GOD."

It is affirmed that this phrase has exclusive reference to the ten commandments engraven upon stone, among which is the seventh day Sabbath. It is stated that there were *two* distinct laws in the Mosaic age, only one of which expired at the cross. But upon examination we shall find that there was but *one* law with a moral and ceremonial department—that the phrases "law of Moses" and "law of God" were only interchangeable phrases, applied to the same thing, sometimes to the tables of stone, at other times to the ceremonial department, and frequently to the whole.

Firstly, the law given at Horeb, and engraven on stone, is called "the law of Moses," by the inspired prophet: "Remember ye the LAW OF MOSES my servant, which I commanded him in HOREB." Mal.

What law is here spoken of?

Ans.: The one given in "HOREB."

What law was that?

"The day thou stoodest before the Lord thy God in HOREB * * the Lord spake unto you, * * and he declared unto you his covenant which he commanded you to perform, even *ten commandments*; and he wrote them upon two tables of stone." Deut. 4: 10–13. This is the law which was given in "Horeb" and is directly called "the law of MOSES;" and the same is elsewhere called the "law of God."

If the "law of Moses" expired with the introduction of the gospel economy, which is an admitted fact, then the decalogue, *as such*, is not an unending code, as it is styled "the law of Moses," which has had its day, though some of its principles are enforced under the new economy; but the Sabbath has never been brought into the new arrangement.

Let no one hereafter deny that the ten commandments form a part of the "law of Moses," which was only to last "till the seed (Christ) should come,"—being now a discharged "SCHOOLMASTER;" having served his time out; however some of the lessons of this master are still taught in the *new school*, but not a single lesson of seventh day Sabbath keeping!

Again; the ceremonial department of the law is repeatedly called "the law of the Lord." Luke 2: 24. "To offer a sacrifice according to that which is said in the *law of the Lord*, "a pair of turtle doves, or two young pigeons." Is there anything said about "turtle doves" or "young pigeons," on the tables of stone? No; but there is in "the law of the Lord," therefore the ceremonial part of the law is likewise styled "the law of the Lord."

The law of God which belonged to the former dispensation, *did* enjoin the keeping of the seventh day Sabbath; but the law of God which belongs to this age does *not* enjoin it. This is where some blunder —they seem to overlook the fact that God has laws for each dispensation, which are alike in some items, yet they belong to their respective ages, not being adapted to other ages, and should never be confounded.

Never should we go to the law of a preceding age, to force Sabbath keeping upon the present age. If it is not enjoined in the law of *this age*, it is not for us.

We need not weary the reader with numerous quotations to prove that "we are not under the law" for all know that the Scriptures thus teach; but it becomes us to guard against that claim of *two* laws. We have clearly proved that what is called "the law of God" in one instance, is likewise called "the law of Moses," in another instance, and *vice versa*. The Scriptures do not speak of the *laws*, but always of "the law," whether reference is made to the ten commandments, or others of more importance. Paul quotes the following commandments from "THE LAW" (not *laws*,) a part of which are from the tables of stone, and a part from the ceremonial department; yet they are items of "THE law":

"Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying; namely, thou shalt love thy neighbor as thyself." Rom. 13: 9.

The last command is not one of the ten. These items of "the law" which expired at the cross, are now component parts of the gospel system, which is distinct from the preceding one, though containing some of its elements; but destitute of the Sabbath policy.

Correspondence.

For the Crisis.

Letter from Bro. Wm. Jackson;

DEAR BRETHREN of like precious faith, looking for that blessed hope, pray for me. I am in a place where there are no believers in the soon coming of Christ, no preaching about Jesus coming, as being nigh at hand; and I did not know so well as I now do, since I came to this town, how to prize the Crisis. It is all the preaching I have that I can relish, or that I consider to be meat in due season.

Now Brethren, it will not do to let the publishing of the paper go down for lack of funds. I recollect in 1854, there was no lack. Is the church poorer than they were then? if so, we are nearer the end than at that time, and perhaps do not need this world's goods much longer.

Brn., think of me here, away from any of like precious faith. Now, Brn., for our sakes that do not have the living preacher to speak to us, do not neglect to pay all that you are able, so that the paper shall not go down. I believe it is the will, and for the glory of God that it should be published. Let us each send one dollar, and no doubt it will relieve the Editor.

As I said before, so say I again; let us Brn. and Srs., come right up to the mark, and pay for the Crisis, and have it continued until our Lord shall come.

Yours in hope,
WM. JACKSON.

Berlin, Vt., May 15, '56.

For the Crisis.

Letter from S. H. Waldron.

BRO. MERRIAM:—I was very sorry to hear that you was obliged to leave the office, and your very useful, but laborious occupation for want of eye sight, but am *glad* to hear that you feel somewhat relieved, and hope that He who once opened the eyes of the blind, will soon restore you to your former duties; not that I have any fear of mismanagement of the paper; but if God has otherwise ordered it, be of good cheer, Br., as I trust you will, for in a very short time, if you continue in the faith, you will have better eyes than ever you had; yes, immortal ones, that can feel no aches and pains.

When I last wrote you, I scarcely dared to expect another privilege, but kind Providence, with time and patience, has so far restored my health, as to be able once more to take up my pen to write a line for the Crisis, which I am confident, I esteem as highly as any one.

1st. For the kind spirit manifested by writers for its columns.

2nd. For the Bible truths it advances, and—

3d. For the comfort and consolation my poor heart enjoys, when I hear from the despised little flock, scattered abroad of like precious faith, in hope of the gospel of the kingdom so soon to come.

My dear Brn. and Srs., it surely is a glorious hope that we, if faithful, are so soon to realize, even more than all of our fond anticipations. Notwithstanding our imperfections and unworthiness, I wonder somewhat why more do not write, especially the Srs. Why not? It is a free paper as I understand it, for one and all the household of faith to express their honest views and feelings. Although we may differ on some miner points concerning the coming of the Lord, let us try to feel that we are all of *one family*, and come up to the help of the Lord against the mighty powers of darkness, and not try to excuse ourselves, because one can write more edifying than another.

Your unworthy Brother expecting the Lord and heaven's kingdom; also the resurrection at the end of the 1335 and 2300 days.

S. H. WALDRON.

For the Crisis.

Letter from Bro. John Brown.

BRO. GRANT:—I wish to say to Bro. E. Burnham, through the Crisis, that there is a little band of believers in this place, who have stood together through the many trials and disappointments of the past, and are still waiting and looking for that blessed hope, the glorious appearing of the great God and our Savior, Jesus Christ. Though the vision tarry, we wait for it, believing that at the end it will speak and not lie.

We have not been favored with preaching but very little the past year, not being able to sustain it. The preaching Brn. have all gone to other fields of labor,—mostly to the far West; and we are left in a lonely condition; but having a great desire to hear the word dispensed, and feeling a deep interest for those around us, who have had some light, that they might have another opportunity to hear, we therefore cordially invite Bro. E. Burnham, or some other faithful minister of the gospel of the kingdom, to come over and help us at South Butler. We need righting up. We need strength, we need meat in due season. If Bro. Burnham could make his arrangements so as to make a tour West, I think that the Brn. at other places would receive him with warm hearts, and that he would be sustained. Will Bro. Burnham give us an answer through the Crisis, and all due arrangements will be made.

We are situated about thirty miles West of Syracuse, and five miles north of Savannah station.

Your Bro. looking for eternal life at the appearing of Christ and his kingdom.

In behalf of the Church,
JOHN BROWN.

South Butler, Wayne Co., N. Y.

For the Crisis

Letter from Bro. J. H. Stevens.

BRO. MERRIAM:—I have been a constant reader of the Crisis for something over two years, although I do not receive it since your last arrangement, from the office of publication; still I get one now and then through the instrumentality of a good brother in the State of Maine, from whence I came to this State one year ago this present month; and it is truly refreshing to my poor soul in this far distant land. It appears to me, that were it not for the spiritual food that I receive from perusing its columns, I should starve; for I have not seen one person of "like precious faith" since I left the State of Me.; and I often long to be in the company of the saints again, and enjoy sweet communion with them, but I do not expect to meet them until we meet in the kingdom of bright glory; for I left them because I felt that God required me to come to this new field of labor, and open the way for some of his ministering servants to come after me and build up his cause. I am not discouraged, although I have passed through many trials, and have felt the hard pinching of poverty, still I am determined to persevere, by the grace of God assisting me. I shall not attempt to give a description of the country, for it has been better given than I could do, by others.

My object in writing this is, that some one who may chance to see it, might be led to find me out in my new home, and visit us in our exile. I think if some servant of God, full of love and the Holy Ghost, should come this way, much might be done in the name of the Holy Child Jesus.

I wish to say to Bro. H. L. Hastings, Dr. A. Decker, or any other Bro. or Sr., that any books or publications that they may see fit to give to the poor, will be thankfully received, and read with much interest by ourselves and others. Although I am too poor to buy, still I can bless the Lord I have a mind to read and inculcate anything on the subject of my future hope, that may fall into my hands. My companion joins with me in sending love to all the household of faith, especially to those of our acquaintance in Me.

My address is Bad Axe, Wis. If any of the pilgrims should think proper to call on us, on their way to the far West, they may find me by inquiring at Victory, on the Mississippi—stating that I live on the Bad Axe Creek, ten miles from its mouth. I will insure them a hearty welcome, and a share of God's bounty, such as I have to give them.

Yours, looking for deliverance,
JOSEPH H. STEVENS.

Harmony, Wis., April, 12, '56.

For the Crisis.

Letter from Bro. J. Gregory

DEAR BRN. AND SRS.:—As time is rolling on, you and I must not stand still in the cause of Christ, for it is the best of all causes. I believe that time is short, and that the Master will soon come. O let us be active, that when He comes we may not be found "sleeping," for you know "if the good man of the house had known in what watch the thief would come he would have watched." The Saviour says unto us, watch! How many there are, who, since the time when the Savior was expected, have given up watching. O my brethren! it will be death if we should be found asleep when the Lord comes. My heart is pained while I look around me, and see how many there are, who once were serving the Lord, that are not now. Some have said, —"I am going through;" but now where are they? I can cry out like one of old, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night." My prayer to God is, send the Holy Ghost after them. What we do, we must do *quickly*, for time is winding up. Oh! what a dreadful scene it will be to those who are not found ready. Do not let us merely *dream* of Heaven, but let us work that we may ensure a Heavenly portion. O glory be to God! I believe we have got nearly through. Let us try to hold on a few days more, and we shall be discharged. Suppose that the winds *do* blow high, or low, it will all be over soon.

Brn., do not be discouraged. Some have gone back into the world, but let us, by the help of God stand to our posts. Praise God, O my soul! I never have felt any more like being faithful. I feel firm, fixed in God. I think now is a time to try men's faith. The christian's hope is compared to the anchor, which reaches to that within the veil, so that when troubles, trials, and temptations come, none of these things can move us; and like the willow that is planted near the river, that takes root deep, so that the winds or waves cannot uproot it, is the christian's hope. Glory be to God, Brn. and Srs., I like the gonp doctrine yet, as well as ever, though I cannot often find one that is willing to say much about it in these days, but I love to speak of it, for I do not know of any other doctrine so good; and if I am faithful during the war, I shall live forever. O life! life! eternal life! what can be better. By the help of God I intend to have it.

J. GREGORY.

New Preston, May 17th, 1856.

For the Crisis.

Letter from Bro. J. D. Merriam.

BRO. MERRIAM:—It has been some time since I have written for the Crisis, and the reason is, because I have been so unsettled, in my own mind as to the position we occupy, that I feared to write, lest I might do more hurt than good. I have been trying to look over the good book, calling to mind the former days; and I believe I have consecrated myself and all to the Lord, and purposed in my heart not to trangress his commands, and feel at peace with him. I am now satisfied as to our position in some respects, to say the least. I do think that the Advent movement has been of God, and that we have made progress toward the kingdom. For myself, I am satisfied that we are truly in the waiting time. I believe that it is of the utmost importance that the church put on her beautiful garments, and shine forth, fair as the moon, clear as the sun, and terrible as an army with banners. I think the morning is coming, and that soon the shadows will flee away. O I feel that it is no time to be asleep, or even drowsy; for "we are living, we are dwelling in a grand and awful time." Peace and safety is the cry, but sudden destruction cometh! I pray for the peace of Jerusalem. I wish to see Zion arise and shine, her light being come, and the glory of God risen upon her. May God speed the day.

You have my prayers that you may do and suffer the whole will of God, and receive the reward of the faithful.

Yours for the truth,
J. D. MERRIAM.

Templeton, May, 11, '56.

For the Children.

A Sad Memory.

What would I not give if it were possible to take back one hour—one single hour, of my childhood, over whose memory many bitter tears have flowed, and many vain regrets been wasted.

It was years and years ago, yet the scene is fresh before me. We were out under the fragrant blossoming trees. Hattie, her brother Frank, and I—the happiest trio of playmates to be found anywhere.

We little girls had our dolls of course, and so we played visit back and forth, from one apple-tree to another. And Frank was a dealer in china-ware, principally cups and saucers, under the old oak in the lane, and we bought unheard-of quantities, at the most extravagant prices. But Frank soon tired, as boys always do of such quiet amusement, and presently began to make himself merry with our grave sayings, and mock dignity, and finally dared to pronounce it "all a *sham*." It was only in the mischievous overflow of his childish glee, and a sportive answer and a merry laugh would have set all right again.

But I was quick-tempered, and a very hot flush came to my face, and an angry retort to my lips. "Now, Frank Hale!" I said, "you've spoiled all our fun, and I'll never speak to you again as long as I live!"

Alas! for that rash word *was kept*. But Frank did not mind it! He only broke the blossoms off a low spray, and began to *snow*-ball us, as he said.

O how plainly I see him still! The bright slant sun-beams lit up his fair brow and golden hair, and his blue eyes were brimming with frolic. But the little soft, white missiles roused a wicked and revengeful spirit in my heart, and catching up a stone, I threw it full at Frankie! It struck his forehead, and putting up his hand, his lips quivering with pain, he only looked at me reproachfully, and turned slowly homeward.

Oh! what a guilty, guilty heart was mine. How I longed to run after him, and ask him to come back again and forgive me, but I was too proud. And so watched him silently, until he passed out of sight, with his hand still pressed to his forehead, and then I went back again to my play. But the charm was broken. Our sweet, shady play-ground was no longer pleasant, for the happy heart that had enjoyed it so fully, was heavy with shame and sorrow, and the hour seemed long, before Hattie was willing to return home. That night, as I lay down to sleep, I could not rest in that sweet peace I was wont to do. The very stars I loved so well, seemed like grave, reproving eyes, and so I closed mine fast, but I could not sleep for a long, long time. I resolved to go the very next day to Frankie and ask him to forgive me, and never, no never! be so angry again. But the next day it rained in torrents, and the next and the next, and the third day my father said at the tea-table, that Mrs. Hale's little Frank was very ill with scarlet-fever. How I prayed that he might not die, that I might go to him and say, "Forgive me!" and throw off this dreadful weight. No one knew how much I suffered, for I could not bear to tell even my dear mother; but as day after day the news came that Frankie was growing worse, it seemed to me that I could not endure it. And then came the solemn tidings,—*Frank was dead!* Dead! Those blue sorrowful eyes, that still seemed looking upon me, were sealed forever. The brow I had wounded was cold and pale; those lips were still in death that had not yet spoken forgiveness. And when he was lying in his coffin I saw him, and with an almost breaking heart I saw on that still white forehead a trace yet visible of my passionate deed.

Children, this is a true story. It has cost me a great effort to relate it, for the recollection is very painful still, and yet, if it shall have power to stay one little hand raised like mine in anger, and prevent a like sorrowful memory from embittering another life, I shall not regret that I have written it.

ELIZA.

—*N. Y. Independent.*

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167. HANOVER STREET BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, JULY 2, 1856. VOLUME III. NUMBER 45.

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE

Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.

HENRY V. DAVIS,	MILES GRANT,
JOHN COUCH,	GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION,

TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
Twenty copies to one address for 6 months,	15.00
Thirty copies to one address for 6 months,	22.00

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Choice Selections.

The following extract is from an English work lent us by Sr. Campbell, who has recently come to this country. It will be read with interest, as it presents the views of those who are close students of prophecy and careful observers of the signs of the times.—ED.

"The Snare for Protestantism."

About a year since a great outcry was raised on the subject of Armageddon. A continental war being then a novelty, every passing event was thought to be the greatest that the world had ever seen. The gallant little skirmish at Alma was described by one person as the *two* greatest battles that were ever fought; and the really great siege of Sebastopol was pronounced to be the battle of Armaggeddon. The papers teemed with letters from persons who had never thought of prophecy before, and who, of course, were wrong in every word that they wrote. Dr. Cumming took the lead in this popular delusion, and published some dozen letters on the question of Armageddon. At last—losing all patience—we ventured to suggest that these new prophets were wrong; for that Sebastopol *could not be* Armageddon.

But to come to the point. We have long ago remarked that it has been the object of all our YEAR-DAY interpreters to throw the whole weight of apostasy upon the Church of Rome, and to remove it from Protestantism. They have made the Pope the Antichrist, and have recognized no Antichrist within the Protestant Church. Do you really think that God can be so mocked, or Satan so deluded? Does God, who is infinitely holy, look with such favor upon our corrupt Protestantism, that he regards it as exempt from one entire class of sins—from all the sins which are included in apostasy? Is it enough for a man to cry down the Pope, to make vapid speeches, and to drink Protestant ascendency in sparkling wine, in order to be pronounced free from all the dangers of apostasy? Or is Satan so shallow as to be thus childishly evaded? Be assured of it this is impossible! The Lord permits and the devil provides, an equal snare for all hypocrites and worldlings, whether they call themselves Romanist or Protestant.

We believe that Protestantism is becoming so hateful in the sight of God, that he is about to destroy its whole system, and to join it with Popery in an equal condemnation. Its boasting, its pride, its hypocrisy, and its love of money, have rendered it even worse than Popery; for it has equal sin, with much greater light. Popery corrupts God's truth; but Protestantism takes it pure and bright from the hand of God, and then employs it as an instrument for the vilest purposes. Popery substitutes dross for gold—very bad; but Protestantism takes the pure gold—melts it down into ingots—coins it into the current money of the merchant—and then lays it out in luxury and bloodshed!! One instance is quite enough. Have we not made the propagation of the Gospel a complete justification of our rapacity in India? Armed with the text, "Go ye into all the world, and preach the Gospel," we have invaded nations, weaker than ourselves; beaten them down into subjection, and then answer the reproaches of our conscience with the lucky text. We invade them, in order to gratify our rapacity and then justify the crime by pretending to preach the Gospel in obedience to the text.

Again:—In our present fury and thirst for blood, excited by the Russian war, we have the most comfortable texts read for every spasm of conscience—for every reproach of the heart. Did not God command Israel to kill their enemies, and does not this bear us out in doing the same; forgetting altogether the difference of *dispensation*, and the new principle of the Gospel—"All they that take the sword shall perish with the sword." And thus it is we coin the pure gold of God's word into the current money of the merchant, and make it as much an instrument of abomination as the *dross* of Popery.

"Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." Protestantism is soon to reap the dread harvest of its long-protracted crimes!

The sole aim of Protestantism is to be wrapped in the security of its innocence; and, whenever it meets with a threat of judgment, to apply it all to Popery. Blindness, amounting to infatuation, has fallen upon the Protestant world. Every blessing of the Old Testament it has stolen from the Jews, to whom it belongs, and appropriated to itself. Every curse of the Old Testament it has left to the Jews, and denied the application for itself. A strange delusion, indeed, to seize upon all the blessings, and to leave all the judgments to others! In the same presumptuous manner it deals with the New Testament, leaving the curses to the Church of Rome, and seizing upon all the blessings for itself! Our false prophets have kept up the delusion, by promising peace to the wicked—when there is NO PEACE—and God will call them to account for it, unless they quickly repent. But what is the inevitable result of this tampering with God's word? Hating no evil, except Popery alone, and filled with vain confidence in its own uprightness, the Protestant Church is at this day looking out for nothing BUT THE DOWNFALL OF THE POPE.

The present is peculiarly remarkable as being evidently the commencement of an Antichristian conspiracy on the largest scale; we request, therefore, the attention of the reader. Until now, the French Emperor has been the most dutiful servant and the chief defender of the Popedom. It was Popery which set him upon the imperial throne. But now the scene is beginning to change; a new era has begun in the history of Romanism. Austria has bound herself hand and foot by the celebrated Concordat which she has lately signed with the Court of the Vatican. Austria has now become the champion of Popery, and of Popery in its *mediæval* form—rank downright Romanism. At the very same time when Austria drew near to the Church of Rome, France began to draw further off. Sardinia quarrelled with Rome, and gave a mortal offence by confiscating the church property. The King of Sardinia has been excommunicated by the Pope, with all the impressive forms of mediæval Romanism; his kingdom is laid under an interdict, like that of King John, or Philip of France, in the beginning of the 13th century. Popery is the true conservator of antiquity.

No sooner had this taken place, than a sudden friendship sprang up between Napoleon the Third and Sardinia. The "eldest son" of the Church joined in an alliance with an excommunicated sovereign! The French troops fought side by side with men who were under the interdict of Rome; these are most significant events! It is evident that a change has taken place in the policy of France. Napoleon is swerving away from Rome and forming an indepedency for himself. He is allied with excommunicated Sardinia, and half Protestant England; here observe the first gleams of the approaching meteor, the first rise of the Eighth Head. He is no longer a mere tool of Popery, or a mere Romanist agent; he is beginning to defy the Pope, and to set up for himself. This is evident from his alliance with Sardinia, formed at the moment when that kingdom was *at war with Popery*. We see, then, that the French Emperor is slowly and cautiously throwing aside the old skin of Romanism; and, like the serpent, which he resembles, stealing into the light of day in the new and dazzling colors of the Last Apostasy. The old serpent of the book of Revelation is to do the same. (chap. 17.)

This alliance with Sardinia is in every way remarkable; it is not only military, but religious. It proves that the Emperor is no longer Papist—and most certainly he is not Protestant—he is, therefore, now in his STATE OF TRANSITION; he is now passing over from Romanism to the Last Apostasy—he is not at present either one thing or the other. His Popish character is gone, since he makes a friend of Sardinia; and a system of final apostasy is not yet matured, for the time has not yet arrived. We may now consider that we are looking on that critical movement; that isthmus between the two great deeps—the transition from Romanism to Antichristianism—from the Papal Antichrist to the Eigth Head. This peri d is highly important, as well as interesting, as it seems to be the last warning to Christendom—the LAST DAY OF GRACE that is still left us. When Antichrist is once fully developed it may be too late; now or never let Christendom be on its guard; lest it be ensnared by the wiles of the Man of Sin! But of amendment there is not the least prospect. Christendom is doomed to a just destruction; the Lord will spue the false Church out of his mouth—Protestantism *especially*—because its corruptions are incurable.

We only address these words to the true people of God, whether Protestant or not Protestant; they, no doubt, will take warning in time, that they may "flee from the wrath to come."

Returning to the immediate subject of this number, we wish particularly to draw attention to the snare which the devil is at this instant preparing for PROTESTANTISM. It is most artfully conceived, and is imposing upon every one. The "Record," the organ of the Evangelical party, has been quite captivated; the "Standard" is, of course, imposed upon, as it always is: Evangelicals and all are equally deceived. Satan's lie has been mistaken for God's truth! The advance from bad to worse has been mistaken for the progress from worse to better. Such is the State of Protestantism; nor is it to be wondered at. Can we expect that the Spirit of God would attend upon those who (like their organ, the "Record") have cast off the very decencies of Christianity, and cry out for blood and destruction, as loudly as the ancient Romans at their feasts of gladiators? Certainly not; for "all they that take the sword shall perish with the sword," or by the results of the "sword."

The French Emperor, having formed an alliance with the excommunicated King of Sardinia, is now looked upon as a "man of progress," as a secret enemy to Popery. His ally, the King of Sardinia, is now looked upon as a "man of progress," as a secret enemy to Popery. His ally, the King of Sardinia, being at open war with Rome, and being placed under the bann of the Roman Church, is of course, regarded as *almost* Protestant; for the religion of Protestant Europe consists in nothing else but the mere hatred of Popery. Consequently, all Protestant Europe has fixed its eyes upon the two monarchs of France and Sardinia, as the two "Men of the Age," as the future champions of the Protestant movement! There are multitudes of well-meaning persons, who, whenever they see hostility to Popery, mistake that hostility for the love of TRUTH. With the history of the world before them, they still continue to believe in the fable of human progress. The whole history of the world, as well as the word of God, tells us of nothing but progress to destruction; and yet they still believe in a progress of improvement. These worthy people forget that Mahomet himself was a bitter enemy to the false churches of his own day; and yet Mahomet was not much of a Protestant reformer. He was both a false prophet and a man of blood; yet his enmity to false churches made him look at first, like a Protestant reformer. Now, the Emperor Napoleon and the King of Sardinia are exactly in the position of Mahomet. They are men of war—men of ambition,—and enemies, more or less, to a false church. But does it follow that they are friends of truth, and on the side of God? No more than the impostor of Mecca! They are only looking to their worldly interests, and not the cause of truth; yet vast is the excitement produced by this gleam of sunshine. We expect first to protestantize Italy through the King of Sardinia; and then to break Russia in pieces, as the usual and apostolic method for teaching her to be as Christian as ourselves. In the latter case we may easily succeed; we may teach the Russians to be as Christian as the French, or even the English, without sending them a single missionary. Reviling and killing them is precisely the best way for teaching them *such* Christianity. But in Italy, we are doomed to disappointment. The Italian revolution is simply one *complete apostasy*. It consists in the hatred of all religions and governments alike; it demands equality for all opinions as for all persons; every man is to do what is right in his own eyes; he may be a Protestant or an atheist; he may import Bibles or import blasphemies, just as he prefers; there is to be no distinction between good and evil; the bounds between truth and falsehood are to be swept away; and God and the devil are to be placed upon the same foundation. This is the Italian principle, and the new religion of all revolutionary Europe. Do you call this Protestantism? Is this a progress towards perfection? Is it the very master piece of infernal art—the last apostasy of which man is capable. Popery, bad as it is, obliges you to reverence *something*; the new apostasy reverences nothing. Popery gives some shadow of precedence to the things of God; the new apostasy places all on the same level. The seven hills of Rome, though so different from Mount Zion, are a far higer position than the dreary flat—the stagnant level—the poisonous morass of UNIVERSAL EQUALITY—that new apostasy which equally respects the atheism of France, the hero-worship of Germany, and the gospel of Christ. A dead level is as poisonous in religion as it is in nature.

Yet multitudes of well meaning people are deceived by this profession of liberality. Because you are permitted to introduce the Bible, they think that all is right; and astonishing are the fine promises which we hear at religious meetings. May God enlighten your minds; may some few, at least, escape from this horrible delusion! Do men gather grapes from brambles? The liberalism of Italy and of Europe is nothing more than that abhorred principle, that all things are equal, both in heaven and earth, and under the earth—that God, and man, and Satan, are all on the same level, and that it is a matter of taste which we are to follow. We protest that it would be safer to turn Mahometan, than to turn liberal. It is safer to reverence anything than nothing—to believe in the paradise of Mahomet than in the annihilation" of the new apostasy. If once we form an alliance with this hideous principle, we shall be swept away by the stream—hurried on past all the landmarks of salvation, and lost in the shoreless seas of eternity. And this will be the end of the present age, and of its boasted reformation.

There can be no doubt that an extraordinary change is at hand throughout all Western Christendom. In the first place, this country has been long considered (at least by ourselves) as the bulwark of Protestant truth; yet we are now joined in a firm alliance with Mahometan Turkey, and Popish-infidel France (we speak of France as a nation, not of individuals,) and we have endowed Popish establishments. Protestant Germany has become almost entirely apostate. It has cast off even the first principles of truth, under the influence of NEOLOGY, which denies the miracles, the doctrines, and even the inspiration of Scripture, and makes the atonement itself a mere shadow; so that Protestant Germany is actually more apostate than Popish Germany itself. To deny the atonement of Christ, and the truth of Scripture, is more fatal to the soul than even to worship the Virgin Mary; for those who believe in the Virgin, must necessarily believe in her divine Son; but the Neology of Germany believes in nothing but its own vile heresies, and worships nothing but the fallen spirit of man. Thus everywhere Protestantism has become apostate, and is ripe for destruction. The apostasy of Protestantism has been unveiled by God, and it now stands undisguised before the world. Scarce had it reached this point, when the Snare was set. Our beloved ally, in whom we blindly trust, invited to his court the excommunicated King of Sardinia. With him it is well known, he has concerted a plan for the entire subjugation of Italy. The Sardinian army, now in the Crimæ, is to return to Italy, by-and-by, as the vanguard of an Italian revolutionary army, which is to bring all that superb country under the dominion of the King of Sardinia and his master, the Emperor Napoleon. This plot will soon be ripe, and Napoleon will become supreme sovereign of Italy, and Emperor of Rome, with his vassal kings governing in his name. The same King of Sardinia has paid a visit to the Queen, and has been most enthusiastically welcomed by all classes of Englishmen. But who is this King of Sardinia? He is the heir of the House of Stuart, in the female line, and Pretender to the Crown of England. What he and the Emperor may have been plotting between them it is not difficult to conjecture. But why has he been so enthusiastically received? Because he pretends to be a *liberal*, and because he has quarrelled with the Pope. But a man may pretend to be a liberal, and yet be in reality a tyrant—like his ally, Napoleon the Third? A man may quarrel with the Pope, and yet be an infidel, or an apostate, like thousands of men, from Voltaire down to Ronge; yet our English Protestants are perfectly satisfied with the empty profession of mere *Anti-Popery*. Finding this, they desire no more; headlong they rush into the snare, and cheer and applaud, and follow every impostor who sets up on *his own account*, under the sign of the "Pope in Purgatory." That alone is enough. Even the infidel Ronge was held up as an angel of light, without the slightest evidence in his favor but his enmity to Popery. The King of Sardinia is no more a Protestant than Ronge! He is only setting up on his own account, in opposition to his former master, the Pope, and bidding high for *customers*. The Pope requires *some* faith in divine things, the new apostasy requires *none*. Popery worships *something* in heaven, the new apostasy worships only the fallen spirit of man; and, therefore, worships the devil, (the author of its fall.) Do you call this Protestantism? It is the subtlest essence of Satanic wickedness. Will you trust in men who profess such liberalism? Then you cast off all trust in God, who abhors it.

The Family.

BY T. S. ARTHUR.

"I'll not live in this way!" exclaimed Mrs. Lyon, passionately. Such disorder, wrangling, and irregularity, rob me of my peace, and make the house a bedlam instead of a quiet home. "Tom!" she spoke sharply to a bright fellow who was pounding away with a wooden hammer, on a chair, and making a most intolerable din, "stop that noise this instant! And you, Em, not a word more from your lips. If you can't live in peace with your sister, I'll separate you. D'ye hear? hush this instant."

"Then make Julia give me my pincushion. She's got it in her pocket."

"It's no such thing, I haven't," retorted Julia.

"You have, I say."

"I tell you I haven't."

"Will you hush?"

The face of Mrs. Lyon was fiery red, she stamped upon the floor, as she spoke.

"I want my pin-cushion. Make Jule give me my pin-cushion.

"Irritated beyond control, Mrs. Lyon caught Jule by the arm, and thrusting her hand into her pocket, drew out a piece of lace and a penknife.

"I told you it wasn't there, couldn't you believe me?"

This impertinence was more than the mother could endure; and acting upon her indignant impulses, she boxed the ears of Julia soundly, conscious at the same time that Emily was chiefly to blame for all of this trouble, by a wrong accusation of her sister; she turned upon her also, administering to her likewise, an equal punishment. Frightened by all this, the younger children, whose incessant noise for the last half hour, had contributed to the overthrow of their mother's temper, became suddenly quiet, and skulked away into the corners; and the baby that was seated on the floor between two pillows, curved her quivering lips, and glancing fearfully up at the distorted face in which she had been used to see the love-light that made her heaven.

A deep quiet followed this burst of passion like the hush which succeeds the storm. Alas, for the evil traces that were left behind! Alas, for the repulsive image of that mother, daguerreotyped in an instant, on the memory of her children and never to be effaced. How many, many times in after years, will not a sigh heave in their bosoms as that painful reflection looks out upon them from amid the dear remembrances of childhood.

A woman with good impulses, but with scarcely any self control, was Mrs. Lyon. She loved her children and desired their good. That they showed so little forbearance one with another, manifested so little fraternal feeling, grieved her deeply.

"My whole life is made unhappy by it," she would often say, "what is to be done? It is dreadful to think of a family grown up in disorder and disunion. Sister at variance with sister, and brother lifting his hand against brother."

As was usual after the ebullition of passion, Mrs. Lyon deeply depressed in spirits, as well as discouraged, retired from her family to grieve and weep. Lifting the frightened baby from the floor, she drew its head tenderly against her bosom, and leaving the nursery, sought the quiet of her room. There in repentance and humiliation, she recalled the stormy scene through which she had just passed, and blamed herself for yielding blindly to passion, instead of meeting the trouble among her children with a quiet discrimination.

To weeping, calmness succeeded. Still she was perplexed, in mind, as grieved at her own want of control. What was to be done with her children? How were they to be governed aright? Painfully did she feel her own unfitness for the task. By this time the baby was asleep, a d the mother felt something of that tranquil peace that every true mother knows, when a young babe is slumbering on her bosom. A book lay on the shelf near where she was sitting, and Mrs. Lyon, scarcely conscious of the act, reached out her hand for the volume. She opened without feeling any interest in its contents, but she had read only a few sentences when this remark arrested her attention:

"All right government of children begins with self-government."

The words seemed written for her, and the truth expressed was elevated instantly into perception. She saw it in the clearest light, and closed the book and bowed her head in sad acknowledgment of her own errors. Thus for some time she sat

been sitting, when the murmur of the voice from below grew more and more distinct and she was soon aroused to the painful fact, that, as usual, when left alone, the children were in a wrangle among themselves. Various noises, as of pounding, and throwing chairs and other pieces of furniture, were heard, and at length a loud scream, mingled with angry vociferations, smote upon her ears.

Indignation swelled instantly in the heart of Mrs. Lyon; hurriedly placing the sleeping baby in its crib, she started for the scene of disorder, moved by an impulse to punish severely the young rebels against authority, and was half way down stairs, when her feet were checked by a remembrance of the sentiment, "All right government of children begins with self-government."

"Will anger subdue anger? When storm meets storm, is the tempest stilled?" These were questions asked of herself almost involuntarily. "This is no spirit in which to meet my children. It never has, and never will enforce obedience," she added, as she stood upon the stairs, struggling with herself and striving for victory. From the nursery came louder sounds of disorder. How weak the mother felt! Yet in this very weakness was strength.

"I must not stand idle here," she said, as a sharper cry of anguish smote on her ears, and so she moved on quickly, and opening the nursery door stood revealed to her children. Julia had just raised her hand to strike Emily, who stood confronting her with a fiery face. Both were a little startled at their mother's sudden appearance, and both expecting the storm which usually came at such times, began to assume the defiant, stubborn air with which her intemperate reproofs were always met.

A few moments did Mrs. Lyon stand looking at her children—grief, not anger, upon her pale countenance. How still all became. What a look of wonder came gradually into the children's faces, as they glanced one at the other. Something of shame was next visible. And now the mother was conscious of a new power over the young rebels of her household.

"Emily," said she, speaking mildly, and yet with a touch of sorrow in her voice, she could not subdue, "I wish you would go up into my room and sit with Mary while she sleeps."

Without a sign of opposition or even of reluctance, Emily went quietly from the nursery, in obedience to her mother's desire.

"This room is very much in disorder, Julia"

Many times had Mrs. Lyon said, under similar circumstances, "Why don't you put things to rights?" or "I never saw such girls! If all the room was topsy-turvey, and the floor an inch thick with dirt, you'd never turn over a hand to put things in order," or, "go and get the broom this moment, and sweep up the room." Many, many times, as we have said, had such language been addressed by Mrs. Lyon, under like circumstances to Julia and her sisters, without producing anything but a grumbling, partial execution of her wishes But now the mild intimation that the room was in disorder, produced the effects desired. Julia went quickly about the restoring of things to the right places, and in a few minutes order was apparent where confusion reigned before. Little Tommy, whose love of hammering was an incessant annoyance to his mother, ceased his din on her sudden appearance, and for a few moments stood in expectation of a boxed ear; for a time he was puzzled to know the new aspect of affairs. Finding that he was not under the ban as usual, he commenced slapping a stick over the top of an old table, producing a most ear-piercing noise. Instantly Julia said in a low voice to him,

"Don't Tommy, don't do that. You know it makes mother's head-ache."

"Does it make your head ache, mother?" asked the child, curiously, and with a pitying tone in his voice as he came creeping up to his mother's side, and looking at her as if in doubt whether he would be repulsed or not,

"Sometimes it does, my son," replied Mrs. Lyon, kindly, "and it is always unpleasant. Wont you try to play without making so much noise?"

"Yes, mother, I'll try," answered the little fellow, cheerfully. "But I'll forget sometimes."

He looked earnestly at his mother, as if something else was in his thoughts.

"Well, dear, what else?" said she, encouragingly.

"When I forget, you will tell me, wont you?

"And then I'll stop. But don't scold me, mother, for then I can't stop."

Mrs. Lyon's heart was touched. She caught her breath and bent her face down to conceal its expression, until it rested on the silken hair of the child.

"Be a good boy, Tommy, and mother will never scold you any more," she murmured gently in his ear.

His arms stole upwards, and they were closely twined about her neck; he pressed his lips tightly against her cheek, thus sealing his part of the contract with a kiss.

How sweet to the mother's taste were those first fruits of self-control. In the effort to govern herself, what a power had she acquired. In stilling the tempest of passion in her own bosom, she had poured the oil of peace over the storm-fretted hearts of her children.

Only first fruits were these. In all her after days did that mother strive with herself, ere she entered into a contest with the inherited evils of her children, and just so far she was able to overcome evil in them. Often, very often, was self-resistance only a slight effort, but the feeble influence for good that flowed from her words or actions whenever this was so, warned her of error, and prompted a more vigorous self-control Need it be said that she had an abundant reward?

The World's Crisis.

BOSTON, JULY 2, 1856.

Camp-Meeting.

Bro. Munger writes:—That several are inquiring whether we are not intending to have a camp-meeting in the latter part of Summer or the fore part of Autumn? It is thought much good might be done.

He says *Wilbraham* has been named as a place that would accommodate the Brn. in New England, as well as any locality. It is wished that the matter may be considered, and a decision made *soon*.

It seems *desirable*, to say the least, that we should have a GENERAL *gathering* somewhere within a few months, if time continue.

We wish our brethren would speak *freely*, and PROMPTLY.

Bro. Munger suggests that the 18th of August would be a good time to commence.

Would not the 18th be rather early for the farmers?

No doubt our brethren from the *villages* and *cities* would prefer that the meeting be no later than the date mentioned.

Bro. Munger has had great experience in camp meetings, and we should feel much confidence in his judgment, as to time and place.

Several of our Brethren have been convinced for some months, and ALL now seem to be agreed in the opinion that we should have a GENERAL CONFERENCE, where the *only test* of fellowship shall be *Christian* CHARACTER, rather than belief in some disputed point in theology; and that ALL who *love the Lord* and his *truth*, be invited to attend, that we may co-operate together in Christian harmony to aid each other in passing through these last day perils.

It has been remarked that there was no place where such a Conference could be held at present, unless we had it at a camp-meeting.

If there is a place where our Brn. could provide entertainment for a *general* conconference, it is wished that the information might be given, and the matter presented to those interested.

If there is no church that feels able to bear the responsibility of a Conference, will it not be best to unite our efforts, and have a GENERAL CONFERENCE at the camp-meeting proposed.

We wish our Brn. would forward *immediately* an expression of their feelings on this subject, so that if it be thought best to have the meeting, as suggested by Bro. Munger and others, *all* can arrange to be present and share in its blessings.

Note.

The article in our last, headed "What is Truth," should have been credited to J. D. Merriam.

Quotations.

We wish to say a word to our correspondents relative to quotations. When you insert a passage of Scripture in your articles, be *sure* and write it *word for word* as you find it in the Bible.

Never put quotation marks to an extract from *any* writer, unless his language is given *verbatim*.

When you *omit* a portion between two extracts, signify it by three or four *periods* placed between the different quotations.

Do not fail to observe these points.

Be PARTICULAR. Have it *right*.

☞ We hope all will read the article on "Popular Infidelity of To-day." We think it a true picture of the popular sentiment.

An Appeal.

We publish the following appeal in compliance with a request from the committee of the Advent Watchman:

TO THE READERS OF THE "CRISIS."

We commend the following communication from Bro. Turner, to the serious and prayerful consideration of every reader of the Crisis. All that have been interested in the Advent cause well know, that no one in the ranks has done more for its advancement, and sacrificed more than Bro. Turner; and was he now able to pay his honest debts, he never would have made this appeal.

Now dear Brn. the question is, shall we make *one more* effort to render him aid, for he is really *poor*, and *suffering* for the want of *help*; or shall we turn a deaf ear to his appeal, and deline, or *neglect* to extend the help so much needed. Could he get his honest dues, he could pay his debts and would not be reduced to the necessity of this appeal, and we sincerely hope, and can but believe that it will be responded to at once, and that, too, *liberally*, by all looking for Him who has taught us through his apostle, that it is "more blessed to give than to receive." Let those that have but little, *give* little; and those that have much give as the Lord hath prospered them.

We hope the preaching Brn. will feel an interest, and do all they can to render this appeal successful. All money received will be credited in the Crisis.

It may not be generally known that Bro. Turner's health is poor, more so than formerly, and that he is unable to bear much fatigue. He has worn himself out in the cause, and we confidently hope that the Brn. and Srs. will not let him appeal for help in vain. Let every reader say I will give all that I can and give it now, then his pressing wants will be speedily supplied, as they should be, and *none* will fail of their *reward*; for "inasmuch as ye have done it unto one of *them*, ye have done it unto me," saith the Master.

S. S. Rogers.
D. Crary.

Hartford, June 20th, 1856.

Dear Brn. Crary and Rogers:—It has become my duty to report to you the success which has attended your effort the last winter, to achieve the payment of the debt the Watchman Association were owing me, by individual donations made directly to me.

Your appeal to the church reached a few warm hearts, which at once responded liberally to your call, but, only little has as yet been done. In all our effort, we have received only 87 dollars of the 872 dollars due me; hence, there is still due me, a balance of 785 dollars.

You, Brn., as Executive Committee of the Association, *know* that this debt is really due me, and you know, too, that I have long been, and still am distressed for want of this money, and that I ought to be paid at once.

I therefore make this report to you, that you may know how much is still due me, that if aught can be done to pay me all, or a considerable portion of said debt, it may be done as speedily as possible.

You, Brn., personally know my present poverty, and you know how intensely I have suffered for want of this my honest due; you know that I can never recover from my present embarassment, unless a part of this debt is paid me, and paid me soon; and I trust that you will do all in your power that I may be paid, in part, at least; it cannot be that the church are willing that I should suffer this loss alone, or that I should suffer it any longer.

Yours respectfully, J. Turner.

If there are any of our readers who are indebted for the *Watchman*, we hope that this pressing call for what is honestly due Eld. Turner, will prompt them to forward the money at once, to aid in relieving him of his oppressive burden; and we hope, too, that all others, who can, will forward their donations for this object.—Ed.

A New and Timely Book.

Spiritual Manifestations a Satanic Delusion and a Sign of the Times, By William Ramsey, Pastor of the Cedar St, Presbyterian church, Philadelphia, Edited with a preface, by H. L. Hastings, Peacedale, R. I.—Published by H. L. Hastings. 1856.

This is undoubtedly the best work extant on this question upon which so much paper and ink has been wasted.

The First Chapter contains—Introduction—Satan—His existence—Agents—varied wiles—Their adaptation to each other—His great experience and wisdom—Prophecy foretells his overthrow.

The Second Chapter—The case stated—To the Law and the Testimony—Satan's fall—His access to Heavenly places—His great power—Subjection to divine control—His agents and subordinates can take possession of men in the flesh—Their malice will be more intense just before the coming of the Lord—"Watch ye therefore"—His working.

I. In Eden. 1. Possessed an animal. 2 Controlled it for the time and changed its character. 3. Deceived an innocent person—Caused her to suppose her converse was with an animal when it was with Satan.

II. Job's case. 1. Satan prompts men to rob. 2. Controlls electricity in an unheard of manner. 3. Controls the winds. 4. Produces bodily and mental disease. Satanic manifestations common to Jews and Gentiles—as common now as ever. Satan. Meaning of the term—His titles—One satan—Many *demons*—New Testament possessions—The man in the tombs—Author has frequently lodged in them when a missionary in Judea—The demons expelled—Swine drowned—Men loved swine more than Christ. The demoniac in the synagogue—His cure—The Spirit of infirmity—Woman bound by Satan for eighteen years—Mary Magdalene—*Modern manifestations*—Facts undeniable and various—A scene in India witnessed by the author; A sacrifice to the devil; The priestess possessed by spirits; Opinion of Hindoos; Of Mohammedans; A boy possessed; The "Bhoots" or demons; A converted demoniac; "I believe in Jesus, and they don't hurt me any more;" A demon cast out by Joseph Wolff near Cabul; Witchcraft; Satan controlled the excitement and brought reproach on the gospel! Present forms of satanic manifestation; Rapping; Writing; A medium in Philadelphia; "Who moves the hand?" "The devil." Possessions; Sàrah J.; Prof. Webster; An evil spirit cast out; "In the name of the Lord, I beseech you to leave her; Wonders at Buffalo.

The Third Chapter. *The theories.*

What is the cause?

Witchery? Ventriloquism? Galvanism? Electricity? Odic force?

All these insufficient.

The human will?

No.

The spiritualists' theory.

Spirits of the dead—Spheres; Mediums; Spirit theology; 1st, concerning God. 2nd, Christ, and 3d, the Bible. "Doctrines of demons."

What are the spirits? Are they angels? Meaning of the term; Various uses; Some angels have sinned; Cast to Tartarus, or the "Verge of this material system"; Angels ancient—innumerable; Not the spirits of just men; Angels have power; Can communicate; Can roll stones; Unlock and re-lock doors; cannot evil angels do the same?

The Fourth Chapter. *The truth.* What are these manifestations?

1. They are not diseases; diseases don't scare swine "a good way off.

2. They are not good angels; they are *all* engaged in a very different work.

3. They are not the spirits of the dead.

1. If spirits are in *heaven*, then they are not here.

2, If they are in an intermediate state, they are not here.

3. If they sleep, they are not here.

Departed *men* have appeared; Scriptural examples.

I. All these were *good*.

2. All appeared *personally*.

3. All appeared *bodily*.

They do not come now; revelation is filled up for this age; Angels shall be manifest again by-and-by.

What are demons? Opinions of the heathen; A few believed them to be spirits of dead men; (Hesiod, Homer) most thought otherwise; Thales, Plato, Apulius, Plutarch Lucian, Josephus.

Faith of primitive christians. Heathen divided in opinions; Christians agreed; Early christians believed in demoniacal possessions; they believed that demons were fallen angels under the control of satan; Justin Martyr; Irenus; Tatian; Theophilus Antiochenus; Tertullian; Cyprian; Arnobus; Lactantius; Eusebius. Those demons were then subject to Christ's name; Testimonies; Ignatius; Theophilus; Iræneus; Origen; Cyprian; Lactantius.

The demons give evidence of their true character; nine proofs of this fact; Spirits are now subject to Christ's name; Wicked *men* are *not*; Spirit's power for evil; They are emissaries of satan; Five proofs of this position; An objection, "They do some good;" The object of this; There is wisdom here; These manifestations specially adapted to our age; Be not ignorant of his devices; Why these things now? The kingdom at hand; Satan would forestall Christ's work; A sign of the near approach of our Lord; Spiritualism not new; Witch of Endor; Not Samuel for eight reasons—probably *Satan*, the communication was partly false as usual.

Conclusion—Our duty; A warning voice; Duty to spiritualists; Admonitions; "The God of peace shall bruise satan under your feet shortly."

The foregoing is a sketch of the contents of this interesting work. We expect it to have a wide circulation, and trust that it will do much good. The editor and publisher feels that he can most heartily commend it to his Brn., and the public generally.

It is a 12mo. volume, neatly bound in cloth gilt, and will be sent by mail post paid on receipt of the price, *fifty cents.* Copies in paper covers will be sent by mail, post paid, for 38 cents, or three copies for one dollar. Price bound, $37 per 100, paper, $25.

Immediate orders are solicited with the *cash*. Direct to H. L. Hastings.

Peacedale, R. I.

*** Will Brn. who are owing me for tracts and books, please to remit such funds as they have to spare. I have just issued about 20,000 tracts. The printer, and paper makers must be paid, and I had to get these tracts printed to supply the places of those that I furnished to you.

Come, Brn., pay up if convenient, or else I may have to pray God to give you the grace of punctuality.

Tracts.

I have several new ones. Three by Dr. Cumming.

1. "Noah—his age and ours."
2. "The Desire of all nations."
3. "It is done." Price 5 cts. each. $3 per 100.

Also, The Great Incentive, by Bower, price 3 cts. $1,50 per 100.

Ancient Landmarks, No. 1, "The coming and Kingdom of Christ," by 20,000 Baptists in 1660. A noble confession of faith.

No. 2, The Duration of the Earth, by Dr. Adam Clarke, a good tract.

No. 3, The Hope and Duty of the Church, by Matthew Henry; these come in sets, 3 cts. per. set, $1,50 per 100 sets.

"The night cometh," and "The Key of Truth." 2 cts single, $1,00 per 100. Free for the poor. and stingy. Send in orders to H. L. Hastings, Peacedale, R. I.

For the Crisis.

What is Truth?

BY J. D. MERRIAM.

No II.

Will the wicked live forever in misery? "Ye will not come to me that ye might have *life*." "The soul that sinneth, it shall *die*." "The wages of sin is *death*." "These shall go away into *everlasting punishment*." "Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." "For yet a little while, and the wicked *shall not be*; yea, thou shalt diligently consider his place, and it shall not be." "The wicked *shall perish*, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." "Behold the day cometh that shall burn as an oven, and all the proud, yea; and all that do wickedly shall be stubble; and the day that cometh shall burn them UP, saith the Lord of hosts, that it shall leave them neither *root nor branch*." "They shall be as though they had not been." "And the fearful and unbelieving—shall have their part in the lake which burneth with fire and brimstone, which is the *second death*." Having *no immortality*, they must perish. "Whose *end* is *destruction*." Their end, how dreadful! Let us avoid it.

Will there be a millennium *before* the Lord comes, in which the knowledge of the Lord shall cover the earth, as the waters cover the sea? "In the mouth of two or three witnesses, every word shall be established."

Daniel the prophet saw four kingdoms rise up, one after another, and he saw the fourth divided into ten parts, and another rose up in the midst of them called a little horn, which had eyes, and a mouth speaking great things and blasphemies. He says—"I beheld, and the same horn made war with the saints and prevailed against them until the ancient of days came, and judgment was given to the saints of the most High, and the time came that the saints possessed the kingdom." Should there be a millennium before the Ancient of days comes, there must must be a little horn in it, *making war and prevailing against the saints.* Such is the testimony of Daniel, and he is a good witness.

We will call another. Says Christ—"Let both (the tares and the wheat) grow together till the harvest. The tares are the children of the wicked one—the good seed are the children of the kingdom, the harvest is the end of the world; and the reapers are the angels. As the tares are gathered and burned, so shall it be in the end of this world. The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." If there is to be a millennium before the end of the world, then, according to the testimony of Jesus, there must be in it, the children of the devil; and all would not know the Lord. The Savior gives no countenance to such an idea.

Paul, another witness, says to the Thessalonians, that the day of Christ will not come, "except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." "And then shall that wicked be revealed; whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming."

Again he says,—"Evil men and seducers shall wax worse and worse, deceiving and being deceived." Again,—"all they that will live godly in Christ Jesus, shall suffer persecution."

What a millennium that would be, with the man of sin in it, opposing God! And who would there be to persecute; if all lived godly in Christ Jesus. Peter, another witness, says,—that in the last days there shall come "scoffers, saying, where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." He speaks of the deluge of water that overwhelmed and destroyed the old world, and of the present heavens and earth being kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men.

Other witnesses might be called to testify on this point, but we have enough to establish the fact, that the tradition, that a time of peace and prosperity for the church and world. is not sanctioned by inspired witnesses. Can any testimony be received as valid, which sets aside such witnesses as we have produced? one of them being the son of God! "Thy word is *truth*." "Heaven and earth shall pass away," says the Savior, "but my words shall not pass away."

One charge brought against Israel, was—they have *changed the ordinance*.

Have any of the ordinances of the Lord's house been *changed?*

Baptism was one of the ordinances instituted by the Savior, to be administered to the believer. But we find that many practice the sprinkling of infants, and also of adults, and call it *baptism*. How different from the example given us in the Scriptures of the manner in which the ordinance was performed. The Savior when he was baptised to fulfill all righteousness, went down *into* the water, and came up *out of* the water; as also did the eunuch, when Philip baptised him. These examples and others lead us to the conclusion, that baptism is performed by the immersion of the believer in water; "buried with him by baptism," instead of having a few drops sprinkled upon the forehead.

"In vain do they worship me, teaching

for doctrines, the commandments of men." There is then, a *vain worship*, consisting in yielding obedience to the *requirements of men* instead of the command of God. The prophet Isaiah says—"that their fear toward me is taught by the precept of men."

For the Crisis.

Popular Infidelity of To-Day.

BRO. GRANT:—I send you the following from the pen of J. C. Ryle, hoping that it may be the means of stimulating and strengthening the mind of the brethren in this dark and perilous hour, to hold fast the word of God, which is, if obeyed, "able to save our souls." Like Bro. E. Burnham I can say, that sooner than countenance the solemn, fashionable *mockery*, called religion at the present day; I would "dwell alone in the desert and sleep in the woods!"

If there is or ever was a people on the face of the earth that ought to feel thankful to Almighty God, they are, in my humble opinion, those who have heard "the joyful sound"—"Behold the bridegroom cometh," and have come out from among these proud and wicked professors, who scoff at and ridicule the doctrine of the immediate and personal coming of our blessed Jesus; and the many other glorious truths which have cheered our hearts for a number of years past: it is those who have thus far, by the grace of God, been enabled to endure, and are still with longing hearts anxiously waiting for the coming of Him, who to them is the chiefest among ten thousand, and the one altogether lovely. My prayer to God is, that we may more fully appreciate his goodness in bringing us safely thus far amid the storms which have so often threatened our destruction, and who has brought us to the *glorious* position which we now occupy.

May the good Lord deliver me from attributing this work to the arm of flesh, and thus questioning the wisdom of the Almighty. W. C. PECK.

Buffalo, May 20, '56.

"It is not atheism I fear so much in the present times, as pantheism. It is not the system which says nothing is true, so much as the system which says every thing is true. It is not the system which says there is no Savior, so much as the system which says there are many Saviors, and many ways to peace. It is the system which is so liberal that it dares not say anything is false. It is the system which is so charitable that it will allow everything to be true. It is the system which seems ready to honor other religions as well as that of our Lord Jesus Christ; to class them all together, and hope well of all who profess them. It is the system which will smile complacently on all creeds and systems of religion—the Bible and the Koran, the Hindoo Vedas and the Persian Zendavesta, the old wives fables of Rabbinical writers, and the rubbish of patristic traditions, the Racovian catechism and the Thirty-nine Articles, the Revelations of Emanuel Swedenborg, and the Book of Mormon, by Joseph Smith; all are listened to; none are denounced as lies. It is the system which is so scrupulous about the feelings of others, that we are never to say they are wrong. It is the system which is so liberal that it calls a man a bigot if he dares to say, "I know my views are right." This is the system which I desire emphatically to testify against and denounce. What is it but a sacrifice of truth upon the altar of a carricature of charity? Beware of it you who believe the Bible! Has the Lord God spoken to us in the Bible, or has he not? Has he declared to us the dangerous state of all out of that way, or has he not? Gird up the loins of your minds and look these questions fairly in the face, and give them an honest answer. Tell us there is some inspired book besides the Bible, and then we shall know what you mean. Tell us that the whole Bible is not inspired and then we shall know where to meet you. But grant for a moment that the Bible, the whole Bible, and nothing but the Bible is God's truth, and then I know not in what way you can escape the conclusion that sincerity alone will not save your soul. From the liberality which says everybody is right—from the charity which forbids you to say anybody is wrong—from the peace which is bought at the expense of truth—may the good Lord deliver you!"

A man who puts aside his religion because he is going into society, resembles a person taking off his shoes because he is to walk upon thorns.

He who has truth for his possession can afford to be contemned.

Correspondence.

For the Crisis.

Letter from Bro. J. W. Nute.

DEAR BRN. AND SRS.:—Having prayed for the assistance of God, who is the giver of every good and perfect gift, I now commence writing for the first time for the Crisis.

I have noticed of late, that in your published letters, many have closed by saying,—"Come, Lord Jesus," and come quickly. "And will not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." I believe that deliverance is soon coming to those who endure unto the end, and are willing to be made perfect through suffering. I believe that God is with His people yet, though they have experienced severe trials within a year past. I believe that God, as in ancient time, (Deut. 8: 2.) uses means to humble us, and prove us, to know whether we will keep his commandments or no.

"Our trials here, though great they be,
Will not prevent our victory;
If we but watch, and strive, and pray,
Like soldiers in the good old way."

While darkness covers the earth, and gross darkness the people, the children of God have light in their dwellings even in these days; praise the Lord.

Now dear Brn. and Srs., let us be faithful, having an eye single to the glory of God; that your whole bodies may be full of light; and that there be no occasion of stumbling in us. Live like pilgrims and strangers here; for here we have no continuing city or abiding place; but we seek one to come. If we are faithful, we shall soon enter that beautiful city, the New Jerusalem. O what great rewards and blessings there will be given to those who, having kept his commandments, will have right to the tree of life, and to enter in through the gates into the city.

"We will suffer now but triumph then."

Your Bro., in the hope of eternal life through Jesus Christ. J. W. NUTE.

For the Crisis.

Letter from Bro. J. Wilson.

BRO. GRANT:—Will you have the goodness to state through the Crisis, that I am unwell for the first time in forty-nine years. I was taken sick at Greenwich R. I., and was confined to the house for forty days, during which time I lost more than thirty pounds of flesh. I then gained strength to come to Peacedale, where I have been staying for two weeks. My health continues very feeble and when I shall be able to travel again I do not know.

I am in my eightieth year, and during *forty-nine* years of my ministry, I have never been prevented by sickness from preaching, for a month, till the present time.

My expenses in my sickness had consumed what means I had on hand, and left me destitute, until by the kindness of friends I was enabled to reach Peacedale. I am, therefore, dependent on the mercy of God and the goodness of the people.

Till further notice, my address will be Peacedale, R. I.

My faith is still strong, and I am working for the blessed hope.

Yours in love, JONATHAN WILSON.
Peacedale, R. I., June 16th, 1856.

For the Children.

The Thorn in the Pillow.

A little girl went to visit her grandmother, some distance from her mother's and father's home; she seemed very happy all day, and she had everything around her to make her happy; but when her kind grandmother went to look at her after she was asleep, she observed a tear-drop on the little girl's cheeks. "Ah," said the old lady, the next morning, you were a little homesick last night, dear."

"O, no, grandmother," Mabel replied, "I could never be home-sick here."

It was just so the next night, and the next; at length the grandmother thought as the little girl seemed troubled, she would sit in the next chamber until the child went to sleep. Presently, although Mabel was tucked up, she began to rustle up her quilt and shake her pillow, and the grandmother thought she heard a little sob; so she went to the little girl's bed, and said,

"Mabel, my child, you have got a thorn in your pillow—what is it?"

Then the little girl hid her face and began to cry aloud. The grandmother was much troubled. At length the girl said:

"O, grandmother, when I am alone here I cannot help thinking how I said, 'I wont, mother," and I cannot unsay it; and mother is so good, and loves me so, and I—I was so naughty."

Domestic Summary.

KANSAS AFFAIRS.—ST. LOUIS, Monday, June 23. A letter from Westport, June 17, to the Republican says:

"Col. Sumner has put the California and Sante Fe routes, and all the principal roads leading through Kansas, under blockade. He has driven Buford, Jones, Shelby, and all the leading emigrants desirous of becoming peaceable settlers, out of the Territory."

Another letter from Kansas City, 16th inst. says:

"Col. Sumner intends to arrest every person under indictment in Kansas, and has declared that neither Lane nor anybody else shall come with an armed force into the Territory through Iowa, Nebraska, or other route, except over his dead body."

"On the night of the 18th inst. an attempt was made to murder the new Sheriff of Douglas County, who lives at Franklin. Three men came to his house and fired into the window at his bed; then broke open the door, when the Sheriff shot one dead and the rest fled."

The same letter states that Col Sumner had received dispatches from Fort Kearney giving him information that a band of Cheyenne Indians had joined a party of Sioux and again proclaimed war. One white had been killed. Col. Sumner immediately dispatched a company to Fort Kearney from the camp near Westport.

ST. LOUIS, June 26. Advices from Kansas state that Gay, the agent to the Shawnees and the Wyandotte Indians, was murdered by a party of Indians on Saturday last. Mr. Gay was accompanied by his own son, who escaped severely wounded. On Monday the murderers were still undiscovered.

It is reported that Gov. Shannon has resigned the governorship, to take effect on the 1st of July. The Republican intimates that if Willard P. Hale, of Missouri, be appointed in his place, peace will be restored in the territory within thirty days.

It is reported that Mr. Brown, the editor of the Herald of Freedom, has been killed. The report comes from Westport.

It is also reported that Col. Sumner had a fight on the 19th inst. with a party of Missourians. He lost two men; several were killed and some wounded on the other side. The result was that Col. Sumner drove the party back to Missouri, and stationed troops to prevent their return.

It is further reported that Col. Sumner had refused to let a party of forty southerners come from Westport to settle on their claims at Hickory Point, where they had laid out a town.

It is also reported here, that a company of about 80 men, who recently left Chicago for Kansas, had their Sharpe's rifles and revolvers taken from them at Lexington. It is said they were very insolent on board the boat, threatening what they would do under certain contingences. No violence was offered them.

A letter to the Democrat from Lawrence, 19th, says that Deputy Sheriff Layman, at the head of 30 dragoons arrested on that day Mayor Hoyt and James Legate, and marched them to Lecompton. Layman had no papers, and on their arrival at Lecompton, Gov. Shannon refused to recognize his authority to arrest the parties, but Sheriff Jones, who stood by, seeing the dilemma of his subordinate, immediately prepared papers for the legal arrest of Hoyt and Legate, and they were imprisoned.

FROM SANTA FE.—The Santa Fe mail has arrived bringing dates to May 31st.

The Navajo Indians continued their depredations, and it is thought the difficulties cannot be settled without resort to a strong military force, as an opinion seems to prevail among the Indians that their power is superior to that of the United States.

NEW ORLEANS, June 25.—The Granada brings dates from San Francisco to the 5th inst.

Casey and Cora were hung on the 22d of May, the same day on which Mr. King was buried.

The vigilance committee had arrested several other desperate characters, including the notorious Yankee Sullivan. The latter committed suicide on the 1st of June, in his cell, at the committee rooms, leaving a confession touching the elections in San Francisco.

The opponents of the vigilance committee attempted to hold a meeting on the 2d, to denounce the committee, but it proved a total failure.

Several murders in the interior are recorded.

Rumors were circulated that Gov. Johnson would make a requisition to suppress the revolution, but nothing had been done as yet. These rumors, however, created much excitement throughout the State, and word was sent from the interior that a thousand men were ready to march to the assistance of the committee. Sacramento alone offered to furnish 1000.

Excitement was on the increase.

Martial law had been declared at San Francisco.

The committee were determined on carrying out their measures, and continued to make arrests.

The opposition, however, were organizing with 700 stand of arms. It was rumored they intended to attack the committee rooms, which were strongly guarded, with cannon before the door loaded with grape shot.

All the journals except the Herald side with the committee.

KANSAS.—Ex-Mayor Smith writes the Gazette an interesting letter from Fort Leavenworth on the 21st inst. In regard to the troubles he says:

"As I propose leaving this territory immediately, where every one must proceed with the utmost caution to escape difficulties, that might cost him the loss of everything, even his watch and purse if not his life, a few statements may be transmitted to distant friends by way of illustrating the political circumstances and social condition of the pioneer settlers in Kansas.

A voluntary guard is maintained by the inhabitants of Lawrence every night by turns. Alarms are constantly arriving from one point and another of depredations and murders. Couriers are forthwith sent off to ascertain the facts, and on their return measures are adopted according to the necessity of the case.

A man was shot dead on the first night of my arrival in town.

Inquiries were made at appropriate sources to ascertain how the money was expended which the papers say has been so liberally raised in Boston, New York, Chicago and other places, for Kansas, and the answer has uniformly been that no one knows. One gentleman in Lawrence informed me that a person who visited the East for assistance, assured him that he sent seven thousand dollars on,—but it certainly never reached Kansas. Many justly suspect the integrity of certain managers who are reputed to have fingered specific contributions. This subject should be forthwith sifted to the very bottom. I have heard severer things said than I deem it prudent to write in regard to this matter."

Mount Vesuvius, at the last dates, gave the premonitory signs of a violent eruption. The esplanade upon the summit, usually reached without danger, is now inaccessible on account of the sulphurious suffocating air. The noise is also alarming.

Great distress for want of food prevails at many of the outposts of Newfoundland. Large numbers of the people were in a state of actual starvation. Extensive provision was made by the Legislature, during its session, for the destitute class; but it is reported that the sufferers at the outposts have not received their fair share of this provision.

An English lady left a daughter at Rome, and on the tomb—which was in the English Protestant cemetery—she wished to have the verse from St Matthew, "Blessed are the pure in heart, for they shall see God," inscribed; but it appears that some officer connected with the censorship entered the workshop of the statuary who was working at the tomb, and forbade him inscribing more than the first half of the verse, as he said it was neither right nor just that heretics should see the Lord.

The Journal of Commerce comments upon the cost of the war, to the allies, $400,000,000 to England, and as much more to France, to say nothing of Turkey and Sardinia. Including the Russian expenditure, the cost is supposed to be two thousand million dollars.

NEW ORLEANS, June 16.—The following six steamers were destroyed by fire last night, at Algiers:—Frank Lyon, Louisa Whitman, New Latona, D. S. Stacy, Delia and Piota. Loss about $250,000.

CURIOUS FACTS RELATIVE TO THE BIBLE.—There are in the Bible 66 books, 1189 chapters, 31,173 verses, 773,692 words, and 3,567,180 letters. The middle and shortest chapter in the Bible is the 117th Psalm. The middle verse is the 8th of the 118th Psalm. The longest book is the Psalms, and the longest chapter is the 119th Psalm. The alphabet may be traced in Ezra 7: 21. The 19th chapter of 2 Kings and the 37th chapter of Isaiah are alike. The 14th and 53d Psalms are alike, save the 5th verse. The shortest verse of the Old Testament is 1 Chron. 1: 25; the shortest of the New Testament is John 11: 35.

The Bible was not divided until modern times into chapters and verses; the chapters have been attributed to Lanfranc, Archbishop of Canterbury, A. D. 1070; and also Stephen Langton, Archbishop of the same. See A. D. 1206; but the real author of this division, in the opinion of most, was Cardinal Hugo de Sancto Caro, A. D. 1236.

The facility of reference thus afforded was increased by the introduction of verses; this was done for the Old Testament in the original Hebrew by a Jewish Rabbi, Mordecai Nathan, A. D. 1445; and for the New Testament A. D. 1545, by Robert Stephens, a French printer, and, it is said, was done by him as a matter of recreation while on horseback.

THE HEBREWS.—Congress has lately passed an act granting to the Hebrew congregation in Washington, all the rights and privileges enjoyed by the Christian churches in the same city. The disability thus removed has been thoughtlessly permitted to exist since the foundation of the government, until brought to the attention of the United States, a few weeks ago by General Cass.

In Great Britain, the House of Commons have agreed to an alteration of the Parliamentary oath, so that Jews may not be obstructed in their qualification as members of that body. If the House of Lords assents, it is said that the consequences will be quite important.

Foreign News.

Arrival of the Asia.

WARLIKE PREPARATIONS IN ENGLAND.

There is much excitement in England respecting American affairs.

The London Times and the Morning Post, both government organs, demand, in offensive terms, the dismissal of Mr. Dallas, but it is not supposed he will be dismissed.

Meantime, Liverpool and Manchester have issued a Peace Circular addressed to the citizens of America, and the feelings of the people seem more active and more general in favor of peace.

The government, however, talks in a hostile tone. Both Palmerston and Clarendon stated in Parliament, on Friday evening, that they had not then made up their minds whether Mr. Dallas should be dismissed or not.

Lord John Russell has given special notice that on Monday he would move an inquiry as to what is the intention of the British government on this question, as much as the almost universal feeling of the British people is in favor of peace.

Palmer was hung on Saturday morning. He died without a struggle. He made no confession.

The steamer Fulton, with the news of Mr. Crampton's dismissal, arrived at Southampton on Saturday morning, 14.

The articles in the London Times and Post on Mr. Crampton's dismissal, are studiously offensive, and demand the dismissal of Dallas, and the application of force to the United States. The commercial and manufacturing classes, however, are filled with anxiety at the terrible consequences of a war with the United States, and are moving actively to avert the calamity.

The Manchester Peace Address to the citizens of the United States, received 8000 signatures in a few hours.

Meantime, several ships of war have been telegraphed to prepare with all possible despatch for foreign service—destination supposed to be the coast of America.

All the commanders of the gunboats at Portsmouth have also been called to the Port Admirals, as was rumored, to receive instructions for active service, at telegraphic notice.

TURKEY.

The protest of Russia against Mouklis Pasha as one of the Turkish Commissioners on the new Bessarabian frontier may lead to great difficulties. Mouklis Pasha the Moldavian Prince Stourdza, is a general of division in the Turkish service, and a Christian. The Turkish Ministry have declared the Russian protest inadmissible, and are said to be supported by the Western Powers in so doing.

It is estimated that the inundation in France rendered 40,000 people houseless, and 100,000 thrown out of employment. Notwithstanding the flood, it was hoped the corn crop would not be much below the average. It was reported in Berlin that Prussia and Sardinia both demanded to be admitted into the commission for the organization of the Danubian Principalities, and that the demand had been acceeded to.

It is stated that the Austrian government had resolved to erect the Longbards Venitian Provinces into the kingdom of Upper Italy.

Arabia is still in a state of insurrection, refusing to longer recognize the rule of the Sultan.

More Turkish outrages against Christians are reported.

Crimean letters to May 31, mention the report that 70,000 masons are to rebuild Sebastopol after the departure of the Allies.

APPOINTMENTS.

We would say to our preaching Brn., that necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach in Salem, Sunday July 6.
Portsmouth, July 13. M. GRANT.

Providence permitting, Eld. S. G. Matthewson will preach in Bridgeport, Ct. Friday and Saturday evenings, July 4th and 5th, and over the following Sabbath.
J. L. BASSETT.

Providence permitting, I will preach in Conway July 6th. A. M. HIGGINS.

The Lord willing, I will preach at Portsmouth, N. H., July 6 and 20.
J. COUCH.

Providence permitting, I will preach at Portland, Me., July 13th. R. R. YORK.

The Lord willing, and the people being desirous I will preach in Otis Centre on Sabbath, the sixth of July. CHAS. A. SUMNER.

The Lord will I will meet with the Brn. in Springfield on Sunday July 6th.
WM. SOUTHERLAND.

The Lord willing I will preach the word as follows—at
Worcester, Mass., July 6.
S. S. BREWER.

BRO. GRANT:—Bro. Decker has settled up his worldly affairs, and has entered into the field of labor to proclaim the glad news of the coming King. He has already spent some time with several churches in New York and New Jersey, and appoints to meet with the Brn. at
Worcester, Sunday July 6.
Boston, Sunday, July 13.
WM. C. PECK.

Providence permitting, I will preach at Fpeeport, (Methodist Chapel) July 6.
R. R. YORK.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Bro. Brewer's Hymn Book, called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

Works of John Cumming of London:
Benedictions of the Blessed Life, 75 cts.
The Church before the Flood, 75 cts.
Lectures on the Apocalypse, 1 series, 75 cts.
" " 2 series, 75 cts.
Signs of the Times, 75 cts.
The End, 75 cts.
Lectures on Romanism, $1.
The Tent and the Altar, 75 cts.

Voice of the Church, by D. T. Taylor. Price $1 single, $9 per dozen. Postage 17 cents.

Dr. Decker's pamphlet on the 2300 Days. Price, singly 10 cts; per dozen, 50 cts.

The Destiny of the Wicked, 3 cts.

Book of Seven Seals, 3 cts.

Seven Seals, 3 cts.

A Treatise on the 24th and 25th chapters of Matthew, by I. C. Wellcome. Price 33 cts. postage 6 cts.

Pauline Theology,	15 cts. single,	$10 per 100
The Old Paths,	18 " "	12 " "
State of the Dead, by Milton,	5 " "	3 " "
Intermediate State, by Grew,	5 " "	3 " "
Future Punishment, by Grew,	2 " "	1 " "
Scripture Tract,	3 " "	1,50 "
The Church not in Darkness,	5 " "	3 " "
The Three Worlds,	5 " "	3 " "
The Last Days,	5 " "	3 " "

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FUTURE PUNISHMENT.
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This is one of the most imptant works ever issued upon this solemn subject. Clear, forcible, and sometimes eloquent in his language, the author surveys the whole field, and presents his arguments and examines objections with the facility of "a workman that needeth not to be ashamed." The style is calm and Christian, a rare excellence in a controversial work. The Universalist, the skeptic, and the infidel, will find here that while the truths they hold are admitted in al their force, yet the reasonableness of revelation and the retribution therein revealed can not be denied. And the believer in the doctrine of the Eternal agony of the multitudes of the Lost, will find that objections to that opinion exist in the word of God, no less serious than those which arise from the calm consideration of the subject in the light of human reason.

Let all obtain and read this work with care, and we shall await with confidence the verdict of the candid and unprejudiced.

The volume is an elegant 12mo., and contains besides the views of the poet Milton, who, with Luther, Tindale, Bishop Law and Archbishop Whately, defends the doctrine of *unconsciousness in death.*

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OR
BIBLE PROOF

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All Texts on FUTURE PUNISHMENT collected and arranged.

By JACOB BLAIN,
Baptist Minister of Buffalo, New York.

"And there shall be no more *death, sorrow, crying*, nor *pain*."—Rev. 21: 4.

"And *every creature* which is in heaven, and on the earth, and under the earth, * * * * heard I saying, *blessing*, and *honor*, and *glory*, and *power*, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. 5: 13.

"The *last enemy* shall be DESTROYED."—1 Cor. 15: 26.

Published by the author, No. 19 North Division Street, Buffalo, N. Y., and for sale at the *Crisis Office*, Boston, Mass. Price 10 cts. single.

"WELLCOME'S TREATISE ON MATT., 24TH AND 25TH CHAPTERS.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."
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Dec. 11th, 1855.

For sale by J. M. Fairchild & Co., New York city, 109 Nassau St.; P. B. Morgan, Moline, Ill.; and by H. L. Hastings, Peace Dale, R. I. Price 33cts. Postage, 6 cts.

Materialism Scriptural—or, The Doctrine of N. D. George exploded. Price 5 cts. single, 40 cts. per dozen.

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For sale at this office, and by its author, John Lord, 225 Congress St., Portland, Me., a tract entitled—"MODERN SPIRITUALISM SCIENTIFICALLY DEMONSTRATED TO BE A MENDACIOUS HUMBUG."—Price 25 cts.

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BUSINESS MATTERS.

Bro. Jonas Merriam's P. O. address is Concord, N. H.

Bro. S. S. Brewer's P. O. address is 54 Wilson St. Providence, R. I.

Cash Receipts.

C Berry, B Little, A Hamilton, J Nash, J Schlager, I Pray, W Bassford, T W Witherell, E Rice, H B Cross, J Thomas, J Clothey, P Laughton, H H Arnold, I Dunmick, $1 each.

W S Finn, J W Roberts, J Chandler, N Hall, H B Cross, G West, 50 cts. each.

W B Weller $2.

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☞ We have thus far avoided publishing any advertisements in the Crisis; but as Dr. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to permit this advertisement to the public. ED.

Poetry.

For the Crisis.

The Better World.

BY W. SHELDON.

A world of rest and sweet delight,
Where joy and peace shall bloom;
Doth now the weary saint invite,
And bids him journey on.

Here nothing blooms but will decay,
Bright gems their lustre lose;
The fairest flowers soon fade away—
Such scenes we will not choose?

Here, eyes that glow with feeble light,
In quest of earthly joys,
Must soon grow lusterless as night,
For here death soon destroys.

The beating pulse and heaving breast
Must soon be motionless;
Inactive, cold and silent rest,
In the embrace of death.

But in that happy world to come,
The saints will die no more;
There immortality is won.
And suffering scenes are o'er.

The Christian's Hope.

Selected for the Crisis—BY A. M. STARK.

What supports the pilgrim's feet,
As wearied on he goes?
'Tis the recollection sweet,
His journey soon shall close.

Does the seaman's heart elate
When tempests round him roar?
'Tis the thought of those that wait
To welcome him on shore.

Thus when strength the saint forsakes,
To him this staff is given,
That every weary step he takes,
Approaches nearer heaven.

Above the roar of trouble's sea,
He listening, seems to hear
The sounds of angel minstrelsy
That tell him—Heaven is near.

Reason and Religion.

"Dim as the borrowed beams of moon and stars
To lonely, weary, wandering travellers,
Is reason to the soul; and as on high,
Those rolling fires discover but the sky,
(Not light us here,) so reason's glimmering ray
Was lent, not to assure our doubtful way,
But guide as upward to a better day.
And as those nightly tapers disappear
When day's bright lord ascends our hemisphere,
So pale grows reason at religion's sight;
So dies and so dissolves in supernatural light."

Original Articles.

For the Crisis.

Doing Right.

BY EDWIN BURNHAM.

DEAR BRN.:—I have something serious, and very important to say to you. Will you listen to me and not get offended? Come, now do. It will be of no use to get offended, and it may do much harm. I am going to write something which, I think, is my absolute duty to write. I do not like to write such things, but the Master commands. Now let us reason together. I am much distressed in mind when I think about the condition of some of you, in this world, and solemnly fear you will not, cannot, as you now are enter the kingdom of God. It is evident that some of you have *got too much* of, and others *think too much* of *this world.*

Now do not start. You know the Bible reads that "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God;" that a "rich man shall hardly enter the kingdom of God;" that "if a man *love* the world the *love* of the Father is NOT IN HIM!"

Did you ever think of this seriously?

But I suppose you will say this means, particularly, that we must not love fine clothes, fine houses, fine furniture, fine horses and carriages, and titles, honors, and all such.

Yes, it means that, and it means more. Where is your proof that it means *part* of the world? It means fine lands, fine gold, fine silver, fine bank bills, and property of any kind just as much as the other fine things; for God has made no distinction. Do not deceive yourself, dear man or woman, and damn your soul by so doing, I beseech of you.

But you say, "I am not rich."

Well, perhaps not—let us see. How much property have you got? Perhaps ten thousand dollars, perhaps four or five thousand, perhaps twenty thousand. How much of this do you spend yearly for God's cause? Perhaps four dollars out of the four thousand, five out of the five thousand, ten out of the ten thousand, or twenty out of the twenty thousand—and you call this sacrificing for God, do you?

You are looking every year for Christ, and this is all you spend to try to get your fellow beings ready to endure eternal perdition! You are a poor mistaken creature as it regards your true spiritual condition. What are you getting and keeping your property for? Your children—what, and continually looking for the Lord? Do not mock God in such way, I beg of you. But some of you have no children, even, that need caring for; what then? You read that Jesus "was rich, and for our sakes became poor, that we might be rich;" but you consent, for his sake, only to part with that which you can part with without inconvenience to yourself. What cruel wickedness!

But you ask, "do you wish me to give away all my property, and turn myself and family out of doors?"

No, no. Do not speak thus unreasonably. I command you nothing; but God commands you to "sacrifice unto him with thanksgiving"—to "give alms of such things as ye have"—to "*love not the world*"—to "give to the poor"—to "bear one another's burdens"—to be "given to hospitality"—to be "ready to distribute"—to be "liberal"—to be "rich in good works"—in short, to consecrate *your all* unto him. Is giving twenty, thirty, or fifty dollars a year, for the advancement of the cause of truth, *liberal*, provided you possess twenty thousand dollars? Call that liberal! Why a Mohammedan would blush at it. God required the Jews, under the old dispensation, to give one-tenth—one dollar of ten—ten of a hundred—a hundred of a thousand, and on in the same ratio; will He require less under a still more benevolent dispensation? The thing is impossible.

Do you ask me if I think it is your duty to do this?

I reply, I do not cherish the most distant thought that you can ever enter the kingdom of God entertaining a disposition to do less than this. Why, it is surprising that any one should read the Bible and ever think otherwise.

Do you think I am begging for myself?

It is not so. I made a covenant with God four years ago to travel and preach, trusting in Him alone. I have said unto God, I will travel and preach as long as thou wilt give me the means, and when they fail I will consider it my duty to stop; and hence I give myself no anxiety about the matter. He has ever done His part as yet, and ever will. No, this is a matter of your own, affecting your eternal salvation. You must make up your mind to wait on the Lord, and look in every direction to see when he opens the door for you to do good, or, at length, you will be "weighed in the balance and found wanting." God has made you his steward, and woe is you if you hide your Master's goods, and let his cause be wanting. God does not require you to do with your property hap-hazard, but that you should use your judgment, prayerfully disciplined, in the matter.

Is it any worse for you to sacrifice than the rest of us? I spend all I get in the cause—I calculate to lay up nothing—I do not get property for years to come—this is the case with many of us; and is God partial? If you have a house, keep it: a farm, keep it if it is needed, keep al that is needed; but beware of keeping more than needful, for years to come. God will not be trifled with.

For the Crisis.

The Mission and Piety of John the Baptist.

BY W. C. STONE.

The mission that John was sent to fulfill has been to me a subject of deep interest, inasmuch as there are many incidents so much like those of our day, that, perhaps if we pass over briefly his history, we shall find some things that may profit in their perusal.

John's father, Zacharias, was a righteous priest of God. Luke 1: 6. He had a promise from God by Gabriel, that his wife should have a son, and his name was to be called John; that he should have joy and gladness and many should rejoice at his birth;—that he should be great in the sight of the Lord, should drink neither wine nor strong drink. and should "be filled with the Holy Ghost even from his mother's womb." Many of the children of Israel should he turn to the Lord their God, and should go before him in the spirit and power of Elias to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord. Elizabeth being fully acquainted with these promises, they were not forgotten by her in after years.

At the time of the decree of Herod that all the young children in Judea should be slain, Elizabeth was forced to go down into the desert to save her son from the hands of Herod's slayers. At that time John's father was officiating priest at the altar. Upon being questioned as to where his son was, he refused to disclose his whereabouts, and was slain between the "porch and the altar." Elizabeth remained in seclusion for aught we know for many years, while she was rearing her son to manhood, with the promise of God still in view, that he should go before the Lord to prepare his way. Knowing the corruptions of the Jewish religion, she had bidden her son to be faithful to God, and he, by the instructions of his mother and his own observations, saw, that obedience was what God required; that it was not simply because a man was a natural descendant of Abraham, with a mere form of profession, it would avail anything in the day of judgment; that such a people were not prepared to receive the advent of one mightier than he, the Son of God, the representative of the Father. John felt it forcibly in his own soul, therefore, knowing from his mother his mission to the house of Israel, in due time he left his seclusion and commenced preaching the word as God gave it to him in the wilderness;—saying, "repent, for the kingdom of heaven is at hand." The fan of him who is mightier than I is at hand, "and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" "I am not worthy to carry his shoes or even untie them." You trees that bring forth no fruit, repent! the axe is laid at your roots, the work will be done quickly, the axe-man has not only brought the axe, but laid it down at your roots, therefore repent and be baptized for the remission of your sins. Ye generation of vipers, whose influence is as fatal as the venomous reptile whose sting will poison the victim upon which it fastens,—"who hath warned you to flee from the wrath to come?" Bring forth therefore works that will show that your repentance need not be repented of.

Thus he addressed those who came out from all Judea and Jerusalem, who, confessing their sins, were baptized in Jordan. There stood before him the proud professor, a Pharisee, who was clothed in dress far different from the rough garment of hair from the camel, with a belt of leather to keep it to the waist, (not very desirable with those who dress but to be seen of men,) which was worn by him who came crying in the wilderness. The pride of the one and the humility of the other were plainly to be seen. The one by prayer and fasting, by meekness and lowliness had access to God, who was with him in power in his preaching. The other, proud with affectation of uncommon sanctity, abounding in rites of purification, slaves of lust and avarice, broad dresses covered with titles of distinction, loving to be called doctor, or "Rabbi," and barren of vital godliness. The one precious in the sight of God, the other abhorred of God and all loving christians.

John's preaching to them was pointed and plain;—in other words he hewed them to the ground. They looked "beautiful outward, but are within full of dead men's bones." They justified themselves before men, making long prayers, tithing of mint and rue, and all manner of herbs, *and passed over judgment and the love of God,* which to the child of hope is of the most vital importance. Without it the gates of the Kingdom will never be opened to receive immortality with the redeemed of earth. It is shed abroad in our hearts by the Holy Ghost, and is in answer to prayer. "Ask and ye shall receive, seek and ye shall find."

The common people asked John what they should do?

Fulfil the royal law,— love thy neighbor as thyself, prove the sincerity of your love by obeying him that is to come after me, who is mightier than I He will show you acts of generosity, and benevolence, such as the world has never seen; he will make himself poor, supplying all your wants. "He that hath two coats let him impart to him that hath none, and he that hath meat, let him do likewise;" bring forth this fruit or be hewn down and cast into the fire." This fruit will prove your repentance, it will crucify your selfishness, it will prepare a state of mind in you, so that when the *Mightier* comes, you will be ready to receive him and his instructions; "by meekness" you will "receive the engrafted word." Thus did John in his exhortations put the matter home to the hearts of the people.

In the preaching of the past sixteen years, have not many had to crucify the old man with his deeds, showing repentance? Did they not become childlike and meek? Have they not enjoyed the sunshine of God's countenance? Have they not been dearly bleoved? Our hearts entwine around them with an everlasting love. Some have suffered the loss of all things, for joy in the Kingdom. Some, even of those who have been through the wilderness heralding the coming kingdom and King, perhaps have lived, or cared to live no more sumptuously than did John, "whose meat was locusts and wild honey." His mission was to rouse the people to the first advent of the King of Israel. Has not the mission of the servants of God the past few years been to wake up the people to the second advent of the Glorious King? Have they not been endowed with power from on high? Has not the spirit of Elias been manifest? Have they not been mighty in prayer? Has not God been with them? Have not multitudes repented and been baptized in many Jordans? Can we not almost hear the mighty cry of the past,—"the judgment," the "day of God?" "Oh! get ready." This cannot be eradicated from the mind.

While God has been doing this strange work, the masses have been moved. From all sects have come out a people who have caught the sound of a trumpet blast, and have assembled themselves together to wait for the coming King. God has been their light by day and night. Have not the high priests of our day risen up with indignation, and done all they could to suppress this cry for a King and Kingdom? Have they not threatened and requested them to speak no more henceforth in this name? And have there not been Peters, and Johns who have answered and said unto them,—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye," for we cannot but speak the things which are written, and which have made our hearts glad.

O let us be ready to meet the King of Kings.

Boston, June 12th, 1856.

For the Crisis.

The Two-horned Beast.

BY P. ALLING.

As much has been said and written of late, relative to the power symbolised by the two-horned beast of Rev. 13: 11–18: and feeling a deep interest in the subject, I have ventured to suggest a few thoughts in addition to those already before the minds of the Brn., partly by way of exceptions to one prominent theory.

Before proceeding, I will say I am pleased to perceive the interest manifested on the part of many of our good Brn. to learn the truth, and hope it will not abate till the subject is fully made manifest. When we look at the awful judgments denounced by the God of heaven against the worshippers of the beast, his images, &c., and then at the exaltation promised to the overcomers thereof, the importance of the subject cannot be magnified. That there is danger of the church being beguiled into a worship of these desolating powers, is apparent, both from Revelation and a knowledge of the dominant ecclesiastical and civil powers that be; therefore the warning voice should go forth, as upon the wings of the wind, to the scattered flock, to take heed and be not snared.

1st. It is admitted by nearly all that the seven-headed and two-horned monsters of chaps. 12, 13 and 17, of this wonderful book symbolize the same power as the fourth beast of the 7th ch. of Daniel; viz.—the Roman Kingdom.

2d. It is also generally admitted that the symbols in those chaps. denote the last three forms of government of that monarchy: and it is manifest that the seven heads of those monsters, respectively, represent so many different forms of supreme government.

3d. That the subject may be made as clear as possible, I will state that the term BEAST as used by the prophet Daniel, and also sometimes by the Revelator, comprehends "the many nations, people, and tongues," of the Roman world, which constitute the body of the beast; whilst the term *heads* denotes the varied dynasties or forms of government, that at different times bore rule over, and controlled the body thereof.

4th. The testimony of the Revelator, ch. 17: 10, settles the fact that when this Revelation was given, five of those heads had fallen, and that the one then existing was the sixth; and as a decree went forth at the first advent of Christ, from Cæsar Augustus that all the world should be taxed, it follows that imperial Rome was the sixth one, which form is set forth in ch. 12th under the symbol of a *great red dragon.*

5th. As the sixth headship controlled the entire body of the beast at that time, and had the dominion of the prophetic world, we are authorized, in our researches after the seventh and eighth heads, to seek for them only in such forms of government as in like manner have exercised a similar control.

6th. The appropriate place to look for the seventh head is in that form of government that next succeeded the imperial or dragon form.

7th. In ch. 13: 1–10, we have a symbol in the ten-horned beast, that exactly answers to, and fills up the place assigned the seventh head as being the successor of the imperial form. Mark the evidence:

He "receives his power, throne, and great authority" from the dragon.

"Power was given him over all kindred, tongues, and nations."

He was to "continue forty-two months."

The dwellers upon the earth "worship the dragon which gave power to the beast."

History informs us, that imperial Rome did confirm papal Rome in the possession of her throne in the seven-hilled city; and also did give her her power and great authority, by formal decrees in her favor, delivering the saints into her hands, &c.

The subsequent history of that power proved that she did possess that throne, and exercise that authority the specified time; viz-, 1260 years. Hence the proof is positive, that the ten-horned beast is a symbol of the seventh head or form of universal government over the entire body of the Roman kingdom for that period.

8th. An objection may arise in the minds of some, to the extension of the seventh head over so long a period of time, by reason of the expression in ch. 17: 10, where this form is evidently brought to view in the following language:

"And when he cometh, he must continue a short space." I admit, that had we not divine authority, we should not be justified in such an extension. But thanks be to God, such authority is not wanting. In ch. 12th, we learn that after the dragon was cast out of heaven he came down to earth "having great wrath because he knoweth he hath but a *short time*, or space; (the same identical language in the original,) after that he persecutes the woman who flees "into the wilderness into her place, where she is nourished *for a time and times and a half a time* from the face of the serpent;" which period covers precisely the same forty-two months as that of the ten-horned beast. Therefore, the argument is abundantly sustained by proof, that the ten-horned beast is the seventh head; not a link is wanting, and cavil upon this point should end.

9th. As the 1260 years of papal rule expired at or near the close of the last century, and as the two-horned beast is to exercise "*all the power* of the first wild beast in sight" of the one that last preceded him, it follows that the only appropriate place in the great stream of time to look for the development of this power, is since the commencement of the present century.

In order to ascertain the truth, it will be necessary to inquire:

1st, Has the beast had a head since that time?

2d, If we find that there has been in fact a ruling power over the fragments of the old Roman empire, then to compare it with the divine record, and if we find a perfect fulfilment in all its parts, we may rest assured that we have found the truth.

10. During this period two dynasties have arisen that claim our attention; viz., 1st, the Napoleon, and 2d, the allied powers of Europe; the first of which will only claim our attention at present.

The advocates of this theory claim, that the dynasty of Napoleon the 1st constituted the seventh head. In order to arrive at that conclusion, they extend the sixth head, or the imperial form, through the eastern and the German empire down to his day. That at his overthrow in 1814 by the allies, and onward to about 1850–3, the beast *was not*; that when Napoleon the 3d sprang into being, the seventh head received, and again *was*, which last dynasty constitutes the eighth head; or, in other words, Napoleon the 1st, *was*, Napoleon 2d was *not*, and Napoleon the 3d yet *is*.

In thus doing, violence in done to testimony both sacred and historic in several particulars.

1st. The power that was given to, and exercised by papal Rome, as the successor of the dragon, which continues 1290 years, is entirely disregarded, and applied to a single individual, who failed in the establishment of a dynasty or a form of government over the body of the Roman world.

2d. Again. This theory makes three imperial or dragonic forms of government, whereas Revelation recognizes but one.

3d. The two-horned beast is to "exercise *all the power* of the first wild beast *in his sight.*" According to the record, that first wild beast was not Napoleon the 1st, but contrawise the ten-horned beast, which had the dominion of the earth for the period of 1260 years.

4th. Again. The two-horned beast is to cause the dwellers upon earth to make an *image* to the beast which had a wound by a sword and did live; and then is "to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed." If Napoleon the 1st was the beast, that had the wound by the sword, &c., it then follows that the present dynasty of Napolen the 3d, is yet to cause the dwellers upon earth to make on image (or a likeness) to the dynasty of Napoleon the 1st, and then give it life, and power to cause all who will not worship it to be killed. That France is yet to attain such a supremacy under the present emperor, is altogether unreasonable to expect.

5th. This theory allows no headship or form of government to have existed since A. D. 1814, and the rise of the present dynasty, which is contrary to facts.

If the foregoing exceptions are taken and sustained by evidence, which I verily think to be the case, it is manifest, that the Napoleonic dynasties do not answer the divine record; therefore, that theory is too defective to warrant us in fixing upon them as the seventh and eighth heads.

At some future time, Providence favoring, I will examine the other theory, viz. the allies of Europe.

Norwalk, O.: May 27, 1856.

Correspondence.

For the Crisis.

Letter from Sr. Whitaker.

BRO. MERRIAM:—It is seldom I write for the public eye, and though feeling, as I do at present, incompetent to impart to others such soul-cheering instruction as I receive from them, yet I would wish to cast in my mite with theirs. I would say that your hope is, and has been my hope for twelve years, nor do I wish to give it up as some have, and as I have been advised to do. How can I give up the glorious appearing of Jesus, when on that hangs *all* our hope of salvation. If he does not come, then those that have fallen asleep in him have perished, and we are yet in our sins, and under the penalty of the law, which is death; but we are not without hope, for we believe that Jesus died and rose again,—so whether we sleep or wake, we shall be glorified with him; for the apostle says—"The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trumpet of God, and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."

This is a blessed hope to me, and all God's waiting ones, that have expected ere this to have been translated from the kingdom of darkness into the kingdom of God's dear Son, and be made like the angels, to die no more, being the children of the resurrection. Then we can sing the triumphant song—"O death, where is thy sting? O grave, where is thy victory?"

Brn. and Srs., are we ready to be changed? Are our garments pure and unspotted from the world? If they are, we shall be admitted to the marriage supper of the Lamb, and be made kings and priests to our God, and reign with Christ a thousand years. What a blessed thought to reign with Christ, to be with Him forever, and be taught by that great Teacher that spake as never man spake. O how I long to sit at his feet and hear His glorious word! How ready would be my willing feet to obey all His commands! O that would be joyful to meet at Jesus feet and never part again.

I hope you will be sustained in your labors of love to the household of faith, by giving them meat in due season.

Your Sr. in Christ,—

LEPPA WHITAKER.

Fredonia, May 9th, 1856.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE. | PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | NUMBER 167. HANOVER STR. BOSTON, MASS.

MILES GRANT, EDITOR. | BOSTON, MASSACHUSETTS, WEDNESDAY, JULY 9, 1856. | VOLUME III. NUMBER 46.

The World's Crisis, IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.

HENRY V. DAVIS,	MILES GRANT,
JOHN COUCH,	GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION,

TO BE PAID IN ADVANCE.

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Ten copies to one address for 6 months	8.00
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Original Articles.

For the Crisis.

What is Truth?

BY J. D. MERRIAM.

III.

The fourth command of God has been trampled under foot, and still is, unless it has been changed or abrogated by the great Lawgiver, or those to whom he has given power to do so.

The practice of the professed Christian church at the present day, is to observe the first day of the week, and call it the Sabbath.

This is *right*, or it is *wrong*. *Right*, if the Sabbath law has been changed by him who made it, so that the first day of the week is sanctified and hallowed, instead of the seventh, as originally given.

Wrong, if God has given no one authority to alter, change, or abolish the law as he gave it; and the change has been brought about by yielding to the authority of tradition, or to the precept of men, instead of the command of God. A power has arisen, which has *thought to change times* and *laws*—and that power has professed to be the true Church of Christ. In opposing God, is it unreasonable to suppose that it is God's laws that he thinks to change? In the Catholic Catechism, the ten commandments are so changed, that the second is entirely omitted, and the tenth is divided to make the number complete. Why leave out the second commandment? Because it condemns their practice of idolatry. They loved darkness rather than light, because their deeds were evil. The Catholic Church admits that there is no express Bible authority for the change of the Sabbath, from the seventh to the first day of the week; but they say that the tradition of the Church is of equal authority with that of the Bible, and as they can prove by that, that the first day of the week was observed very early to some extent as a *festival*, they make it a mortal sin not to keep the first day. Protestants claim that the Bible is the rule of faith and practice, and the *only rule*. If then it can be clearly proved from the Bible, that the Sabbath commandment remains just as it was given, then are not men who keep the first day of the week, following a tradition of men, instead of the word of God? and is not that vain worship which regards the first day of the week for the Sabbath? To the Scriptures let us come for the TRUTH, and to them let us bow, though it may lead us to take a position contrary to our education and our practice.

In the beginning God created the heaven and earth in six days, and rested on the seventh. And God blessed the seventh day and hallowed it; because that in it he had rested from all his work which he had created and made. Which day of the week did he bless and sanctify? The seventh day. Our Lord Jesus said the Sabbath was made for MAN, not made for the Jews in particular, but for the whole race of mankind. He saw that man needed a Sabbath of rest, and in his goodness he made provision for that necessity. He made the Sabbath *for* man. He incorporated the Sabbath law among the other rules for the regulation of man's life, and it is together called the *law* which is holy, just and good. By the *law* is the knowledge of sin; for where there is no law, there is no transgression.

He has not left us in doubt as to *which day* is the Sabbath. Read the command, Ex. 20: 10,—"The seventh day is the Sabbath of the Lord thy God." Can anything be plainer? It does not read the sixth nor the first day, but the seventh day. But as no one doubts but the Sabbath was originally observed on the seventh day, we inquire, did the Savior or his apostles change the Sabbath from the seventh to the first day of the week? or did he abolish the Sabbath entirely? He says He came not "to destroy the law or the prophets; I am not come to destroy but to fulfil. For .... till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." In fulfilling the Sabbath law, did he *alter* or *abolish* it? He says he "kept his Father's commandments and abode in his love." He "came down from heaven, not to do his will, but the will of the Father who sent him? "Lo, I come to do thy will, O God." "I do always those things that please him?" When about to suffer the just for the unjust, he says—"not *my* will but *thine* be done." He meekly submits to his Father's will, bows his head and dies. Some say that Christ broke the Sabbath, but it cannot be; for if he had, he would have broken his Father's *law*, and would have been a sinner; and hence would not have been able to make an atonement for the sins of the world. "He was made under the law," was made "sin for us, who knew no sin, that we might be made the righteousness of God in him."

That there was no change or abolition of the Sabbath during the life of the Savior is plain; for we find that when Christ was put in the tomb, the disciples prepared spices and ointments for his burial, and "rested the seventh day according to the commandment" which they would not have been likely to do, had a change been made.

Because the Savior healed on the Sabbath, and the disciples supplied the wants of nature, the Jews found fault with them, and accused them of breaking the Sabbath; but the Savior repelled the charge, and said it was "*lawful* to do well on the Sabbath day." Any thing that is *lawful*, is in harmony with law; hence the works of the Savior and his disciples on the Sabbath day were in harmony with the fourth command. The Savior strips off the traditions of the Jews from the Sabbath law, and leaves it as God placed it.

We find by reading the Acts of the Apostles, which were written about thirty-four years after the resurrection of Christ, that it was the custom of the Apostles and early Christians, to observe the Sabbath as though no change had been made. It was Paul's manner to go into the synagogues on the Sabbath and preach the gospel. The disciples met on the Sabbath at the river's side, where prayer was wont to be made.

On one Sabbath day Paul preached to the Jews, and there were Gentiles in, who requested that these words might be spoken to them the next Sabbath.

Now if Paul was in the custom of observing the first day of the week, would there not have been a good opportunity to have shown them that they need not wait till the next Sabbath; but come the next day, the first day of the week? But no; they wait till the next Sabbath. That the Sabbath then spoken of, was not the first day of the week, is evident; for that day is called in this book, as in all of the books, in the New Testament, the first day. The Jews never accused Paul of breaking the Sabbath, which I am sure they would have done, had he introduced the change of the Sabbath for the first day.

He declares that he had done nothing contrary to the customs of our fathers, which he would have done, if he had taught the observance of the first day of the week, for the Sabbath; or had he taught that it was abolished. Because on one occasion the brethren met together on the first day of the week, and Paul preached to them till midnight; and because he wrote to one church to have their contribution ready for the poor saints when he came, and tells them to *lay by them* on the first day of the week as God had prospered them, that there should be no gatherings when he came,—altogether unlike the contributions of the present day,—people have thought that the Apostles sanctioned the observance of the first day of the week as a Sabbath. That day is nowhere called the *Sabbath* in the Scriptures. Some infer, because John said he was in the spirit on the Lord's day, that *that day* must have been the first day of the week, but such is an unfair inference, unless it can be found somewhere else in the Scriptures, that the first day IS the Lord's day. We do find "that the seventh day is the Sabbath of the Lord thy God." In the Old Testament scriptures, we find that God often speaks of HIS Sabbaths. "Hallow MY Sabbaths." "MY Sabbaths shall be a sign," &c. The Savior calls himself the "*Lord* of the Sabbath." I should think a much fairer inference could be drawn from that text in Rev., that it was on the *Sabbath* that John was in the Spirit.

Some infer, because Christ is Lord of the Sabbath, that he had power to alter or abolish it. If the Father, the Law-giver, gave him the power to do so, then he HAD the power to do it. He says, that of himself he could do nothing. Though he said he had power to lay down his life, and to take it again, yet this commandment he received from his Father.

It has been thought by some that Paul taught the entire abrogation of the Sabbath law, from a consideration of Rom. 14; 2 Cor. 3; Gal. 3; and Col. 2: 14—16. That some part of the law given to the Jews, was abolished at the crucifixion of Christ, no one denies. These ceremonies, embraced in the "handwriting of ordinances, which was against us and contrary to us;" those "meats and drinks, and divers washings and carnal ordinances, which were imposed on them till the time of reformation," were most surely "nailed to the cross." We do well to bear in mind that the Jews had SABBATHS beside the Sabbath of the Lord; and hence, Paul could be consistent with himself, and still teach the abolition of those Sabbaths contained among, or in the ceremonial law, while he observed the Sabbath of the Lord.

He said that he delighted "in the law of God after the inward man;" so he must have with the prophet called "the Sabbath a delight," as that is a part of the perfect law.

Inferences, such as we have referred to, to prove change or abolition of a part of God's holy, just and good law, can hardly satisfy the mind of that individual who is trying to do the whole will of God, from the heart. What God requires of his creatures is plain, and need not be mistaken.

If people wish to cavil and find fault, there has always been and will always be enough on which they may stumble. "Behold I lay in Zion, a stumbling-stone and rock of offence; but he that believeth in him, shall not be confounded."

Unbelief will always find something on which to found an excuse for a neglect of known duty. "The law of the Lord," says the Psalmist, "is perfect, converting the soul." It brings the knowledge of sin, without which, none would see themselves sinners. "When the commandment came, sin revived, and I died." Had the Savior taken anything away, or changed any part of the law; would he not have rendered it *imperfect?* He came to "*magnify the law* and make it *honorable*."

Paul says,—"Do we make void the law through faith? God forbid! Yea, we establish the law." Let us not add nor diminish anything from his word. If we have been trampling on the Sabbath of the Lord, let us turn away our foot from it, from doing our pleasure on his holy day; and let us call the Sabbath a delight; the holy of the Lord, honorable; and honor him, not doing our own ways, nor finding our own pleasure, nor speaking our own words. If we do thus, we have the promise of being fed with the heritage of Jacob our father; for the mouth of the Lord hath spoken it.

Let us be obedient to all his commandments; then can we say with David,—"I shall not be ashamed, when I have respect unto all thy commandments." "Great peace have all they that love thy law, and nothing shall offend them." "Blessed are they that do his commandments; that they may have right to the tree of life, and enter in through the gates into the city." Now let us apply the subject to ourselves. Are we following the commandments of God, or men? Are we giving heed to the truth, or to fables? Let us "buy the truth and sell it not," for it is of great price.

Some think it is of no great matter *what* we believe, if we are only *sincere* in our faith. Is not this a mistaken idea? Are we not chosen to salvation through sanctification of the Spirit, and the *belief of the truth*? The righteous nation that *keepeth the truth*, is to enter into the city of God.

It will make some difference with us whether our works are preserved or burned. If we build on the foundation with wood, hay, or stubble, the day shall declare it, for it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If our work be burned, we shall suffer loss; and if saved, it will be so as by fire. Should not all the believers in the coming kingdom of Christ strive to be found "walking in all the commandments and ordinances of the Lord blameless."

Why are we brought out here into the wilderness of the people, unless it be to be tried, to see whether we will walk with the Lord fully, or no? Has it been all in vain that we have heard the solemn warning,—"the hour of his judgment is come?" Can it be all for naught, that the Midnight Cry in mercy has sounded? Are we not now near, VERY NEAR the closing scenes of earth, and the introductory scenes of the kingdom of God? Can we then desire any thing but to have our loins well girded with TRUTH, our lamps well trimmed and burning, and we like men that wait for their Lord, that when he comes, we may open to him immediately?

Tradition will do us no good. It will not profit us to follow the commandments of men; but it will do us good to be sanctified through the truth. "The very God of peace sanctify you wholly; and I pray God, your whole spirit, soul and body may be preserved blameless unto the coming of our Lord.

Faithful is he that calleth you, who also will do it. Let us so live, that when the Master comes, he will say unto us,—"Well done, good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things; enter into the joy of thy Lord." Let us leave all the commandments and traditions of men, and follow the Word of God, with all the heart; "live by every WORD that proceedeth out of the mouth of God."

"Let thine eyes look right on; and let thine eyelids look strait before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy foot from evil," "Make strait paths for your feet; lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord."

Let us so strive by implicit obedience to all the commandments of God, and to all the testimony of Jesus Christ, that we may have an "abundant entrance into the everlasting kingdom of our Lord Jesus Christ."

Let us hear the "conclusion of the whole matter; "Fear God, and keep his commandments; for this is the whole duty of man." Amen.

For the Crisis.

The Joys of the Kingdom.

BY EDWIN BURNHAM.

Bright, celestial visions of eternal joys to come! How they ravish my panting hoping, longing soul! When will the splendor of that brilliant morning of final pleasure to the elect, light up earth's gloomy hills, and chase the lingering clouds of moral darkness all away?

O for one sight of that dear, holy, blessed, beloved, absent One! That glorious One whose head is like the most fine gold, his locks white as wool and snow, his eyes like flames of fire, his hands as gold rings set in beryl; who is clothed with a garment of living light, and girded about as with the fine gold of Uphas; whose feet stand upon sockets of silver, sparkling as fine brass glowing in the furnace; and whose voice, though loud as the seven thunders of the Almighty, is musical as the melodious dulcimer; and whose glory lightens the eternal city of our God; who died, who lives, and who shall ever live to be loved and praised.

O for the mighty movement awful, when God himself shall change the location of the SHEKINAH, and everlastingly dwell with men on earth! O for rapturous greetings of angelic harpers, when we shall reflect their loveliness and mingle our sympathy and affection unrestrained with theirs. What immeasurable joys will roll over our ransomed souls, when the scattered millions of the Lord shall come flowing into the New Jerusalem, clothed with immortal beauty, to sit down at the marriage supper of the Lamb! Now we shall lift the harp, and sing in strains harmonious with the burning seraphs, and still in higher notes, sublime, the triumph of death's hidden captives, and the final liberty of the prisoners of the grave. Ye heaving, boisterous, swelling seas of human sorrow, we have passed you safely over now—no more your driving storms and fearful tempests lie drearily on our sinking, fragile bark! Ye mountains of frightful danger, we now, unharmed, have ascended your forbidding, frowning heights, delightedly to walk the high places of Jehovah's land! No more the eye shall weep—the tongue shall no more falter in the song—the shades of disappointment, again, shall never lower on the brow—the limbs, in unchanging elasticity, shall ever respond to the varied desires of the mind of purity, and peace—the wail of anguish, prolonged with piteous sound, shall not again break on the silence of the contemplative hour—the orphan cry for bread is hushed in the fullness of endless plenty—the thirsty traveler drinks the satisfying waters of the springing fountain, and the pellucid river—the deaf hear with rapture the grateful music of the chanting hosts—the perverted reason of the wandering intellect sits again smiling on its throne—deformity no more intrudes to tantalize the symmetry of the human form divine—all is perfect, all is satisfying, all is immortal. How can we be indifferent, how can we cease to long with such a prospect so clearly spread before us? O for burning desires unquenchable to fill our waiting souls for the hour of final redemption to come!

Haste Mighty One! Eternal Bridegroom come! Make hasty steps to show thy royal state! O rend the curtains of the heavens and present thy welcome face! Break up the lingering winter, and pour in upon us the sunny glory of celestial spring, and bid the voice of pleasure fill Immanuel's land.

For the Crisis.

Self Examination.

BY O. IVES.

"Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city."

I know you will wish to have a right to that tree and enter into that city, for if you do not, you will weep and wail and gnash your teeth when you see the glories that will be revealed, of which you cannot share. O what a heart-rending scene to see Abraham, Isaac, and Jacob and all the prophets there and you yourselves cast out. The question now is, do I keep his commandments? O I would have you realize the importance of the question and of getting a correct answer. If such eternal realities are involved in it, say, is it not important? O how trifling all others in comparison with it. Let us examine what they are.

Believe on the Lord Jesus Christ. Who is he? He is the propitiation, or satisfaction for our sins. He hath borne "our sins in his own body on the tree." The Lord hath laid on him the iniquities of us all, so that if we confess and forsake our sins we shall find mercy. Now we can be liberated from the punishment due our sins, if we are heartily sorry for them, and have a fixed determination to renounce them wholly and forever, and consecrate ourselves to the Lord in the bonds of an everlasting covenant. If the blessed Jesus had not died, the justice of our God would have consigned us to everlasting destruction. O the worthiness of that Name by which we are called. Let everything that hath breath praise Him. Was it our sins that caused the sufferings of the lovely Redeemer, who was holy, harmless, undefiled, and separate from sinners?

Yes, verily it was. Consider, O my soul, that He, who being in the form of God thought it not robbery to be equal with God, for our sakes made himself of no reputation and took upon him the form of a servant, and became obedient unto death, even the accursed death of the cross. Though he was rich and dwelt in glory with the Father before the world was, yet he became poor, so that he even said of himself,—"The foxes have holes and the birds of the air have nests, bnt the Son of man hath not where to lay his head."

This amazing condescension, humiliation and suffering, he endured that we through his poverty might be rich; and he thus prayed for them that believe in him, deny themselves and take up the cross and follow him.—"Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world."

Can we be introduced to such glory? O the amazing, infinite goodness of that lovely being who made this intercession to his Father, who always heard him. And now we are sure that when He appears in glory, we (if we are his) shall appear in glory with Him; yes, we shall be like him for we shall see him as he is. O, who would not long for this glorified state. Come Lord Jesus, and come quickly. Amen.

There shall be no more curse but the throne of God and the Lamb shall be in the midst of paradise, and his servants shall serve him, and they shall see his face. He will dwell with them. Surely then we shall not see evil any more. Do you believe in Jesus? Do you believe that what he has said is true? If you do, you believe that unless sinners repent and turn from all their transgression, iniquity will be their ruin; and they, who do not follow peace and holiness with all men, shall not see the Lord; and that those who live after the flesh shall die, and that if any man have not the spirit of Christ he is none of his, and that those only have passed from death unto life who love the brethren.

Have you repented, turned from sin? Are you following peace and holiness with all men? Do you love the brethren? Are you willing to share with them, and let your abundance be a supply for their wants? Are you ready to distribute, and willing to communicate when they have need? If thou lend money to thy brother that is poor, thou shalt not take any interest or increase. Lev. 25: 36.

Do you do so? If any man that "hath this world's good, and seeth his brother hath need, and shutteth up his bowels of

compassion from him, how dwelleth the love o' God in him?"

Do you walk in love as Christ also hath loved us? "He that saith he abideth in him ought himself also so to walk even as he walked." The whole object of his life was to do good and glorify God. He went about doing good, teaching and preaching the gospel of the kingdom. Let us follow his holy example. If we see our Bro. have need, let us not refrain from administering to his necessity, if we have the ability to do so.

Let us speak of the glory of God's kingdom, talk of his power, answer to make known to the sons of men his mighty acts (that are past and that are to come,) and the glorious majesty of his reign. O what a glorious event is about to transpire. "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel and with the trump of God;" etc., 1 Thess. 4: 16, "wherefore, comfort one another with these words." "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching;" "Wherefore comfort yourselves together and edify one another (can I say) even as ye also do?"

We know, that through weakness and error of judgment, every one is liable to do wrong without being aware of it; see Ps. 19: 12. But there must be purity of intention. The apostle Paul says,—"Herein I exercise myself to have always a conscience void of offence;" and again, "I keep under my body and bring it into subjection; lest by any means, when I have preached to others, I myself should be a castaway."

It is said of Enoch—"He had this testimony that he pleased God." He had an approving conscience. He believed that God was the rewarder of those that diligently sought Him. But they that are in the flesh cannot please God; but ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. . . . If ye live after the flesh ye shall die;" that is, if ye allow yourselves to indulge in the works of the flesh as enumerated in Gal. 5: 19–21, and 1 Cor. 6: 9, 10, ye are not in an accepted state; and except ye repent ye shall certainly perish; "but if ye through the spirit do mortify the deeds of the body ye shall live."

Have you the spirit, or are you sowing to the flesh? Are you indulging in the gratification of your own carnal propensities and becoming vain in your imagination, and allowing your foolish heart to be darkened? When you have known God have you glorified him as God, and were you thankful? or, have you turned again to the weak and beggarly elements whereunto ye desire again to be in bondage? He says "My people would not hearken to my voice, . . . so I gave them up unto their own heart's lust; and they walked in their own counsel." And again, "even as they did not like to retain God in their knowledge," or to acknowledge him; "He gave them over to a reprobate mind," or a mind void of judgment; and because they received not the love of the truth that they might be saved, God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth but had pleasure in righteousness. O be not proud, for thenu Lord hath spoken. Give glory to the Lord before he cause darkness, and ye stumble upon the dark mountains; and while ye look for light (see Matt. 25: 10) he turn it into the shadow of death. But if ye will not hear, my soul shall weep in secret places for your pride. Are you of that class of whom the apostle Jude says, "These be they who separate themselves, sensual, having not the spirit?" and of whom John says, "they went out from us, for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest, that they were not all of us?" Are you ashamed to confess the truth? Are you unwilling to endure persecution? O fear it not. If Jesus is your friend, nothing can harm you. All things shall work together for your good. Amen.

Prayer.

"There is no way," says Dr. Alexander, "in which we can more surely increase mutual love than by *prying for one another*. If you would retain warmth o affection for an absent friend, pray for him. If you would live in the regards of another, beseech him to pray for you. If you would conquer enmity in your own soul owards one who has wronged you, pray for him. Dissension or coldness cannot abide between those who bear each other to God's throne in supplication. It is what we meet to do in family worship Often has the tenderness of a half-dying attachment been renewed and made young again, when the parties have found themselves kneeling before the mercy-seat. Every thing connected with such utterance of mutual good will in the domestic worship tends to foster it, and thus the daily prayers are as the dews of heaven."

The World's Crisis.

BOSTON, JULY 9, 1856.

The New Translation of the Bible.

We have just received from the American Bible Union, their translation of *Thessalonians*, which has been read with interest.

The price of the work bound in cloth, is 60 cts; in paper covers, 40 cts.

For these prices it will be sent free of postage by mail, to any part of the United States.

Address Wm. H. Wyckoff, 350 Broome Street, New York.

We are satisfied from information gathered concerning the manner of proceeding in translating, that when the work is completed, it will be decidedly the BEST in the English language. We are much pleased with the impartial nature of the work so far as examined. There is clear evidence that the new translation is not a sectarian work, as some have feared. The scholars employed by the *American Bible Union* in preparing the new translation, are connected with the following denominations:

Church of England,
Old School Presbyterians,
Disciples, or Reformers,
Methodist Episcopal Church,
Associate Reformed Presbyterians,
Seventh Day Baptists,
American Protestant Episcopalians,
Baptists, and German Reformed Churches.

They are resolved to give a faithful expression of the Greek and Hebrew text without regard to sectarian views.

We are glad to notice that the word *Ghost* is rejected, and *Spirit* substituted in all places where King James' version reads Holy Ghost; and where *Ghost* is employed to express death, it is rendered expires or expired.

The new translation of Job 14: 15, reads—"But man *dies*, and wastes away; yea, man *expires*, and where is he!"

We give a few of the changes.

2 Pet. 2: 1. "But there were false prophets among the people, as also among you there shall be false teachers, who privily shall bring in *destructive sects*."

The word rendered *born* in the Epistles of John, is changed, as it should be, to *begotten*, in the following passages. The italics are ours.

1 John 2: 29. "If ye know that he is righteous, ye know that every one that doeth righteousness hath been *begotten* o him."

4: 7. "Beloved, let us love another; for love is of God, and every one that loveth hath been *begotten* of God and knoweth God."

5: 1. "Every one that believeth that Jesus is the Christ, hath been *begotten* of God."

5: 4. "For all that have been *begotten* of God, overcometh the world."

5: 18. "We know that every one that been *begotten* of God sinneth not; but he that hath been *begotten* of God keepeth himself, and the wicked one toucheth him not."

Verses 7 and 8 of chap. 5 read;—"For there are three that testify, the spirit, and the word, and the blood; and the three agree in one."

Rev. 1: 5, reads;—"And from Jesus Christ, the faithful Witness, the First-*born* from the dead, and the Prince of the kings of the earth."

"The "four beasts" of Rev. 4th. 5th, and 6th chaps. are rendered "*four living creatures*."

10: 7. "But in the days of the voice of the seventh angel, when he should be *about* to sound."

10: 11. "Thou must again prophesy *of* many peoples, and nations, and tongues, and kings."

17: 10. "And *they* are seven kings."

17: 16. "And the ten horns which thou sawest, *and* the beast, these shall hate the harlot."

Matt. 23: 24. "Strain *out* a gnat," instead of strain *at*, as in the authorized version. Wickliffe, Tyndale, Coverdale, Matthew, the Genevan, and the Latin Vulgate, render it "strain *out*."

Acts 19: 2. The common version reads, "We have not so much as heard whether there be any Holy Ghost." The new translators inform us, that the meaning is, "we have not so much as heard whether the Holy Spirit is yet given."

They had heard of the *promise*, but did not know that it was fulfilled.

Gen. 2: 2. Instead of reading as in the authorized version, the new version reads,—"On the seventh day God *had* ended his work."

The following extract will give some idea of the faithfulness ot those now employed in preparing the new translation:—

"The manner of proceeding with the revision is very careful and particular. There are now engaged in the Revision, in the special employment ot the Union, over forty scholars, each of whom has his part of the Scriptures to revise. When one gets his part done, copies are then made and transmitted to all the other revisers, and at the same time to most of the learned throughout Christendom, for their criticisms and suggestions; when these are made, each party returns his criticism to the original reviser, who is again to go over the whole work, with the aid of these suggestions and criticisms, and re-revise, with this assistance; it is then reprinted, and submitted to a council of the learned for adoption."

With such care, and fairness, we can see no reason for complaint on the part of any; but we do see strong evidence to believe that if the work is completed, it will be emphatically the *best* version of the Scriptures ever presented to the world.

They have now published the letters of John, 2nd Peter, Jude, Revelation, Job and Thessalonians.

We are anxious to see the work complete, and regret that we must wait so long before it will be finished.

Long Preaching.

We hope the remarks of Bro. Munger, on long praying and preaching will not pass unheeded. We wish to say *Amen* to what he has written.

I have noticed that time seems about twice as long to the hearer, as to the speaker. There are but few who can listen an hour with profit, for when the mind is tired in its efforts to comprehend and remember a discourse, the preacher is weakening all he has said if he continues.

I have often heard it remarked, "if he had *commenced* about the middle of his sermon, I should have enjoyed it very much, but I was so tired before he got through, that I lost all interest."

I have frequently known a dislike formed towards some of the ablest and most interesting preachers, because their discourses were "*so long*."

Brethren, a reform is *needed*. How often it is the case that the whole effect of a good sermon is lost by being *too long*."

There is no danger of being too short. Leave the people hungry for more, and they will love to come again. Long prayers, hymns, exhortations and sermons soon produce a dullness in meetings.

Be short and earnest. We are satisfied as a general rule, sermons should fall within three quarters of an hour, rather than go beyond. I am informed that Wesley thought half an hour sufficient time to allot to the preaching.

People in these days wish everything *condensed* into as small a space as possible.

"A word to the wise is sufficient."

Independent Camp-Meeting and Conference at Wilbraham.

We have in conformity with the wishes of many brethren, decided to hold a *Camp-meeting* and *General Conference* at Wilbraham, Mass., to commence on Monday the 18th of August next. We call this an *Independent Camp-meeting* and *Conference*, because we intend that it shall be independent of all *sectarianism* and *partyism*. We invite all to attend it who are interested in, and love the immediate appearing of our Lord Jesus Christ. We expect at this meeting a general gathering of the "waiting ones." It seems to us that it cannot be otherwise, as this will be the only camp-meeting of importance that we contemplate holding this season, and this will be centrally located for the friends of the cause.

Come Brethren, and Sisters, in the Lord's name, help! Make all the preparation you consistently can to attend, we beseech you, for, "is there not a cause?" We feel *lonely* and *pilgrim-like*, and it will be well to meet, and greet, and cheer each other once more on the journey. Will you come, from the East, and West, and North, and South, and sit down once more in the anticipation of the kingdom?

The objects of this meeting are threefold.

1. To comfort and strengthen one another.

2. To endeavor to benefit, with the truth, all who will attend the meeting, who are not yet ready for the kingdom.

3. To consult, in conference, as to what is duty in relation to the various branches of public work, as the people, *and especially the ministers*, of God.

Let all preaching brethren, who can possibly, be present. We shall expect each Brother and Sister, at this meeting, to speak and act as he, or she may think God requires, with a view to the best good of all concerned. We desire no public debates or controversy, but let each speak independently of others, and in the spirit of Christ. It is the general desire of the friends that Bro. Munger be Superintendent of this meeting, inasmuch as his acquaintance with that part of the country and long experience in these matters render him the fittest person that can be selected. We can all confide in his integrity and faithfulness. We trust he will comply. We would say in conclusion that it will be well for our friends in all parts, where they can, to associate and prepare *tents* and *bedding*, &c., for themselves, so as not generally to be dependent, as many individual cases must necessarily be. The cloth which is used for tents can be taken by the several families which purchase it, after the meeting and be used for domestic purposes. In some cases, tents may be more cheaply hired. We will try to get the fare on the railroad from Boston to Wilbraham reduced, if possible, and thus help our Eastern friends; and should we succeed, will give notice in season. Perhaps other brethren will do the same on other railroads. Get tickets for *North* Wilbraham—the Camp-ground is near the North Wilbraham depot.

And now Brethren and Sisters, we submit this matter to you in the Lord. Act right.

Edwin Burnham,
For many Brethren.

Boston, July 7, 1854.

P. S. Provision for man and beast will be made as usual. E. B.

For the Crisis.

The Mission of Angels.

BY MARY A. GRANT.

The term *angels*, as used in both the Old and New Testament Scriptures, signifies an agent or messenger; and in many instances, any instrument employed by God in the execution and development of his purposes and plans relative to man, in his holy economy, may rightly be denominated, "angel of God."

But this term is more exclusively significant of those celestial existences, whose life and being emanate from and centre in the Deity whom they worship, whose mandate they delight to execute, and whose sovereign will they are ever ready to fulfil; dwelling in the immediate presence of Jehovah, a spiritual family—forming in their multifarious ranks from angel to archangel the governmental hosts of heaven; and He who sitteth upon the circle of the earth makes them his messengers thereto, and ever bids their myriads fly.

That these beings are real and not imaginative is evidenced in the following quotations: Gen. 19: 1–4; Judg. 13: 1–27; Matt. 28: 2–4, and many kindred ones which might be mentioned; and to the believers in the resurrection from the dead, the promise of being made "as the angels of God," is a matter of faith and joy.

When was their beginning, is a qnestion yet unanswered;—that they have their origin in God, we infer from the following Scripture:

"Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host; the earth and all things that are therein; the seas and all that is therein; and thou preservest them all; and the host of heaven worshippeth thee"

Their *ministry* shall engage our attention at present; a subject fraught with interest to every lover of God, and believer in his word and providence.

Angels are messengers of love and mercy to man. It is interesting to observe that one of these heavenly visitants is first introduced to us in sacred history, as appearing to the afflicted bond-woman in the wilderness of Shur; to whose dreariness Hagar had fled as a refuge from the face of Sarai, Abraham's wife. The angel lingers by the fountains, with a message of hope, and soothes her chafed spirit with abundant promises of future good, "for the Lord had heard her affliction." It was the cry of anguish which first attracted to earth one of the dwellers above, and from that time to the present where is the record of their final withdrawal or exit from scenes involving the diciplino of man? We may trace their footprints through the mutations of ages long since past, and even in our well-remembered years, we have fondly believed in their especial regard of events and providences connected with us. Angels condescended to tarry a night with Lot, the aged patriarch of old, warning him of his unsuspected danger, and the destruction of his city; bidding him flee with his family ere they should be consumed, and accompanying them from beyond the plain upon which was being poured the vengeance of eternal fire. It may be Lot was not aware at first of the divine nature of his guests; but as he gazed from Zoar, with his motherless daughters by his side, far over the blackened plain, how must the truth have rushed upon his heart, and even in his desolateness found occasion for praise and adoration.

It was an *angel* who caused the troubling of Bethesda's pool, whose waters ministered health and soundness to the diseased and impotent folk who thronged its banks.

It was an *angel* who opened the prison-doors, closed upon the apostles, and while suffering perils upon sea and land stood by them saying; —"Fear not!" "Be of good cheer!" And when the Redeemer of men passed through those weary days and nights, tempted of Satan, experiencing in all points the infirmities to which human nature is subject, and thereby becoming our sympathizer and friend; and in the agony beneath Gethsemane's shade, sweating "as it were great drops of blood falling down to the ground,"—we read "the angels came and ministered unto him." O privileged ones! Truly your prerogatives are love and mercy.

Angels are executors of God's purposes. The Psalmist in one of his rapturous songs thus addresses the angelic throng:—"Bless ye the Lord, ye his angels that excel in strength, that do his commandments hearkening unto the voice of his word. Bless ye the Lord all ye his hosts, ye ministers of his, that do his pleasure. That they are the ministers of his pleasure, may be seen by referring to the history of the past. For instance, the case of Balaam, where man's will was thwarted,—God's word spoken, and his name honored. The angel of the Lord appeared in the way of the Prophet, and stayed his madness by making the dumb ass to speak with man's voice.

It was an *angel*, who, passing through the Assyrian camp at night, slew of their number an hundred and eighty-five thousand; the morning light revealing their blighted corpses; thus executing the zeal of the God of Hosts in the defence of his people Israel.

In the case of Herod, because he gave not God the glory, he was smitten by the angel, and perished, literally eaten of worms. And when the end shall have fully come, and the harvest of the earth shall have fully ripened, then shall the reapers go forth—the angels, commissioned by the Son of Man, and gather out of his kingdom every offending thing,—and the tares in bundles to be burned; when "the righteous shall shine forth as the sun," and God's eternal purposes in his his children, made complete.

Angels are ministering spirits.

"The angel of the Lord encampeth round about them that fear him, and delivereth them." "The chariots of God are twenty thousand, even thousands of angels." "Are they not all ministering spirits sent to minister for them who shall be heirs of salvation?" Which passages prove conclusively that spiritual intelligences, or an innumerable company of angels, concern themselves earnestly with the welfare of those who participate in the joys and sorrows of a life devoted to Christ. Thereby ensuring with Him the strengthening from above while in temptation in this desert state; and a reunion which will be eternal before the throne, when saints shall be made equal with the angels and shall die no more.

Art thou cast down, O my soul? Do thine enemies encompass thee as a trench? fear not,—"the angel of God's presence shall save thee!" Is thy way a thicket of temptations? be not dismayed, thy God shall send his angels before thee, and cause the weary maze to become a shining way. Art thou in the way of the pestilence that walketh in darkness, and surrounded by the destruction that wasteth at noonday? "There shall no evil befall thee, for he shall give his angels charge concerning thee to keep thee, and they shall bear thee up in their hands." Think not, O, despiser of the grace of God, that thy scoffings and contumely shall avail thee alway, or pass unrebuked; the God of Daniel and all the prophets, for whom the shining ones hasted to minister, and oft delivered, —ere long shall cause your ruin to be accomplished, when no merciful intervention of the shining throng shall be undertaken in your behalf; and the vials of God's wrath are poured out without mixture, and his judgment established.

Angels are revealers of God's will to man.

It was Gabriel, a mighty one from before the throne, who was commissioned to unfold to Daniel the mysterious future; to explain to him in familiar converse the vision of the ram and he-goat; and communicate to him the prophecy of the "seventy weeks." We notice him again as the hero of the annunciation, both of the conception and birth of John the Baptist, and Jesus our Messiah.

By the instructions of the angel, Philip sought out the eunuch, opened unto him the Scriptures of truth, preached the gospel of Jesus Christ. The eunuch believed —was baptized straightway—and went on his way rejoicing. Thus, by obedience to this heavenly agent, God's name was honored, and a soul saved. Angels announced the resurrection of Christ,—his ascension from the brow of Olivet,—and his glorious re-appearing in the clouds of heaven with all the brilliant retinue of the celestial host and redeemed saints; to judge in righteousness, and rule as "Prince of Peace." To them was commissioned the last revelation of God through Christ, left to the church after Jesus had risen; and signified to the devoted John, while suffering exile in a lonely isle of the Ægean Sea. "Blessed is he that readeth, and they that hear the words of this prophecy and keep those things which are written therein; for the time is at hand."

Sinner! the angels' ministry extends to you. For you they feel an earnest sympathy; for you they haste from heaven to earth to catch the broken accents of your repentant prayers, and bear them to the mercy-seat; and remember, there is joy in the presence of the angels of God "over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."

Christian! canst thou not claim their especial ministrations in straightened paths, when envious men and haters of thy life and peace, beset thee continually, making thy way a terror, and thy word a scornful thing? Say, canst thou not pray, as Jesus did? and as the holy church once prayed for the imprisoned Peter? Are thy bands stronger than the walls of stone which encircled him? Are thy foes more vigilant than his? Had Jesus but breathed out one petition to his Father in Heaven, when he stood in the dark night, betrayed, and friendless,—immediately an angelic legion would have sped o'er the starry plain, and rescued him. Trust in God, ever, Christian; the armies of the Lord of Hosts are encamped about thee, and He who rules their shining ranks is called Jehovah-jireh!

As long as christians live—sinners repent—and earth falls short of heaven,—angels will not have fulfilled their mission. At last it will end in triumph. Their innumerable myriads shall grace with angelic splendor the triumphal return of the Prince Emmanuel; when seated upon the throne of his glory, before him shall be gathered all nations, and every knee shall bow, and every tongue confess Him Lord of All,—

Then shall the sons of God their shouts of joy
Anew begin;—as when the earth first rolled
A gem of purest water from the mine
Of heaven—and morning stars in virgin light
Sang through their swinging spheres.
The harmony
Of heaven and earth, with golden minstrelsy.
The ceaseless anthem of the blest, shall prove
The unity of angels, man, and God.

Boston, June, 1856.

For the Crisis.

Tobacco.

BY EDWIN BURNHAM.

Brother, sister, do you use tobacco?

"Yes."

Well, how much money do you spend in one week for it?

"Six cents."

Well, that is 24 cents a month, and twelve times 24 cents are $2,88 a year!

Why, that is 88 cts. more than the Crisis costs; and yet you cannot pay for that! O no. It seems to be more important that you should gratify that unnatural appetite, rather than do something to instruct and help your mind. Would you like to have the Lord come to change you just when you are putting a bit of tobacco in your mouth? Will he do it?

The Bible enjoins cleanness. Is your mouth clean, your clothes, your room? And the chapel where you go to worship? why, it seems like a great spit-box!

Do you think Jesus did so? Your neighbors drink spirit—you use tobacco—now which is cleanest? Which is most evil in God's sight?

Said a poor miserable drunkard to his mother, when she exhorted him to reform, —"well, mother, you *smoke*,—I'll drink!"

Is using tobacco shunning the appearance of evil? Is using tobacco laying aside "all filthiness of FLESH and spirit?" Is using tobacco abstaining from "all superfluity of naughtiness?" Is it not spending money foolishly? Is it not wasting the Master's goods?

Awake to righteousness, and sin not.

An Appeal.

We publish the following appeal in compliance with a request from the committee of the Advent Watchman:

TO THE READERS OF THE "CRISIS."

We commend the following communication from Bro. Turner, to the serious and prayerful consideration of every reader of the Crisis. All that have been interested in the Advent cause well know, that no one in the ranks has done more for its advancement, and sacrificed more than Bro. Turner; and was he now able to pay his honest debts, he never would have made this appeal.

Now dear Brn. the question is, shall we make *one more* effort to render him aid, for he is really *poor*, and *suffering* for the want of *help*; or shall we turn a deaf ear to his appeal, and decline, or *neglect* to extend the help so much needed. Could he get his honest dues, he could pay his debts and would not be reduced to the necessity of this appeal, and we sincerely hope, and can but believe that it will be responded to at once, and that, too, *liberally*, by all looking for Him who has taught us through his apostle, that it is "more blessed to give than to receive." Let those that have but little, *give* little; and those, that have much give as the Lord hath prospered them.

We hope the preaching Brn. will feel an interest, and do all they can to render this appeal successful. All money received will be credited in the Crisis

It may not be generally known that Bro. Turner's health is poor, more so than formerly, and that he is unable to be at much fatigue. He has worn himself out in the cause, and we confidently hope that he Brn. and Srs. will not let him appeal for help in vain. Let every reader say I will give all that I can and give it now, then his pressing wants will be speedily supplied, as they should be, and *none* will fail of their *reward*; for "inasmuch as ye have done it unto one of *them*, ye have done it unto me," saith the Master.

S. S. Rogers.
D. Crary.

Hartford, June 20th, 1856.

Dear Brn. Crary and Rogers:—It has become my duty to report to you the success which has attended your effort the last winter, to achieve the payment of the debt the Watchman Association were owing me, by individual donations made directly to me.

Your appeal to the church reached a few warm hearts, which at once responded liberally to your call, but, only little has as yet been done. In all our effort, we have received only 87 dollars of the 872 dollars due me; hence, there is still due me, a balance of 785 dollars.

You, Brn., as Executive Committee of the Association, *know* that this debt is really due me, and you know, too, that I have long been, and still am distressed for want of this money, and that I ought to be paid at once.

I therefore make this report to you, that you may know how much is still due me, that if aught can be done to pay me all, or a considerable portion of said debt, it may be done as speedily as possible.

You, Brn., personally know my present poverty, and you know how intensely I have suffered for want of this my honest due; you know that I can never recover from my present embarassment, unless a part of this debt is paid me, and paid me soon; and I trust that you will do all in your power that I may be paid, in part, at least; it cannot be that the church are willing that I should suffer this loss alone, or that I should suffer it any longer.

Yours respectfully, J. Turner.

If there are any of our readers who are indebted for the *Watchman*, we hope that this pressing call for what is honestly due Eld. Turner, will prompt them to forward the money at once, to aid in relieving him of his oppressive burden; and we hope, too, that all others, who can, will forward their donations for this object.—Ed.

For the Crisis.

Long Preaching and Long Praying.

BY HIRAM MUNGER.

How many sermons are nearly lost by tiring out the congregations. People generally can contain only about so much at a time. Experience teaches us that, in times of revivals, short discourses are the most acceptable, and effectual. The object of preaching is, first to stir the church to act, or get out of the way of sinners, giving them room to come along, showing them the distance between them and the christian, which always did and will produce more or less conviction on the mind of the sinner.

Good sermons are short.

Poor ones ought to be.

I have heard at least three thousand sermons; more than one thousand at camp-meetings, and have taken notice of these facts; when a sermon is short and full of zeal, the church is more ready to take hold and back it up; there is a stimulant to action in such cases.

1st. The elements of religion are stirred in them.

2nd. The time is not all used up by the preacher.

3. The congregation is not tired out and part gone.

I have heard some preachers complain as follows:

"I am tired out and my throat is sore." Another,—"the congregation kept nestling and running out," &c. &c. I told a Bro. a short time since, he was not more tired than I was hearing him, and his throat was not sorer than my ears and head, for he had preached one and a half hours, saying at the commencement, he intended to preach short, and wanted the brethren to take hold. I thought if this is his short sermon, the Lord deliver me from his long ones, for he had overrun the time half an hour, and then asked the brethren to fill up the time. How many such inconsiderate and inconsistent moves as this, I have seen. No wonder such men as these cease to be interesting, and die with a sore throat.

I like the course the old Baptist Dea. took with one of our Advent preachers a few weeks since. After a sermon of one and a half hours, he commenced the 2nd chapter of Daniel, and wanted the people to be patient for he had entered a subject that would be interesting. The old Deacon rose up and said,—"hold on, my friend, until we can go and get something to eat, and rest a while; your subject will be more likely to interest us." To this the preacher replied, he did not know as he could have the house only that time, and was going to give them their money's worth. The Dea. promised the house in the evening, and the preacher consented to divide his discourse, which had a much better effect upon the people, than the whole at one time.

I hope our long sermonizers hereafter, will cut their sermons into two parts or more, and not have them more than twice as long as our Savior used to preach.

Long praying is a characteristic of backsliders. It seems as if some people asked for everything, expecting and getting nothing. The Lord never dictated long prayers, nor set the example. Peter would have sunk 150 fathoms before some people would have got fairly at it. I hope my brethren will preach and try to bring about a reform in these things, that more good may be done, strength saved and patience preserved.

Chicopee Falls, June 23, '56.

For the Crisis

Letter from Br. Merriam.

Bro. Grant:—Presuming that the household of faith would like to hear from me, I dictate a line for the Crisis, being still unable to write myself. Since leaving the office, I have suffered severely at times from an affection of the optic nerve, and have had fears of being again plunged into the same scene of suffering and affliction through which I formerly passed. That fiery ordeal, which excluded me from the light of day, and in a great measure from the society of endeared friends, and kept the nervous system in a state of distress and agitation, and consequently depression, I cannot recall without painful emotions. But while I felt myself failing, I have clung with tenacity to the arm of the Lord, and have been comforted and strengthened by the prayer of faith. I have thought myself convalescent in some measure, but find the excessive heat debilitating. If the Lord has any further work for me to accomplish, I trust he will restore the diseased organ in his own good time. I write this partly to request the prayers of the church in my behalf. I would be glad to write a long communication, did circumstances permit.

Yours in the blessed hope,
J. Merriam.

Concord, June 30, '56.

For the Crisis.

Letter from Bro. Bush.

Bro. Grant:—Believing that it is always gratifying to you to hear from any of the members of the household of faith, I thought I would drop you a few lines expressive of my confidence in the conductors of the Crisis. I have prized the paper from the commencement, admiring its high tone of spirituality, its love of the *truth*, and its freedom in discussing the same; and my prayer is, that it may be kept clear from all sectarian influences, and kept about its appropriate work, ever keeping the evidences, *all* the evidences of the Lord's coming near at hand, before us. Such a paper the Church needs; such a paper should be spread broadcast over the world, without stopping to see who should have the pre-eminence, but all laboring to promote the truth, while each, esteeming other better than himself, is striving for that unity in the faith which shall make us invincible before the world. May God bless you, and sustain you in your arduous labors, is the prayer of your Brother, waiting for immortality. Parley Bush.

Otterville, Sauk Co., Wis., June, 16, '56.

Obituary.

Bro. Grant:—Permit me to say through the paper to the friends of Bro. Thomas Wilson, formerly of Portland, Maine; that he is no more. He died at the residence of his daughter-in-law on Bonus Prairie, McHenry Co., Ill., the 2nd day of June. Bro. Wilson was an exemplary Christian, and sleeps in hope of the better resurrection. His last words were—"I am going to the kingdom." When it comes, I believe Bro. Wilson will be one of its occupants. May God command his blessing upon his afflicted and lonely companion and daughters, saving them with him where death can never come; where its ravages will never be known. John Howell.

Domestic Summary.

Waterbury, Ct. July 7th, 1856.

Bro. Grant:—I rejoice that in connection with the Prophetic Periods we have the fulfilment of the last part of Rev. 17th before our eyes. Who cannot see that we are almost ready to go home.

I send you this article which I cut from the New York Daily times, of last week, entitled the "Beginning of the End in Italy." Let us all watch." Yours,

G. W. Denney.

The Beginning of the End in Italy. From the Alps to Cape Passaro, it is evident that a fermentation is progressing in the political world, which must lead to a speedy outbreak or else to violent external repression. The news from Italy, by the last arrival from Europe, is partially obscured by the paramount question of our relations with Great Britain; but we incline to the belief that the most prominent issues for Europe will become, within a few weeks, how the Kingdom of the Two Sicilies is to be disposed of; what steps are to be taken to solve the Austro-Sardinian problem; and what is to be done with and in the Pontifical States.

The arbitrary administration of penal justice in Naples has reached such a point, in spite of the remonstrances of other Governments, that England and France have addressed a *quasiultimatum* to the Neapolitan Government, clearly implying that, if a change does not soon become manifest, the Western Powers will be compelled to recall their Ministers, and replace them by *Charges d' Affaires*. Austria has joined in the remonstrance of England and France—a fact most significant at the present time, when Austria is said to be preparing to give up her Austrian and Lombard dominions in favor of the Duke of Tuscany.

Friendly relations between Sardinia and the Court of Vienna are not only disturbed, but of the most precarious tenure. A note from Count Cavour to Count Buol, the details of which are as yet unknown, is said to have determined the Emperor of Austria to a rupture of diplomatic intercourse—an event which can scarcely fail at the present moment to lead to hostilities Piedmont is honeycombed with Mazzini—republicanism, and the far-sighted, but cautious ex-triumvir of Rome, has again obtained so great an indirect influence upon the affairs of northern Italy, that the Sardinian Ministry is compelled to give way to the popular anti-Austrian feeling which has been created.

Rome — bankrupted and miserable — is threatened with the withdrawal of the French support of Pius IX., and it is morally certain that the period for the egress of the troops of Louis Napoleon will be marked by a popular tumult, which is the more to be feared because it has been so long suppressed. How far Cardinal Antonelli is deserving of the harsh censure which he receives it is unnecessary to judge. He is a firm, uncompromising, far-sighted statesman, whose qualities would have raised him to eminence in any other country in the world but the Pontifical States. Placed, however, between two fires of friendly foreign invasion and a disaffected people, his unpopularity is a matter of course, and may end in his sacrifice when the barrier between the people and power shall have been swept away.

Rome, Parma, Naples, Sardinia are all burning with subterranean fires. Poor Italy!

From Kanzas.—By a gentleman who left Leavenworth City on Friday afternoon, we are in possession of further intelligence from Kanzas.

It appears the Missouri River is in complete possession of the pirates, and all boats passing are boarded by armed men, and searched for "abolitionists," and their weapons, if any are found, are taken away, while the Southern companies are landing constantly.

There were about 300 pirates at Leavenworth, and the different landings on the shore bristled with cannon.

Col. Sumner was powerless, he having been required to send the last company of troops, under his command, to Fort Pierce.

The Massachusetts Co. were disarmed at Waverly, but sent on up the river. It was said they were to be either hung, or tarred and feathered. Mr Grover was arrested at Leavenworth, and taken to Kanzas city, and it was feared he would be hung. The Chicago Company were at Alton, and would proceed to Rock Island to-night, thence through Iowa to Kanzas.—*Chicago Journal, July* 1.

Fort Kearney Surrounded by 800 Cheyenne Indians.—We have just received information from Fort Kearney of more Indian depredations, and a determination on the part of the red men to kill all their white friends. Capt Steinne, Second dragoons, is waiting the arrival of two companies, ordered to march to his assistance. On their arrival the Cheyenne braves will have to give way or bite the dust. —*Leavenworth Jonrnal* June 25.

Kansas News.—Chicago, July 2.—Passengers from Lexington bring intelligence of the capture of a company of emigrants from Ottawa, on board the steamer Arabia, on Friday night They were robbed of everything and detained close prisoners. It was resolved by the mob to take the Massachusetts men in the company up the river and hang their leader, Decatur, immediately. All the arms, provisions, baggage and money of the prisoners were confiscated for the use of the mob.

Foreign News.

Quebec, June 30.

The Canadian screw steamship North American, from Liverpool, on the 18th of June, passed the River de Loup at 10 o'clock this morning, and arrived at this port this evening.

Consols closed at 94 1-4 a 94 5-8.

The state of trade in Manchester, and the manufacturing districts, was improving.

ENGLAND AND AMERICA.

The American difficulty is likely to be settled amicably, and Mr. Dallas will not be dismissed.

The funds rose slightly in consequence.

In the house of Lords on Monday evening, the 16th, the Earl of Clarendon stated, in reply to the Earl of Derby, that it was not the intention of the government to advise Her Majesty to suspend diplomatic relations with the United States. This announcement was received with loud cheers.

The Earl of Derby expressed his satisfaction with the statement, but he regarded the course taken by the government as humiliating, and as acknowledging that they had been in error.

Lord Clarendon appealed to the House of Lords not to join the Earl of Derby in pressing the question, and the subject was then dropped.

Arrival of the Canada.

Halifax, July 1.

The steamer Canada, Capt. Stone, from Liverpool, June 21, 11 1-2 A. M., arrived at this port at 9 o'clock this P. M.

The Canada sailed from Halifax for Boston at 11 o'clock.

FRANCE.

Napoleon is taking steps to have the Empress appointed Regent for her son. A project of law on the subject has been sent to the Senate and debated with closed doors. The project proposes that on the Emperor's demise, the Empress should reign, assisted by a Council of Regency, whose names the Emperor will leave under sealed envelopes. Meanwhile the government papers are writing up the project.

Letters from Paris, 21st, states that the Moniteur contains a decree ordering the creation of a general system of Inspection of the Army and Commissariat, by a special staff established for that purpose.

The Moniteur also gives the project of the Senate's Committee on the Regency. It states that the Emperor is to attain his majority at 18 years of age; the Empress mother to be the Regent and guardian of her son during his minority, but not to contract second marriage while it continues. In case of the Empress's death, the Regency to pass to the senior prince of France, then to other Princes in order of hereditary succession, and failing then, all to the Council of Regency appointed by the Senate.

Two and a-half million francs have been collected for the sufferers by the inundation.

RUSSIA.

The Russian government is turning its attention to American territory.

An Imperial decree has notified that, to assist in the development of the Russian naval power in the Pacific Ocean, the administration of the fleets and harbors thereon be placed under the independent control of the Governor of Eastern Siberia.

An expedition is fitting out at Hamburg by a Russian American company, to sail next month for Russo-American territory. The expedition is of the nature of a new colony, numbering 500 persons, including artificers of all kinds. The Russian ships Czarowitch and Constantine, and a Hamburg steamer, will convey the expedition.

The papers state that it now appears settled that no grain to speak of will be exported this year from Russia, and hundreds of vessels in the Black Sea which had gone there in anticipation of meeting cargoes, may have to return empty.

Prince Menschikoff has been summoned from retirement, by the emperor, to consult respecting a rumored military expedition in Asia. The latest advices from St. Petersburg state that in consequence of dearness of provisions in the Crimea, and sickness prevailing there, a decree has been issued prohibiting all persons not inhabitants from landing there.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Worcester, July 7th, 1856.

Bro. Grant:—Will you please give the following notice a place in the Crisis. As we understand by Bro. Hemenway that Bro. Decker has changed his appointment to the 20th of this month, it makes an alteration with some others, and they will please act accordingly:

Bro. J Hemenway	July 13.
Bro. J Decker	July 20.
Bro. J Couch	July 27.
Bro. S W Bishop	Aug. 3.
Bro. G Waugh	Aug. 10.
Bro. D E Moulton	Aug. 17.
Bro. H Pratt,	Aug. 24.
Bro. Brewer,	Aug. 31.

If the above Brn. cannot comply with the alterations, will they please notify us here?

Yours in behalf of the church,
S Ayres.

Chickopee Falls, July 4th, 2 o'clock, P. M.

While the cannons are roaring, the thunder grumbling, lightning flashing and rain falling; I am meditating, though everything else is celebrating, and have concluded to take the following trip and see if I cannot feel more independent in laboring for the Lord a short time. The Lord permitting, I will preach at the following places:—

Worcester, Tuesday, July, 15,
Roxbury, July 16.
Boston, July 17.
Plymouth, July 18.
Fairhaven, July 19.
New Bedford, Sunday, July 20.
Providence, Monday, July 21.
Appanaug, R. I., Tuesday, July 22, J. B. Wait will arrange.
Peacedale, Wednesday, July 23.
River Point, Thursday, July 24.
Hartford, Ct., Friday, July 25.
Meriden, Saturday, July 26.
Cheshire St., Sunday, July 27.
New Britain, Monday, July 28.

If the above appointments conflict with others, I hope I shall be informed in due time.

Hiram Munger.

I expect to preach as follows:
Concord, N. H., Sunday, July 13.
Postsmouth, N. H., Sunday, July 20.
Great Falls, N. H., Sunday, July 27.
S. W. Bishop.

Providence permitting, Eld. J. Couch will preach in Lake Village, Sunday, July 13.
F. Davis.

Bro. Geo. Waugh will preach in
Worcester, Aug. 10.
Salem, Aug. 17.

Providence permitting, there will be a general prayer meeting held in North Ville, New Milford, Ct., July 13. Brethren and Sisters are invited to attend, it being a new place. The meeting will be held in the house once occupied by the Methodists.

Those coming with horses can be accommodated with plenty of pasture near by.
Joseph Gregory.

June 28, 1856.

Providence permitting, I will preach in Portsmouth, July 13. M. Grant.

Providence permitting, I will preach at Portland, Me., July 13th. R. R. York.

Bro. Grant:—Bro. Decker has settled up his worldly affairs, and has entered into the field of labor to proclaim the glad news of the coming King. He has already spent some time with several churches in New York and New Jersey, and appoints to meet with the Brn. at
Boston, Sunday, July 13.
Wm. C. Peck.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Spiritual Manifestations a Satanic Delusion and a Sign of the Times, By William Ramsey, Pastor of the Cedar St, Presbyterian church, Philadelphia, Edited with a preface, by H. L. Hastings, Peacedale, R. I.,—Published by H. L. Hastings. 1856.

This is undoubtedly the best work extant on this question upon which so much paper and ink has been wasted.

It is a 12mo. volume, neatly bound in cloth gilt, and will be sent by mail post paid on receipt of the price, *fifty cents*. Copies in paper covers will be sent by mail, post paid, for 38 cents, or three copies for one dollar. Price bound, $37 per 100, paper, $25.

Immediate orders are solicited with the *cash*. Direct to H. L. Hastings.
Peacedale, R. I.

Tracts.

I have several new ones. Three by Dr. Cumming.

1. "Noah—his age and ours."
2. "The Desire of all nations."
3. "It is done." Price 5 cts. each. $3 per 100.

Also, The Great Incentive, by Bower, price 3 cts. $1,50 per 100.

Ancient Landmarks, No. 1, "The coming and Kingdom of Christ," by 20,000 Baptists in 1660. A noble confession of faith.

No. 2, The Duration of the Earth, by Dr. Adam Clarke, a good tract.

GLAD TIDINGS:

OR

BIBLE PROOF

That WOE and SIN are to END in the Universe, by a LITTERAL DESTRUCTION of wicked men and devils, at the Judgment.

All Texts on FUTURE PUNISHMENT collected and arranged.

By JACOB BLAIN,

Baptist Minister, of Buffalo, New York.

"And there shall be no more death, sorrow, crying, nor pain."—Rev. 21: 4.

"And *every creature* which is in heaven, and on the earth, and under the earth, * * * * heard I saying, *blessing*, and *honor*, and *glory*, and *power*, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. 5: 13.

"The *last enemy* shall be DESTROYED."—1 Cor. 15: 26.

Published by the author, No. 19 North Division Street, Buffalo, N. Y., and for sale at the *Crisis Office*, Boston, Mass. Price 10 cts. single.

Bro. Brewer's Hymn Book, called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

Works of John Cumming of London:
Benedictions of the Blessed Life, 75 cts.
The Church before the Flood, 75 cts.
Lectures on the Apocalypse, 1 series, 75 cts.
" " 2 series, 75 cts.
Signs of the Times, 75 cts.
The End, 75 cts.
Lectures on Romanism, $1.
The Tent and the Altar, 75 cts.

Voice of the Church, by D. T. Taylor. Price $1 single, $9 per dozen. Postage 17 cents.

Dr. Decker's pamphlet on the 2300 Days. Price, singly 10 cts; per dozen, 50 cts.

The Destiny of the Wicked, 3 cts.

A Treatise on the 24th and 25th chapters of Matthew, by I. C. Wellcome. Price 33 cts. postage 6 cts.

Pauline Theology,	15 cts.	single,	$10	per 100
The Old Paths,	18 "	"	12 "	"
State of the Dead, by Milton,	5 "	"	3 "	"
Intermediate State, by Grew,	5 "	"	3 "	"
Future Punishment, by Grew,	2 "	"	1 "	"
Scripture Tract,	3 "	"	1,50	"
The Church not in Darkness,	5 "	"	3 "	"
The Three Worlds,	5 "	"	3 "	"
The Last Days,	5 "	"	3 "	"

"Wellcome's Treatise on Matt. 24th and 25th chapters.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."

"D. T. Taylor."

Dec. 11th, 1855.

For sale by J.M. Fairchild & Co., New York city, 109 Nassau St.; P. B. Morgan, Moline, Ill.; and by H. L. Hastings, Peace Dale, R. I. Price 33cts. Postage, 6 cts.

BUSINESS MATTERS.

Bro. Jonas Merriam's P. O. address is Concord, N. H.

Bro. S. S. Brewer's P. O. address is 54 Wilson St. Providence, R. I.

Bro. W. S. Finn—should have been credited $1 instead of 50 cents, in the last Crisis.

Bro. S. W. Bishop's P. O. address is Portsmouth, N. H.

J. F. Sawtell—All right.

Cash Receipts.

C H Cotton, J W Ireland, C Twombly, Ira Young, J Quimby, N Furber, C Swift, M M Young, L D Cannon, L D Allen, C E Gierlow, D F Scammon, B Haynes, W Clark, R Wakefield, J Gray, $1 each.

Mrs D Relyea, C M York, W Slade, S G Matthewson, 50 cents each.

L Scott, $1,60; A A Cobb 60 cents; S R Eddy, 22 cts; S J. Eaton $2.

For the old Debt of the Crisis.—M H Austin, S J Eaton $1 each; L D Allen $2.

Whole amount of the Debt,	$200,00
Amount paid in on the Old Debt,	$159,81.
Amount still due	40,19.

For the Debt of the Advent Watchman.—

Geo T Adams,	$5,00
H V Davis,	5,00
M Grant,	1,00
J Couch,	100

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis Asthma, Whooping Cough and Consumptive habits It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass., and of Geo. T. Adams, 187 Hanover St., Boston, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Dr. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to present the advertisement to the public.

Poetry.

For the Crisis.

"Jesus wept."

AIR—"*Lilly Dale.*"

BY MARIA.

O'er Judah's plain a mournful strain
Came from the heights above,
As our Lord did go, in pitying woe,
To view that city of love.

CHORUS.
O, Judah! 'tis Jesus who weeps o'er thee,
As an infant He'd bare
With parental care—
A King to thy nation would be.

While extending his hands o'er thy beautiful lands,
Pure love pervaded his breast;
There He called Judah's flock, to Zion's "tried rock"
To that land where saints shall rest.
O, Judah, &c.

We have heard of late that thy fallen state,
Must be changed to Eden's bloom;
With the saints on earth of immortal birth,
Shout victory o'er thy tomb.
O, Judah, &c.

Soon He will arise,—from yonder skies,
Descend, on earth to reign;
The saints from the tomb in their new-earth home,
Shall see their Lord again.
O, Judah, &c.

Daneville, C. E.

For the Crisis.

Christ's Entry into Jerusalem.

BY A. M. STARK.

Erom Olivet's sequestered seats
What sounds of transport rise!
A voice of melody and praise,
Ascending to the skies.
Behold him there amid the crowd,
The Savior of mankind!
Triumphal shouts before him rise,
And shouts reply behind;
And "strike!" they cry, "your loudest string,
He comes! Hosanna to our King!"

Nor these alone their King adored,
For long ere this a train
Of prophets, bards, and patriarch seers
Commenced the glorious strain;
The light of Heaven in every breast,
Its fire on every tongue,
In tuneful chorus on they pressed,
And this the song they sung;
"All hail, the Prince of David's line!
Hosanna to the Man Divine!"

He came to earth, through life he passed
A man of grief and woes;
At length by wicked hands was slain
As Scripture plainly shows.
A noble army followed on,
A train of martyrs brave,
And whilst they kissed affliction's rod,
This song of tribute gave;
"We'll tread the path our Master trod,
Hosanna to the Lamb of God!"

A little train can now be seen
Which doth bring up the rear,
They're waiting for their bridegroom Lord,
Each moment to appear.
The wedding garment they put on
And watch the way along,
And now they cheer their waiting hearts
By joining in the song;
"Behold He now doth surely come,
Hosanna to the Holy One!"

But notes more loud and sweet shall rise
Ere long on Zion's hill,
When all the hosts are gathered home,
The anthem there to swell;
Then, like he water's mighty roar—
The rushing of the sea—
Their voices shall be ever heard
In notes of melody;
And sweet the song forever rings
"Hosanna to the King of Kings!"

Original Articles.

For the Crisis.

The Covenant with Abraham and his Faith.

BY B. P. HILDRETH.

There seems to be a rooted prejudice in the minds of some people against Abraham's heirship "of the world;" and a strong propensity to contend that the promises made to Abraham were all fulfilled when his posterity, the Israelites, were led over Jordan by Joshua, the nations destroyed, their inheritance divided by lot, and they were established in the land of Canaan. There was a covenant made with Abraham when he had no child; which may be found in Gen. 12: 7. "And the Lord appeared unto Abraham, and said,—unto thy seed will I give this land." Again, Gen. 15: 18–21. "In the same day the Lord made a covenant with Abraham, saying,—Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Again, this covenant was affirmed to Isaac in Gen. 26: 3–5. "Sojourn in this land and I will be with thee, and bless thee; for unto thee and unto thy seed will I give all these countries, and I will perform the oath that I sware unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven; * *, and in thy seed shall all the nations be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws." Again it was renewed to Jacob, when he fled from Esau, his brother; "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed." Gen. 28: 13. Thus the covenant made with Abraham was renewed to Isaac, and confirmed to Jacob, saying, "unto thee will I give the land of Canaan, the lot of your inheritance." Here is a covenant made, confirmed and established, with the oath of God, that their literal seed should literally possess the land of Canaan; and the bounds of their deed were fixed, and recorded, at "the river of Egypt, and the great river Euphrates."

Though this covenant contains some blessings which are everlasting, I do not conceive that this covenant is everlasting in the common acceptation of the word; for had it been so, they would never have been removed therefrom, but would have remained there to this day; which we know is not the case; and it is no proof, because these promises were fulfilled literally to the seed of Abraham, that other promises made him personally, were also fulfilled to them only. I cannot conceive how a positive promise made to one individual of an inheritance to him personally, can be enjoyed by another, in any way to fulfil that promise; and whatever promises were made to Abraham personally, will as surely be fulfilled to him personally, as there is ability in the promises to perform them. And when God said to him, "Arise, walk through the land, in the length of it and in the breadth of it, for I will give it unto thee," Gen. 13: 17, He meant what He said, and said what he meant. By this, and other promises made sure to Abraham by the oath of Jehovah, he was made "heir of the world;" but it was not to him or "his seed through the law, but through the righteousness of faith." This promise had no allusion to any law, but was made voluntarily and unconditionally, and did not depend on any act of obedience that can be rendered by man in the flesh; it was all of "grace to the end, the promise might be sure to ALL the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." Rom. 4: 13, 16. Not that we are exempt from obedience, for by it alone we prove our faith. James 2: 18. "And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed." "So then they which be of faith are blessed with faithful Abraham."

"That no man is justified by the law in the sight of God, is evident; for, the just shall live by faith. And the law is not of faith, but the man that doeth them shall live in them." "Christ hath redeemed us from the curse of the law, being made a curse for us." "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, the covenant which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Gal. 3: 6–18. "Now we, brethren as Isaac was, are the children of promise;" and consequently belong to that "everlasting covenant, ordered in all things and sure;" "For when God made promise to Abraham, because He could swear by no greater, He sware by himself; saying, Surely, blessing I will bless thee, and multiplying I will multiply thee." "For men verily swear by the greater; and an oath for confirmation is to shew an end of all strife, wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge, to lay hold on the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchizedec." Heb. 6: 13–20.

This covenant, though given before the Sinai covenant, I believe to be in effect the "new covenant;" for its basis is the pure grace of God; His law was written in Abraham's heart, and he exemplified the righteousness of God by an act of overcoming faith, when he offered Isaac on the altar. And though made (and ratified by the oath of God,) with Abraham, he was constituted the father of all them that believe; yet that covenant was not dedicated till the blood of Christ was shed; called "the blood of the everlasting covenant;" He says "this is my blood of the New Testament, which is shed for you,"—hence it is called the new covenant, and it is alluded to all through the Scriptures. 2 Kings, 13: 23; Jer. 31: 31. It is called a "covenant of peace," an "everlasting covenant." Ezek. 37: 26, 27. It may be said all this is true; we believe that Abraham was the father of all them that believe, and that the everlasting covenant which was dedicated with the blood of Christ, was first given to him; and this covenant gives him eternal life, and if so, how can he be the "heir of the world?" In answer, I would say,—Abraham did not receive the possession of that land which God ordered him to walk through, "in the length of it and in the breadth of it, which he promised to give to HIM; nor any part of it, for Stephen said,—Acts. 7: 5, "and he gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it *to him for a possession*, and to his seed after him, when as yet he had no child." And how can that promise be fulfilled to Abraham but by the possession of it, in the new earth." Says the objector, "I do not believe there is anything to be fulfilled there; he entered into glory when he died, and he will receive all that God promised in heaven; all the promises that had been given him he of course received here, only what he is now enjoying in glory." But "the Scriptures cannot be broken;" and we must not make them a confused jumble of inconsistencies and contradictions. Paul tells us, Heb. 11: 9, 13, "By faith he sojourned in *the land of promise*, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God" "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable. These all died in faith, NOT having received the promises; but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." They embraced the word of promise, but they were not brought to the enjoyment of the reality; and as "one jot, or one tittle" cannot pass without a perfect fulfillment, we look for Abraham and all his seed who are of his faith, to rise up in the first resurrection, and enter on the enjoyment of that very territory which was first promised him,—not as a reward, but a pure act of bounty; for Abraham believed God and it was counted to him for righteousness." It may be asked,—"but does not Paul say, Heb. 6: 15"—"And so after he had patiently endured, he received the promise?" Yes, and he did receive a son, Isaac, when he was "an hundred years old;" and he lived till he was 175, and left a numerous posterity when he died, but this is not the inheritance. What is an inheritance? It is the patrimony of an heir to an hereditary estate, generally speaking; sometimes it is a free gift or grant, by will, deed, bond, or otherwise, of certain real estate made sure to the promisee, by the promiser, which is the case here; God in Christ willed to Abraham a certain territorial location, which was pointed out, and described by the four cardinal points of the compass. Gen. 13: 16. But he could not enter on the possession of it, because a will or "testament" is "of no force at all" till after the death of the testator; and this unfolds the mystery why Abraham did not inherit it while he lived. There is another reason greatly convincing; the present earth is both under the curse of God and under the dominion of Satan; and must be redeemed from that curse and become a "purchased possession," before the heirs can obtain their legacies. That will, or testament, is now sealed by the blood of the testator, and he is his own executor, and as soon as the "purchased possession" is redeemed, they will enter upon it. In the mean time, the heirs are being "sealed by that Holy Spirit of promise," which is an earnest of the same inheritance. And as every heir desires a "better country" than this, even "an heavenly" one; therefore "God is not ashamed to be called their God; for He hath prepared for them a city."

Here appears the difference between the covenant to the literal seed, and that to those of promise; the former received their inheritance by deed, bounded by the great rivers, and entered at once on the promises, and took possession; the latter received theirs by will, and consequently must wait till that will is set up and executed. Thus all that multitude,—"which the apostle tells us "the time would fail" him to enumerate,—"having obtained a good report through faith, received not the promise; God having provided some better things for us, that they, without us should not be made perfect."

Westford, March 24, '56.

Choice Selections.

Hope and Duty of the Church.

BY MATTHEW HENRY.

Matthew Henry was born in Flintshire, England, in 1663. He was a pious dissenter, and deservedly eminent as a commentator of the Scriptures, Wm. Romaine declaring, "There is no comment upon the Bible either ancient or modern, in all respects equal to Mr. Henry's" We give copious extracts.

On Luke 12: 45, 46; "Our looking at Christ's second coming as a thing at a distance, is the cause of all those irregularities which render the thought of it terrible to us."

On watching: "To watch impliss not only to believe that our Lord will come, but to desire that he would come, to be often thinking of his coming, and always looking for it as sure and near and the time of it uncertain. To watch for Christ's coming is to maintain that gracious temper and disposition of mind which we would be willing that our Lord when he comes, should find us in. To watch is to be aware of the first notices of his approach, that we may immediately attend his motions and address ourselves to the duty of meeting him."

On 2d Pet. 3d chap., of the final fire he says: "It is yet to come, and will surely come, though we know not when nor upon what particular age or generation of men; and therefore we are not, we cannot be, sure that it may not happen in our own times."

On John 18: 19; "It is meet that disciples should be warned of the haste and end of time, and apprized as much as may be of the prophetic periods of time."

On Rom. 8th chap., Henry makes "the creature" to mean "the whole frame of nature, especially that of this lower world; the whole creation, the compages of inanimate and sensible creatures;" the vanity and bondage and corruption is the curse to which the whole creation is subject, now "hastening to a total dissolution by fire." He says: "the creature that is now thus burdened, shall, at the time of the restitution of all things, be delivered from this bondage into the glorious liberty of the children of God. They shall no more be subject to vanity and corruption, and the other fruits of the curse; but, on the contrary, this lower world will be renewed, when there will be new heavens and a new earth, 2d Pet. 3: 13; Rev. 21: 1; and there shall be a glory conferred upon all the creatures which shall be (in the proportion of their natures,) as suitable and as great an advancement as the glory of the children of God shall be to them. The fire at the last day shall be a refining, not a destroying, annihilating fire. Compare with this Ps. 96: 10–13; Ps. 98: 7–9, "Let the heavens rejoice, &c."

On verse 19, "At the second coming of Christ there will be a manifestation of the children of God. Now, the saints are God's hidden ones, the wheat seems lost in a heap of chaff; but then they shall be manifested. * * And this redemption of the creature is reserved till then; for as it was with man and for man that they fell under the curse, so with man and for man shall they be delivered. All the curse and filth that now adheres to the creature shall be done away then, when those that have suffered with Christ upon earth shall reign with him upon earth. This the whole creation looks and longs for.

Verse 23. We groan within or among ourselves. It is the unanimous vote, the joint desire of the whole church; all agree in this. Come, Lord Jesus, come quickly. The groaning notes a very earnest and importunate desire, the soul pained with the delay, * * groans not as the pangs of our dying, but as the throes of a woman in travail, groans that are symptoms of life, not of death."

2 Pet. 3. "That time which men think to be the most improper and unlikely, and therefore are most secure, will be the time of the Lord's coming. Let us then beware how we in our thoughts and imaginings put that day far away from us; let us rather suppose it to be so much nearer in reality, by how much further off it is in the opinion of the ungodly world."

"The first coming of our Lord Jesus Christ was what the people of God earnestly waited and looked for; that coming was for the consolation of Israel. How much more should they wait with expectation and earnestness for his second coming, which will be the day of their complete redemption, and of his most glorious manifestation?"

"They (the wicked,) will still attack us till the end of time; till our Lord is come, they will not themselves believe that he will come; nay, they will laugh at the very mention of his second coming, and do what in them lies to put all out of countenance who seriously believe and wait for it."

On Luke 18: 8, "Now when he comes will he find faith in the earth? The question implies a strong negative; no, he shall not, he himself foresees it. * * In general he will find but few good people, few that are really and truly good; many that have the form and fashion of godliness, but few that have faith. Even to the end of time there will be occasion for the same complaint; the world will grow no better, no, not when drawing towards its period. Bad it is, and bad it will be, and worst of all just before Christ's coming; the last times will be the most perilous. In particular he will find few that have faith concerning his coming. It intimates that he will delay his coming so long that wicked people will begin to defy it, and to say, 'Where is the promise of his coming?' They will challenge him to come. Isa. 5: 18, 19, and Amos 5: 18, 19, and his delay will harden them in their wickedness. Even his own people will begin to despair of it, and to conclude he will never come, because he has passed their reckoning."

On Matt. 25, "As christians, we profess not only to believe and look for, but love and long for the appearing of Christ and to act in our whole conversation with regard to it. The second coming of Christ is the centre in which all the lines of our religion meet, and to which the whole of the divine life hath a constant reference and tendency."

On Dan. 12: 10, Henry, though lookign for an extensive proclamation of the gospel, looked not for its universal reception, but says:

"As long as the world stands there will still be in it such a mixture as we now see there is of good and bad. We long to see all wheat and no tares in God's field; all corn and no chaff in God's floor; but it will not be till the time of ingathering, till the winnowing-day comes; both must grow together until the harvest. There is no remedy but that wicked people will do wickedly; and such people there are and will be in the world till the end of time."

On Rev. 22: 20, "This is Chris'ts farewell to his church, and the Church's hearty echo to Christ's promise. Come, Lord Jesus! thus beats the pulse of the church, thus breathes that gracious spirit which actuates and informs the mystical body of Christ, and we should never be satisfied till we find such a spirit breathing in us, and causing us to look for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ. What comes from Heaven in a promise, should be sent back to Heaven in a prayer. Come, Lord Jesus, put an end to this state of sin, and sorrow, and temptation, and gather thy people out of this evil world!"

So writes the pious Henry in a commentary, the superior excellencies of which, says Dr. A. Alexander, are admitted by "thousands of judicious theologians," and of which Dr. Adam Clarke affirms," "It is always orthodox." Henry died in 1714.

⁂ Persons wishing to investigate this subject fully, are referred to "The Voice of the Church," and other publications issued by H. L. Hastings, Peace Dale R. I.

The Secret of good Writing

"The secret of good writing seems to lie in this simple maxim: Be sure you have an idea before you attempt to express it. If you clearly comprehend is in your own mind what you wish to communicate, nature and reason, together with a little practice will most certainly teach you *how* to say it, and how to say it in an appropriate manner.

A single idea is fully sufficient for one mind to manage at one time. And it may be added, that if the idea is one of much importance, it would be most dignified by being honored with a private carriage.

'Divide and conquer,' is as valuable a rule in literary as in military tactics. The more extensive the theme which the writer proposes to himself to discuss, the less, usually, he has to say upon it. Such subjects can be mastered with ease only by descending from generals to particulars, and treating of subjects in their individual parts.

There is nothing more popular, especially with young writers, than brilliancy of style. This manner of writing is certainly excellent in its proper place, but there are many topics which do not require this quality and many indeed are much injured by it. The language of every dissertation should be that which is best calculated to express the thought in the happiest manner.

As the rays of the sun will not enkindle a blaze unless brought to a focus, so the thoughts of a writer will not set the hearts of his readers on fire, unless all are made to converge to a single point. Some writers seem unable ever to express themselves in a cool, calm, rational manner, on any subject. With them every virtue is godlike, every fault a felony, every breeze a tempest, every mole-hill a mountain. They appear to think their manner of writing is sublimlty; but their judicious readers (if they have any such) call it turpidity and absurdity.

The design of language is to give expression to thought; that style of writing, therefore, must necessarily be the best, which most rapidly, most clearly and perfectly conveys to the reader's mind what the writer intended he should understand."
—GOETHE.

Frankness.

"Frankness is supposed to be a common virtue. It is most uncommon. It is indeed an extrordinary thing. It requires truth, simplicity, love and genuine goodness. Many men speak plainly when they do speak, but they are not open and free. Many speak truth very plainly, when *angry*; many speak pleasant truth frankly. But few there are whose souls are so balanced in an atmosphere of love that they speak whatever needs to be said, to each and all, plainly, gently fully. The dearest friends live together for years without daring to speak things which they know, and which each party knows that the other knows. Parents live with a reserve years long toward their children. Children carry untouched, unsyllabled, thoughts and feelings that take hold of their very being. Friends meet and part day by day, friends so true, that they would almost *die* for each other, or what is harder than this, who are willing to *live* for each other, and never speak of things that each knows is passing in the other's mind. It is very strange to see people come up in conversation to topics, that, by a tacit free-masonry, are sared, and without word or look, one glides past on one side and the other upon the other side, and meet beyond, going down the common channel again. Was there ever a thoughtful, sensitive person, that dared to be open, transparent and frank?

But, however this may be, there can be no doubt that christian people are not frank enough for each other's good. It men knew how to speak the truth in love, how rich one might become. A man might stand then in the focus of the wisdom of all his friends. But, refusing to let their light shine, men now groupe in the partial light of their own wisdom, distempered by self-love."—*Henry Ward Beecher*.

SELF GOVERNMENT IN CHILDREN.—A modern writer says:

"I know nothing more touching than the efforts of self-government of which little children are capable, when the best parts of their nature are grown vigorously under the light and warmth of parental love. How beautiful is the self-control of the little creature who stifles his sobs of pain because his mother's pitying eye is upon him in tender sorrow! or that of the babe who abstains from play and sits quietly on the floor, because somebody is ill. I have known a very young child slip over to the cold side of the bed on a winter's night, that a grown up sister might find a warm one. I have known a little girl submit spontaneously to hours of irksome restraint and disagreeable employment, merely because it was right. Such wills as these—so strong and yet so humble, so patient, and so dignified—were never impaired by fear, but flourished thus under the influence of love, with its sweet excitements and holy supports."

A man who puts aside his religion because he is going into society, resembles a person taking off his shoes because he is to walk upon thorns.

THE WORLD'S CRISIS.

FFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER STREET, BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, JULY 16, 1856. VOLUME III. NUMBER 47.

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.

HENRY V. DAVIS, JOHN COUCH, | MILES GRANT, GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION

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Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelope.

Original Articles.

For the Crisis.

Wickedness of the World.

BY B. M. MATHEWSON.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6 : 5.

This is the Lord's plain, brief statement of man's condition just prior to the flood.

The Savior informed his disciples in answer to their inquiry,—"What shall be the sign of thy coming and of the end of the world?"—that it should be "as it was in the days of Noah!"

What state of morals then should those look for who have seen all the physical signs of the Master's return?

Ans. They should expect wickedness to prevail to such an alarming extent, it may truthfully be declared—"The earth is filled with violence!"

That is; the inhabitants are unnaturally vehement—outraging even nature itself. It implies an actual *rushing* into wickedness! The number of the righteous according to this analogy must be *very* small! The lowest estimate of the antediluvian inhabitants, calculated by the progress of population, amounted to eighty million! ! Only one family saved out of eighty million! ! that is, ONE, to ten *million! ! !*

And shall we look for a higher ratio of righteousness now extant?

Christ in his comparison shows that the state of morals and real godliness at the time of His second advent, would be analogous to that before the deluge. And shall we, my fellow pilgrims, be disheartened, and hang our heads in despondency because no more receive the blessed hope in the love of it?

Nay! the Master has kindly apprised us what to expect, therefore we will conclude to "think it not strange * * * as though some strange thing had happened," but receive it as a sure precursor of the Master's approach.

What observer of the present aspect of morals and religion cannot at a glance discern a remarkable coincidence with the times of Noah?

But where is the cause and what the commencement of this flood of wickedness with which the earth is filled? Can we mistake the origin of the multitudinous crimes that now sweep this mundane system?

Nay. I think all must concede that however heinous the outward act, it was first concocted in the thoughts. Thus, God knowing the first commencement of evil to be in the imagination, strictly commands us to abstain from any evil imaginations against our neighbor or brother. Zech, 7 : 10, and 8 ; 17. "Let the unrighteous man forsake his thoughts." "Meditate in the law of God day and night," and the outward acts will be wholesome, courteous, reverential, and God-like. The thoughts are the fountain, the outward acts the streams that issue therefrom. Purify the *fountain*—as a matter of course the *streams* will be pure. It is true the color of the soil, over which those streams pass, may, at first glance, impart a difference of shade; but dip the water from the gray, green, or brown soil and it looks and tastes just like the fountain; so the society in which the pure pilgrim is obliged to stop, may, to the superficial observer, impart a slight tinge of gray, or brown; but transplant him on pellucid soil—then with a single eye see if you can discern a *mote*, even.

Nothing excites more exultant joy in the heart of our adversary, than to see one of God's children turn traitor! Nothing casts greater gloom over the church, and causes each member's heart to bleed at every pore more than to see one of their number selling their eternal birthright for a mess of pottage! ! Counting "the blood of the covenant wherewith he was sanctified an unholy thing."

The present object, therefore, is to induce *all*, especially the young, to beware of the first step in the backslider's path, which is the indulgence of vain thoughts. Our adversary is shrewd, and will not be likely to introduce first to the child of God thoughts that are plainly and positively evil, but a train apparently harmless, yet if encouraged or suffered to remain unmolested will lead their captive into forbidden regions. Beware, then, of those extravagant imaginations and chimerical plans of what you would wish to obtain, or choose to be if you could frame the course of things according to your own desire; because such a train of thought is not productive of any good, but of more or less evil. It is a waste of time and intellect that were given us for more profitable and noble purposes.

During such indulgences, real loss must be sustained by inattention to those realities Providence has made binding upon us.

It also nourishes a frivolous turn of thought, not unlike that of novel reading.

It disqualifies for a close and holy communion with God. Let the child of God indulge one half hour in building "castles in the air," then essay to commune with his Heavenly Father, and he will find a chasm has opened so wide between them, that it will be extremely difficult to be heard.

It is true, vain thoughts may intrude themselves like unbidden guests, but instead of kindly entertaining or welcoming them, let us immediately turn them out of door, using the weapon of earnest prayer, and they will soon seek a more congenial asylum. But we must be resolute, for these impudent intruders are not ejected or kept out by a faint wish! But let PERSEVERANCE be inscribed in golden capitals on the tablet of your mind, and blessed be God, if the optic nerve does not discern personal angels ministering to you, your mental vision will realize the comforting influence imparted by these heavenly visitors ! ! Matt. 4 : 11.

Were our dearest earthly friend to apprise us of a most malignant enemy that was seeking admission to our premises, in order to secure our destruction—that he was constantly on the alert; and that friend should then solemnly bid us beware of loose gates, and unlocked doors, should we remain careless and fold our arms in case and only shut them when convenient?

The Word of God plainly informs us respecting this virulent enemy, and shows us he is not only shrewd, but *active*. He never lies dormant, but goeth about seeking whom he may devour! For this cause God commands us to "be vigilant," and steadfast.

This enemy is acquainted with our most vulnerable point, and understands what thoughts will soonest take with the different organizations, and is sure to take ad vantage of the weak points. E. g.; To the sluggish and inactive temperament, he will instance the uselessness and folly even of exerting ourselves so much when the Lord is so able to take care of His own cause. Then thoughts of ease and self indulgence are introduced, and if not repelled, will produce palsy and death.

He will be likely to inspire the active with thoughts of emulation, therefore the door of the mind should be carefully guarded against the first thought not productive of good. We may easily discern the train of thought actually beneficial. The influence of our thoughts will either prove pernicious or salutary.

Let us realize the advantage accruing to the child of God by a proper government of the thoughts. Much knowledge may be attained and retained; also a high state of spirituality may be achieved, and God has promised to keep that one in "perfect peace whose thoughts are stayed" on Himself. From the same high authority we are assured that the crowning christian grace, which is the bond of perfectness, "thinketh no evil."

Again; there can be no valid excuse for indulging vain thoughts, seeing "Our Father" has armed us with adequate weapons to vanquish these foes so destructive to spiritual attainments. Says the apostle 2 Cor. 10 : 4, 5,—

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every *thought* to the obedience of Christ."

Who desires to be more god-like?—possessing more of his blessed spirit? Let such an one THINK more of God,—of his glorious plan of salvation, and of the "recompense of reward."

New Hartford, Ct., June, 1856.

For the Crisis.

Religion.

BY EDWIN BURNHAM.

Religion, at present, with a vast many who profess it, seems to have become quite a nominal matter. Multitudes appear to think it consists in "going to church," paying the minister,—a scanty pattern that sometimes—saying prayers, looking solemn at communion and baptismal seasons, looking devout—and occasionally taking a nap when the minister preaches, and saying over some good words once in a while—not too often. Well, some of these things are good, to be sure, but put all the good of them together, and, in themselves, they scarce amount to the smallest vowel of religion. When shall we learn to estimate religion at New Testament sterling value? What is it? The definition inspiration has given of it is the following:

1. To visit the widow in her affliction."

2. To "visit the fatherless in their affliction."

3. To "keep one's-self unspotted from the world."

Indeed, such a definition of religion, now-a-days, really seems quite antiquated. Just hear the exclamations, "What, religion consist in looking after the welfare of poor widows? Dear me! What! a man or woman of our standing be looking after the wants of ragged, dirty children? Mercy! Why, I never dreamed of such a thing!"

No, friend, it is seriously to be feared you never did; for your actions seem perfectly to accord with your declaration. It is to be feared you never read, with a prayerful heart, the two following passages of scripture; Jesus "went about doing good;" and, "as he was, so are we." How many hours of your life have you spent in seeking the good of others? And yet, the Savior spent all his life on earth, for the good of mankind. You say you are his disciple, but how unlike him do you act! Our Lord informs us, in the 25th chapter of Matthew, that, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats—and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; For—" What? You went regularly to church? No. And yet that is right. You paid your minister well? No. You came to communion and baptism? No. You had a good report in the church? No. You preached excellent sermons? No. You said many good things? No. And yet all these things are right.

But in the comparison of other things, which he names, the Judge seems to regard these things lightly. Hear him.

"I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

But let us turn over the leaf.

"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them I never knew you; depart from me ye that work iniquity." Matt. 7 : 21-23.

A person will act out the spirit he possesses whenever circumstances prepare the way for him to do so. One that possesses the spirit of holy benevolence, will make it manifest, and will be blessed, not simply because he does certain things, but because he seeks the grace which creates the disposition to do them; and hence all the praise redounds to the Redeemer's grace and power; and hence, when we have done all our duty, we are unprofitable servants; for the Savior himself has done the work through us, and he himself reflects all the glory.

But let us illustrate the matter. A poor friendless, half-clad female comes to your door, and solicits hospitality—you repulse her; some one else in the same vicinity relieves her. She subsequently attends the same place of worship with yourself—what good think you your prayers and other religious expressions will do her? On the other hand, attend to her wants, and make her heart glad with the comforts of life; and when in her presence you bow down, and lift up your prayer to God, you bear her spirit along with your own, as a witness of your sincerity before the throne. Her tears of gratitude fall like raindrops, and thankfulness compels her to love your God, and her God!

See that outcast fatherless child in the street—no one properly cares for him—the earthly guard of his tender years sleeps in the dark grave, and poverty has almost driven her that was a loving mother, to desperation; so that her natural affection seems indifferent; go, speak kindly to him, bring him home, provide clothing, food, employment for him—educate him, and thus make a widow's heart, and a mother's heart to sing for joy, and raise up one to say, in after time, "I will worship the God of my christian friend." A woman in the city of New York, who loves the Savior, goes out into the streets to work for her Master. She reaches that part of the city where misery dwells in the habitations of cruelty, and looks down into one of those dens of wretchedness, as if assaying to enter. Will she have courage to venture? Doubtful. Yes, God bless and protect her, she has entered. What a sight is before her! A husband and a father, in unconscious drunken slumber, lies stretched upon the filthy floor—a wife and a mother, sick, pale, thin, and haggard, reclines on a rotten mat of straw, with an infant at the breast, fruitlessly endeavoring to draw nourishment therefrom—several other small children, crying with hunger, and nearly or quite naked, are scattered in different parts of the gloomy apartment. What will this disciple of Jesus do? Pray? Not vocally, it is not the time for that. Read the Bible? No, that is not the work now. Talk about religion? No. *Act* religion! She raises up the suffering woman, and feeds her as if she were her own sister, washes and clothes her, and her little ones, supplies food and needed furniture, makes them comfortable, and then meekly offers up her prayer to God and retires. The drunkard at length awakes from his liquor, and looks around bewildered, exclaiming,

'What is it, wife? are we in heaven?"

The wife with tears of gratitude, replies,

"I believe one of God's angels has been here."

Look in again, a few weeks after—that disciple is there again. She reads the book of God—they listen—how can they help it? She bows down to pray—not a knee refuses to follow the example—love and benevolence have conquered.

Look again, a few months after, and see father, mother, and children, all sitting happily and smilingly in one slip, in the house of God. What has done it? Religion.

Look once more, and see widow, orphan, father, mother, children, and the feeble instrument of their salvation grouped with angels in glory! What has done it? Religion.

Dost thou think, friend, that thou canst carry thy pride, thy love of pleasure, thy desire for vanity, thy greediness for honor, thy covetousness, thy selfishness, thy sin, and thy Savior, too? Nay, verily, thou must be prepared fully to say, "I am crucified with Christ." I yield my all to him. "Come ye out, and be ye separate" from self and the world, and live only for thy God.

Newburyport, Mass., '56,

Choice Selections.

The Advance to India.

No. II.

[The following extract is from an English work of deep interest, to which we have before referred.—ED.]

THE EAGLE was the legionary standard of the Old ROMAN EMPIRE—a silver Eagle, with outspread wings, and carrying a thunderbolt in his talons. For five hundred years this mighty Eagle hovered over the earth, and cast its shadow on the battle-field, and on half the human race. It was overwhelmed, at length, by the swarms that floated down from the dreary northern wilds, and fled away amidst the clouds of war. After fourteen hundred years it rose again under the auspices of NAPOLEON, and soared above the bloody plains of the New Roman Empire. True to its first instincts, it was always Roman; Roman at the first, it disdained to conquer again, until it conquered as the symbol of a Roman conqueror. Again it was overwhelmed by innumerable adversaries, and fled away again amid the smoke of Waterloo. The Eagle having fled, all the kites and vultures of Europe seized upon the carcase of the empire, tore it up, and divided it among themselves. They assumed the title of the "Holy Alliance," and exulted in the thought that the Roman Eagle had disappeared for ever. Forty years rolled by—another war broke out—and, amid the smoke of war, the Roman Eagle soared again, with wings as firm and youthful as before. Again it hovered above the astonished earth, and then stooped in triumph upon the grim Crimean hills. The Roman Eagle is once more the monarch of the air!

How vain are the schemes of man—how God has taken the wise in the snare of their own wisdom! We gloried for forty years in the destruction of Napoleon—we boasted that England had struck him down forever, and now he is alive again. We spent five hundred million sterling, we ruined ourselves with national debt, in order to break down the empire of the first Napoleon, and now we are spending millions more in order to establish the empire of the Third. We spent our strength to secure ourselves from the invasion of one Napoleon, and now, having regained our strength, we are exhausting it again, in order to expose ourselves to the hostility of another. O fools, that we are, to cherish and revive the wild beast that had nearly torn us to pieces; and then, to place our right hand (our best troops) in his very jaws, and say—"He is too amiable to hurt us." He plays with our hand, because our friendship is serviceable; but let us once contradict him, and he will close his jaws upon it, and tear it to atoms.

The Roman Eagle is aloft again, and now let us see the direction of his flight—let us descend to plain matter-of-fact. The Eagle standards were first concentrated in Paris, around one dark, silent, and impenetrable man—the representative of the First Napoleon. This man has invariably announced himself as the Man of Destiny—under the influence of some fatal star—predestined to avenge his predecessor, and to revive his empire. With far greater wisdom than the former Napoleon, he proceeds, step by step, and regulates the flight of his eagles by some magic influence. ROME, as the capital of the Roman world, was fixed upon as the first object of his ambition. With profound sagacity, he discerned that Rome is the only starting point of universal dominion. It is, indeed, most marvellous to observe, that for 2500 years, under all the changes and revolutions of the world, the centre of influence and empire has been connected with Rome. He saw this well; and the first flight of his eagles was directed upon Rome. Before he had been six months President of France, he was master of the Seven Hills—he had secured the seat of empire before he seized the title of "Emperor." His eagles rested for awhile on the summit of the Seven Hills, and looked around for another prey. The second capital of the Roman empire was the most appropriate subject for his next adventure. He got up an artificial excitement, and an *artificial war*, and led England to join him in his aggression. The British Bull awoke from his emerald meadows, and with the most comical evolutions, gambolled after the Eagle. A race between an Eagle and a Bull was a novelty in the order of things, and all Europe looked on as much amused as alarmed. The issue of the race was just what might have been expected. While the Bull was floundering in the mire of Balaclava the fiery Eagle soared up on his boldest wing, and stooped at once upon the Russian fortress. He has got it, and he will keep it—for it was the Eagle alone who gained THAT day. The Franco-Roman Eagle sits alone on the towers of Sebastopol, and looks down upon sea and land as subject to himself alone. But in his midway flight from Paris to the Crimæa, the Eagle paused awhile at Athens and Constantinople, and fixed his talons deeply in both; and before he proceeded in his northward flight, he had so maimed and over-awed the Greek and Turkish capitals, as to be secure of each whenever he may require it for his prey. The Bull stands knee-deep in the mire, and bellows out his approbation! And, however Europe may be alarmed at the fiery vehemence of the Eagle, and the lumbering of the Bull, it cannot but laugh at the inequality of the match, and the certain failure of the four-footed competitor.

To speak in less figurative terms, we have chosen the title of the "Eagle Standard," in order in the first place to express the rapidity and decision of the Imperial progress; and in the next place, to point out the extraordinary circumstance, that the New Napoleonic empire is assuming all the attributes of the ancient Roman one! It had, long ago, assumed the Roman standard. It is now taking the exact outline of the empire of the Cæsars. Beginning on the shores of the Western Ocean, and within the limits of ancient Gaul, it is so far most strictly a part of the old empire of Rome. But when the third Na-

poleon ascended the throne, his empire, being nearly confined to France was no more than a province of the ancient Roman world He at once secured Rome itself, and from that moment he became the representative of the ancient Cæsars. But still he knew well that he was only a shadowy representative—the mere ghost of the Cæsars. It was necessary that the shadowy outline should be filled up with flesh and blood. He had already got Algeria, the ancient Roman Numidia, the classic territory of Marius and of Sallust. He must proceed, step by step, to complete and fill up the whole body of the empire. Having advanced from Paris to Rome, his next most appropriate advance was from Rome to Athens—from the renowned capital of ancient arms, to the equally renowned capital of ancient arts. Athens he has seized; and he next advanced to Constantinople—the gateway of the East, and the capital of all the empires of Islamism!—the representative of the whole Mahometan world. He is thus, this moment, the master of all the sources of influence and power which sway the human mind. The spiritual despotism of Rome—the historic fame of Athens—the superstitious veneration which binds the Eastern world to Constantinople—the elegance, genius, and splendor which attach the Western world to Paris—all these, at once, are placed at his command, and used as weapons in his conquests; while his alliance with England, and our complete dependence upon his smallest caprice, have made him master of the last and only obstacle which could have retarded his designs—the naval and commercial power of Great Britain.

But he has advanced, and is now advancing much further than this. In the last number it was remarked that he had made a treaty with PERSIA. This has since been confirmed; the treaty has been signed and sealed, and his influence extended directly across the two continents, from Paris to Ispahan. Nor is this all. For the King of Birmah is about to send an ambassador to the court of the Tuilleries, the first embassy that he has ever sent to any European court. Observe! the Burmese have not sent an ambassador to England, although we are their nearest neighbors in the East. They send their ambassador to the French Emperor, not to us, as if they had discovered (with their well-known sagacity) that the destinies of the East are as much dependant upon France, as the destinies of the West. This is a very significant event in itself; but it may be far more important in its consequences. The Birman Empire closes in upon the Eastern frontier of BRITISH INDIA. Persia approaches the British territory on the Northwest. The Affghans, who lie between India and Persia, most justly hate us, because, without the slightest offence or provocation, we most basely invaded their country, and killed without provocation, 20,000 men! This awful crime which can never be forgotten before God, is well remembered among men, and the Affghans hate us as we hate the Russians, only that they have some reason for their hatred. Now let us look to the results. Constantinople, Persia, the Birman empire, all in league with France, the Affghans ready to join the league at the slightest invitation. Look at your map and you will see that British India is threatened in front and flank by this ominous league! North, North-west, and South-east, the allies of France close in upon British India, and offer both an *auxiliary contingent*, and far worse, a *military road* to a force advancing from the Dardanells! And the Dardanells are in possession of France. Truly, we are a sagacious people. For want of a better excuse for killing 200,000 of our fellow creatures, we pretend that we went to war for the preservation of India, lest Russia should make her way to Hindostan across the Turkish and Persian territories. And now we have so bungled the war, that we have handed over Turkey, Persia, and even the Birman empire to the French Emperor, to a man whose very name of "Napoleon" is the exponent and war-cry of Oriental conquest; with whom to conquer the East, and to avenge the defeat of Acre, is an hereditary principle, a religion more sacred than the Cross. Do you think he does not see his opportunity? Or do you doubt that while you are shedding torrents of blood, to save India from Russia, you are not *by that very bloodshed*, giving India to France? The case is too evident to require proof. Scripture tells us of a woman who betrayed her husband's secret, in order to save herself from being burnt, and the immediate consequence of this treachery was, that the Philistines came up and burnt her and her family with fire. Judges 14 and 15. We have shed the blood of myriads in order to save our Indian possessions, and by the very act of shedding that blood, we are giving them over to France. Nothing but infatuation sent by God, for our enormous Indian crimes, can account for the idiocy of our conduct. In every case we are doing, by means of war and bloodshed, the very thing which we have gone to war in order to prevent.

The World's Crisis.

BOSTON, JULY 16, 1856.

Gleanings.

The following fragments of testimony from learned and good men, may be read with interest by some. They show that our views in relation to the nature of *man* are not new, but held by those whom the church delights to honor.

In an able English work, published in London in 1772, entitled "A Historical View of the Intermediate State," on page 348, we read that Luther taught, "That they (souls) lay in a *profound sleep*, in which opinion he followed MANY *Fathers* of the ancient church."

In the same work we read again: "The doctrine (of the sleep of the dead) was held by the *first* reformers."

"Luther died in the faith."

Again said Luther:—"ALL *souls* lie and sleep till doom's day."

In his defence in 1530, Prop. 27th, he says:—"I permit the pope to make articles of faith for himself and his faithful, such as, that he is emperor of the world, king of heaven and God upon earth—that the *soul is immortal*, with all those monstrous opinions to be found in the Roman dunghill of decretals."

William Tyndale, who first translated the Bible into the English language, for which he suffered martyrdom, says:—"And ye in putting them, (departed souls) in heaven, hell and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. . . . . The *heathen philosophers* did put that the souls did even live."

Richard Watson, although he believed in the immortality of the soul, admits the truth in his "Institutes," vol. II., p. 250, when he says:—"That the soul is *naturally* immortal is contradicted by Scripture, which makes our immortality a gift *dependent* on the will of the giver."

This is in harmony with Paul in Rom. 2: 6–7. "Who will *render* to every man according to his deeds. To them who, by patient continuance in well-doing, *seek* for glory and honor and immortality, eternal life." We see from the Scripture, that man is *not naturally* immortal, but is to get immortality "by patient continuance in well-doing."

Dr. Watts says:—"We should not say that the wicked will live as long as God exists.—Watts' Discourse, p. 162.

Says Pres. Edwards, the younger:—"Everlasting annihilation would be everlasting punishment."—Watts' Discourse p. 191.

The following distinguished men were disbelievers in the doctrine of eternal misery:

John Locke, John Foster, Bishop Whately, Bishop Tillotson, Dr. Samuel Clark, Sir Isaac Newton, Tho. Dick, Dr. Henry More, Dr. Wm. Paley, Bishop Warburton, Bishop Hurd, Jas. Brown, D. D., F. Leicester, R. Clark, J. Tyler, Bishop Law, and many others.

John Milton, author of "Paradise Lost," says:—"It is *evident* that the saints and believers of old, the patriarchs, prophets, and apostles, without EXCEPTION hold this doctrine;" i. e., that the whole man dies, both soul and body, and that his future existence depends on a literal resurrection of the material organism.

Herodotus, the oldest historian whose writings are extant, who wrote more than four hundred years B. C., says;—"The *Egyptians* were the FIRST who asserted the doctrine that the *soul is immortal*. . . . . Some of the Greeks have adopted this opinion, some earlier, some later, as if it were their own; but although I know their names, I do not mention them."—Herodotus, p. 144.

Information.

Some have recently inquired about our financial affairs. In answer, we would say that thus far we have paid all our bills. We are conscious that the good Lord has helped us.

We feel grateful to our brethren and sisters who have so generously aided in spoiling the "old debt," and trust they will war against it till it is completely annihilated.

We would say that we have not enough on hand to pay for this number, but expect that some will be stirred to send in the "material aid," so that we shall not have to borrow.

If we can get through *this* Vol. without running in debt, we shall feel very easy about the *next*, should time continue so that it will be needed.

Brethren and Sisters, we think it will be necessary to make a *special* effort to send in as much money as you can spare for the Crisis, during the five coming weeks, at the end of which, we commence a new volume, when we trust that hundreds of our friends will renew their acquaintance.

Brn. and Srs., do not let us run in debt *now* if we can *possibly* avoid it. Please give a lift at *this time*.—ED.,

In behalf of the Committee.

Camp-Meeting and Conference.

Providence permitting, there will be a *general* Camp-meeting Conference at North Wilbraham, at the old ground on the hill, commencing Monday, Aug. 18, to continue one week.

All Christians, without regard to sect or party, are invited to attend; and all who wish to become the followers of Christ.

We expect one of the best meetings we have ever enjoyed. It is on the Western Railroad, 10 miles East of Springfield, 44 West of Worcester, and 88 from Boston.

For particulars, see Crisis, No. 46.

For the Crisis.

Tracts—A Response.

"I wish to say to Bro. H. L. Hastings, that any books or publications that he may see fit to give to the poor will be thankfully received, and read with much interest by ourselves and others"—J. H. STEPHENS, in Crisis June 25.

Yes, yes, Bro. Stephens, I'll send you a hundred or so to "Bad Axe Post Office," and I hope they will cut like a *good axe*, and do a great deal of good. I have just been sending off a lot to others in other directions—hope they'll do good to.

Now my hand is in, I think I'll say a few words to the Brn. about Tracts—don't be afraid, I shan't *whip* a bit—don't feel like it at all. But look here, I get letters for tracts every little while. They come from all quarters—from poor pilgrims—from inquirers, from theological students, from academy scholars, &c. &c., and they want same tracts. Don't you think I'm glad to send them? Yes, and prepay the postage too, when I can, for that makes them go cheaper than otherwise by mail.

Sometimes I send them to poor preachers and tell them to sell it they can, and give away the rest. But they can often give away better than they can sell.

Some who may read this have sent me money to pay for tracts sent to the poor, or into new fields, for this I thank God. But hold,—let's see how the account stands.

I havn't kept account of near all that I have sent off, but I have on *account* since Oct. 19, '55. $54.98

Besides others sent to preachers that will not be paid for, say, 25.00

$79.98

Donations received for Tracts for the poor, $34.50

Balance *out of* the treasury, $45.48

Well, for all this the meal doesn't seem to fail, nor the oil waste.

Having been quite busy, I haven't had time to send Bro. Stephen's Tracts yet, and so, just as I had been praying about matters a little, here comes a letter:

"Bro. Hastings:—I send you one dollar of the Lord's money for some poor saint, poor in this world, but rich in faith. . . . If I know anything about the teaching of the spirit, the Lord directs me, and he will let you know just who it belongs to, as your acquaintances are not limited.

L. D. C.

Well, now I'll go right off, and send Bro. Stephens his *tracts*, and I think I'll keep sending more and more, because I have got some pretty heavy bills to pay a few months a-head, and I want some bread cast on the waters, so that it may be found after many days.

So if any of the poor want tracts, send on, and if any body wants to help pay for them, they can do so, and if not, I shall send them without. H. L. HASTINGS.

Peace Dale, R. I.

For the Crisis.

Important.

BRO. M. GRANT:—I have just read in the last Crisis the "Appeal" of Brn. Crary and Rogers, in behalf of Bro. Turner, who is suffering for want of just dues. I have not, as yet, been able to see the jusice of the want of *apparent* activity of the Publishing Committee of the Watchman, to take the responsibility of *securing* the money in *some way or other* now due Bro. Turner, and paying the same *immediately*, and not leave it to Bro. Turner himself, in this case, to earn the money the second time, by begging.

Be this as it may, with all other burdens of life, such as loss by fire, of bad debts, of sickness, and a family, and only one pair of hands to labor with, I now propose to all of the Brn. and Srs. in Christ, who love His appearing, to be one of one hundred to raise in the months *July and August* $800.

Let this call be responded to *immediately*, by sending the needful to Bro, Turner, for which he will give credit in the Crisis.

I hope all who love in *deed*, as well as in word, will assist now,—will remember that this debt was accumulated for the good of the church.

My eight dollars shall be paid in this week; consequently, you may expect to see my mite acknowledged in the next Crisis. JAMES CRAWFORD.

Roxbury, July 12th, 1856.

Apology.

My eastern friends will please excuse my delay in writing them, or in filling orders for the "KEY OF TRUTH," as my time has been recently much consumed in getting settled, except on the Sabbath. Also my Western friends who have written me, soliciting my labors, are informed that I shall soon heed as many Macedonian calls as my circumstances will admit of. I shall be obliged to neglect many, owing to distance, and a want of time and means.

My P. O. address is now changed to Vermillion, Dakota Co., Minnesota. All letters should be directed accordingly.

W. SHELDON.

P. S. My publications can still be obtained by addressing me as above.

W. S.

For the Crisis.

Trial of our Faith.

BY RELIANCE E. WOOD.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive a crown of life, which the Lord hath promised to them that love him." James 1: 12.

How blest when tried, shall that man be who has cried to God in trouble, who has fought the fight of faith—has sought for immortality.

His name, the Lord will not despise, but he shall reign in his kingdom, and wear a crown of glory, which will shine most brilliantly. He has been cast out, in this world a lone stranger, and all for nought, only that he loved the word of God and humbled himself under chastisement. Though poor, yet rich in faith, an heir of God, he'll share an everlasting home. When trials have been most severe, with broken heart he bowed to God; and on God's altar left his all,—a living sacrifice.

When oppressed with care and sickness, distressed by sorrow and want, in his bitter grief he looked to Jesus and found a soothing cordial.

When death severed from him his bosom friend, with sighs, groans, and tears—he looked to God to have pity,—to hear. When death cut down his children and laid them low in the cold, dark grave, for strength and aid he prayed to God; and received. Yet many lonesome months and days are his; he thinks of the day of bright glory, the land of heavenly bliss; where he will meet his dear lost ones, where life's fair tree will wave its beauteous branches, and bestow its healthful influence on all around.

Though by sharp affliction tried, yet the more he loved the Lord and longed for Jesus to come, to give that blessed home to his saints. How blest will be that man when tried, who suffered thus; who sighed for life; walked by faith; took sweet delight in God's word. O what a bright crown he'll wear, when standing with that mighty host, who have washed their robes and made them white in Jesus' blood. O may we to the end endure; that we may gain that promise when our faith is tried, as gold that is purified; and receive the crown of life. Dearest Lord increase our courage—help us upon thy word to feed—prepare us for thy coming, that we may share in that rest that remains for thy people. RELIANCE E. WOOD.

Cheshire, Mass., June 2, '56.

Correspondence.

For the Crisis.

Letter from Bro. G. L. Teeple.

TO THE SCATTERED FLOCK OF GOD I SEND GREETING:—May grace, mercy, and peace from God our Father, and the Lord Jesus Christ be with you. Amen.

I wish by the help of God to give in my last testimony (probably) to you before Jesus shall come to be glorified in his saints and to be admired in all them that believe in that day.

You are aware, dear pilgrims, that many of you have read my feeble testimony in the past, and some of you, at least, have listened to my exhortation and prayers. What benefit you have received by the blessing of God from my writings, or my poor preaching and praying, the Lord only knows; but here let me say to those of you in the East with whom I have taken such sweet counsel in the past, and rejoiced with while communing with our Heavenly Father,—continue faithful to the end; for I expect that very soon Jesus will come and take his weary, waiting children home. The time has come when the "Peace and safety" cry is heard all over the land, and God declares that sudden destruction shall follow.

I have firmly believed in the past that every one that loved Jesus Christ would love His return, and I think so still, and I have made this a test of christian character, and for doing so I am not sorry. But in my zeal for God and his truth, I may here hurt the feelings of some while I was preaching the '54 cry, and since,—if so, I am sorry. But dear pilgrims, let me assure you I love the flock of God which Christ has purchased with his own blood, and I would sooner suffer myself, than grieve one of the little ones. But I know we are differently constituted and must overlook one another's difference, and although in this mortal strife we are unlide the one from the other and can say,—

"Here I grieve the friends I love,
And they in turn grieve me;"

let us be careful ourselves, and amid all this, let us further say in the language of the poet,—

"But O my Father grant me grace
That I may not grieve thee."

Although I am here in the far West, and some might think out of the line of duty, I can tell you truly, I have been led to cry the more earnestly for Jesus to come. I love the coming kingdom, and it is with delight that I think of the glory to be revealed, and with joyful anticipations I wait for the time to arrive when I shall leave this vale of sin and gloom, and dwell with Christ at home.

Lift up thy head, poor pilgrim, for thy redemption draweth nigh; and then thy trials will be o'er, and thou shalt bask in the sunbeams of God's eternal glory. Some of you are poor in this world's goods. and are troubled to get along, but—

"Face the storm, it won't be long,—
You'll anchor bye-and-bye."

Then from every land and every clime they will "come to Zion with songs and everlasting joy upon their heads; and they shall obtain joy and gladness, and sorrow and sighing shall flee away." O, how welcome to the poor pilgrim who has long been toiling on towards the haven of rest. I do not wonder at all, that the good old man, (Dr. Watts,) sung,—

"Fly swifter round ye wheels of time,
And bring the welcome day."

And John, on the Isle of Patmos, after having a vision of the Holy City and the new creation, cried out: "even so, Come Lord Jesus, and come quickly." Amen.

Even so, my heart replies, and—

Now I shall wait still with longings to go,
And leave this dark valley of pain, sin and woe;
To join with the ransomed, immortal and fair,
And ever remain with the holy ones there,
Where no parting scenes shall ever take place,
But Jesus our Savior, we'll see face to face;
And range o'er the fields of our fair Eden home,
Where nothing again can tempt us to roam.

Your Bro. sighing for immortality,—
GEORGE L. TEEPLE.

P. S. Brn., if time should continue much longer, I think that there will be some good done in the West. There is a wide spread field, and I wish that I could devote my whole time to the work of the ministry; but as it is, I am obliged to labor with my hands during the week to supply my wants. I desire an interest in all your prayers that I may labor successfully in the work to the saving of some.

O, my Brn., be active, be engaged, be awake. No longer dream, but obtain a full assurance of faith. Why, the same God that was with Daniel, the three Hebrew children, Paul and Silas, and all the worthies, is alive to-day, and retains the same power and wisdom, and can save all that put their trust in him.

"Finally, Brn., farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." Amen.

"Jesus soon is coming, this is my song,
Cheers my heart when joys depart,
And foes are pressing strong."

G. L. T.

Vermillion, Ill., May 24th, 1856.

For the Crisis.

Letter from Bro. W. Sheldon

BRO. GRANT:—In compliance with your request, I pen a few lines for the Crisis. I should have done so before now, had I not been necessarily otherwise engaged. My interest is still connected with the Master's cause, and my anxieties still grasping, by faith, the endless realities of the future world, where the King of glory shall reign in celestial grandeur, as "Prince of Peace," upon the throne of David—where the sorrow-stricken saint will drink the gushing fountain of immortal joy and sweet delight—where the lonely and homeless pilgrim will regale himself on the fascinating pleasures of an angel home, and where the *scattered family* will ALL be together!

My motive in leaving the East, and coming to the West, was to do the will of the Lord. My present object is still the same. As far as it lies in my power, I design to devote my energies to the promulgation of the gospel in this new field, for here is an *important* field. But I regret to say that as I am almost pennyless, at present I must content myself to preach only a portion of the time, that I may support myself by manual labor. I am sorry to thus rob the church and world of my services, which, though feeble, are greatly needed here, and would do far more good than at the East. I rejoice that I can sound the gospel trump a part of the time to good effect. With what a few friends contributed, I have been enabled to reach this place. If some of our Eastern professors who are heaping up treasures for the last day, had only lent some of their money to the Lord, by aiding me on my journey, as they should have done, (since no man is able to go a warfare at his own charge) I should not have landed here with my hands tied as it were. But now my hands must earn my furniture for housekeeping, my provisions, &c., before I can launch out extensively into the field as I long to. There are hungry souls scattered here and there through this territory, who feel almost impatient to have the Word of Life proclaimed in their localities; and I am equally as anxious to proclaim it, and intend to do so as extensively as my circumstances will admit; but where I have to defray my own travelling expenses, as is generally the case among the poor in new countries, I cannot do as much in the cause as I should be glad to. Once since I came here, I received a very pressing invitation from a Bro. to come and preach in his town. I did so at the expense of near seven dollars, without a penny's remuneration. Such calls from the poor I love to fill; but my present circumstances keep me nearer home, and prevent me from preaching except Sundays, for the time being.

The "KEY OF TRUTH" is preaching to good effect. Thus I have briefly given you the *commencement* of my labors in this Western Territory, together with the *circumstances* under which I commence. I am satisfied that this is the place for me to do good, as our doctrines are new to the people, and they are willing to hear; hence, I am sorry to be trammeled. I find more worldly-mindedness to encounter than bigotry. A thirst for wealth captivates nearly all who come out here, even to ministers of the gospel.

God forbid that I should get even the symptoms of this epidemic, while so near the judgment; and since there are so few faithful watchmen on the walls! I did not come out here to get into the love of

the world, but to get more into the love of God.

I rejoiced to learn that Bro. Grant had been chosen as Editor, since our much esteemed Bro. Merriam resigned. May the Lord enable you to "feed the flock of God," with food that will produce more *practical* godliness, which is the most important item.

Yours in Christian love,
W. Sheldon.

Vermillion, Dakota Co., M. T., June 30, '56.

For the Crisis.

Letter from Bro. L. P. Judson.

Bro. Grant:—Some weeks since, I wrote a few times for the Crisis, in which I took the liberty to say several things. I should have written again ere this, but I have been waiting to see whether the way seemed to be opened for the communication ot candidly written and honestly expressed sentiments.

Poverty forbids my taking any paper, or I should be a subscriber to the Crisis. I hope it will be sustained, and shall be happy to do what I can to extend its circulation, while it seeks to maintain the unity of the Spirit in the bonds of peace, to know the whole truth, and fit men for the coming kingdom.

I have not seen it, but have been told that the article was published, with an editorial note stating, in substance, a willingness to insert the kind of communications referred to. I therefore wait no longer, but venture to write again. Perhaps I may be thought to be too particular, on this point; but I have been so much accustomed to haying articles suppressed, that I had concluded to waste no more ink and paper, and *time*, unnecessarily.

There are many things I would like to express, but I believe what I now say, will be *of Christ*, and *what He has done* for us.

He is called "The beginning of the creation of God." The *Arkee*—the *beginning*,— not only in point of numbers, being the first; but the *Highest*. The most elevated in point of position and authority. The *Chief* above all others. It is also used in the sense of the Author; the Originator; the *producing cause*, "All things were created by Him." "By Him all things consist." "God created all things by Jesus Christ." "Though he was rich, yet for our sakes became poor, that we through His poverty might be rich." This was indeed great grace in our Lord Jesus Christ. "He was rich." "Father, glorify Thou me with thine own self, with the glory I had with Thee before the world was." "He is before all things.' Above; at the head of all power and might. But this glory and this dignity, he voluntarily laid aside, and appeared in our world "poor, without where to lay His head;" and submitted to death, even the death of the cross, that *we* might be exalted to an eternal inheritance; even to thrones and crowns in the Kingdom.

"This is wondrous grace indeed,
Grace bestowed in time of need."

And for such grace, "my heart says, praise the Lord."

But, how is it that such sinners as we, are to be thus exalted? What virtue is there in the death of Christ, to open up such a *fountain of Life* to us?

The *word* must teach us.

"Behold the Lamb of God, that taketh away the sin of the world." Christ, in his character as a lamb, has an important mission to peform. Sin is to be removed from the *habitable earth;* the *kosmos*,—not the age.

The Lamb was not only innocent, but it was a sin-offering. This sin-offering was put to death. Christ, the great Antitype, *must die* and his death has an important relation to the taking away of "The sin of the world." "The blood of Jesus Christ, his Son, cleanseth from all sin." The Christian is indebted to the death of Christ for his deliverance from sin; for "without the shedding of blood, there is no remission." "He died for our sins." "He was delivered for our offences;" so that he hath borne our griefs, and carried our sorrows." "He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed."

The cruel torturing of Christ on the cross, was the work of the wicked, murderous Jews. Human deformity did this, instigated, no doubt, by demons. And God saw fit to withhold his legions of angels that could have prevented Christ from having been taken and thus put to death by them.

But that Christ *should die*, was an arrangement subsisting between the Father and the Son. God's love to the world, induced him to send his Son into the world. Christ's love to the world induced him to come. "It pleased the Lord to bruise him; He hath put him to grief." This was when *God made his soul an offering for sin*." But Christ was equally voluntary in the solemn part he acted in this sublime scenery. He had "power to lay down his life" and he had "power to take it again." "This commandment" he "received of the Father." No man had power to put Christ to death. Christ "poured out his soul unto death," and thus "yielded up the Ghost."

Here was a voluntary work on the part of the Father and the Son. "It pleased the Lord to bruise him." "To *bruise*," is, the mildest term that could have been given to the phrase. It signifies, to *break in pieces; to crush* as with an overwhelming weight. Sin is compared to mountains and mighty hills. "The Lord hath laid on him the iniquity of us all." No wonder, then, that he was *crushed*. The wonder is that he had not have melted down flesh and bones in the garden before he reached the cross! He would have died there, had not angels have strengthened him. But Christ loved the world too; and desired the salvation of men. Hence, from his lips broke forth at this juncture, the humble and thrilling sentence, "not my will, but thine be done." He went to the cross and "laid down his life." But thanks be to God, he took it again and is now exalted to be a Prince and a Savior. "Faith in his blood," now secures remission. Reader, *have you* this faith? "The law was weak." It had no power to bring a dead man to life. All it could do, was to let a man continue to live, if its precepts were obeyed. But Christ, by virtue of his obedience unto death, hath received *power to give life*—ETERNAL Life *and* Immortality.

O, *wondrous*, joyful, BLESSED HOPE! May we participate in its realities.

Yours, fraternally;
L. P. Judson.

Victor, Ont. Co. N. Y., July 6, '56.

For the Crisis.

Letter from Bro. D. C. Hart.

Dear Brn. in Christ:—I write to let you know that I am still serving the Lord. I do bless God that he ever called after me to leave this wicked world with all its pleasures, and live for my dear Savior, so that when he shall come, I may be ready to say,—"lo, this is our God, we have waited for him, and he will save us." Glory be to God, for the blessed promise which lies before the poor, despised pilgrims who are cast out as evil—but the good Savior tells us to "fear not little flock, for it is your Father's good pleasure to give you the kingdom" to reign with him forever and ever. Let us cheer up, for the land is nearing; soon the good old ship Zion will enter the harbor with all its faithful crew. I can say with all the dear, tried, and tempted ones, "come, Lord Jesus, and come quickly, and gather the faithful home.

From your Bro. looking for Jesus,
D. C. Hart.

Springfield, May 20, '56.

Domestic Summary.

More Mob law in Missouri.—It appears that there is in Rochester, Andrew county, Mo., a Northern Methodist Church, and the citizens, ignorant it appears of the action of the General Conference at Indianapolis, getting the idea that this church declared its members could not hold slaves, met and calmly voted it to be a "nuisance."

"It was then declared to be the will of the community that the preacher in charge of this Northern Methodist Church should be silenced. He was accordingly asked to desist from preaching, but he would not comply, and the St. Joseph Gazette informs us that, 'as the penalty of his temerity he was tarred and feathered.' In the difficulty which occurred, another man named Holland, an 'Abolitionist,' was killed.

A series of resolutions were adopted, declaring that every Northern Methodist Anti-slavery man in the county should be notified by the Vigilance Committee, to pack up and leave."

As there appears to be no authority to check this scandalous edict, it will no doubt be enforced by the ruffianly mob.

Excitement against the Mormons of Beaver Island.—Detroit papers state that great excitement exists in that quarter against the Mormons of Beaver Island, in consequence of the robberies and other crimes committed by them. Companies were being formed at Mackinaw and other points, for the avowed purpose of proceeding to the Island and making arrests.

Strang, it is said, cannot survive. His assassins have been discharged, and are active in the demonstrations against the Mormons.

A Half Year's Marine Disasters.—The New York Journal of Commerce publishes a statement of vessels reported either lost or damaged during the past half year, and which it states to have been prepared from the Underwriter's books with considerable care, the estimated loss in each case being rather under than over that actually experienced. It is an appalling list,—the amount of loss by wreck, total and partial, within a period of six months, being nearly $16,000,000,—an amount of disaster probably without parallel in our commercial history.

A Thrilling Scene.—A sub-marine diver from Buffalo has at last succeeded in raising the safe of the American Express Company, which was lost when the steamer Atlantic was sunk off Long point in 1852. It will be recollected that this steamer was instantly sunk by colliding with a propeller, and that a large number of passengers were lost. The diver was protected by copper armor, and was under water forty minutes, during which time he had some strange adventures

The upper deck of the steamer lies one hundred and fifty feet under water, and far below where there is any current or motion. Everything, therefore, is exactly as it first went down. When the diver alighted upon the deck, he was saluted by a beautiful lady, whose clothing was well arranged, and her hair elegantly dressed. As he approached her, the motion of the water caused an oscillation of the head as if gracefully bowing to him. She was standing erect, with one hand grasping the rigging. Around lay the bodies of several others as if sleeping. Children holding their friends by their hands, and mothers with their babes in their arms were there In the cabin the furniture was still untouched by decay, and to all appearance had just been arranged by some careful and tasteful hand.

In the office he found the safe, and was enabled to move it with ease, and took it upon deck where the grappling irons were fastened on, and the prize brought safely to the light. Upon opening the safe it displayed its contents in a perfect state of preservation. There was in the safe $5000 in gold, $3500 in bills of the Government Stock Bank and a large amount of bills on other banks, amounting in all to about $35,000. The papers were uninjured, except that they smelled very strongly of decayed human bodies, as if it had laid so many years in a coffin with their owner. Of course, all this money goes to the persons interested in this wonderful adventure.

The Detroit Free Press says:—

"The new bills, we are told, are comparatively uninjured by their long imprisonment and exposure to dampness, but the old ones are quite injured and defaced, whether so much so as to prevent their identification and redemption we have not learned. There are several thousand dollars on the exploded Government Stock Bank of Ann Arbor, included in the amount recovered.—*Detroit Adv.*, June 28.

From Kansas—The Free State Legislature Dispersed by Col. Sumner's Command, under the Authority of the President.—St. Louis, July 9.—Advices from Topeka to the 4th inst., state that a Convention met there on the 2d, and passed resolutions in favor of the Republican party, and denunciatory of the Democrats, appealing to the friends of Free Kansas in Congress to stop the supplies until Kansas is admitted under the Topeka constitution.

Marshal Donalson and Judge Elmore read to the Convention the President's February proclamation, and Gov. Shannon's proclamation, and one from Mr. Woodson, Secretary of the Territory. Also, a note from Col. Sumner saying that he would prevent the meeting of the legislature. They were unheeded. About 800 persons were present, all armed.

Both branches of the legislature met on the 4th inst. The roll was called, and a quorum found to be present.

About noon, Col. Sumner entered the town with 200 dragoons, and planted two cannon at the head of Kansas Avenue. The troops were drawn up before Constitution Hall, when Sumner told the citizens that he would not disarm them or break up the Convention, but he had orders to dissolve the legislature, and he would do so.

Sumner then repaired to the Hall of Representatives, and informed the members that he had orders to dispertse hem. He said:—

"I am called upon to perform the most painful duty of my life. Under the authority of the President, I am here to dissolve this Legislature. In accordance with my orders, I command you to disperse. God knows I have no party feelings in the matter, and will have none while I hold my present position in Kansas. I have just returned from the border, where I have been sending home the Missourians, and am now here with instructions to disperse this Legislature. I again command you to disperse."

Judge Schingles asked, if they were to understand that they were driven out at the point of the bayonet?

Col. Sumner replied—"I will use the whole force under my command to enforce my orders."

The House then dispersed.

A similar scene was enacted in the Senate which also dispersed.

The Convention was preparing resolutions endorsing the State Government and the Topeka Constitution.

Fears of invasion had kept large numbers from attending.

Col. Lane had not arrived.

Foreign News.

The Baltic at New York, has brought advices from Europe to June 25, on which day she sailed from Liverpool. We have received our files of Liverpool and London papers to the latest date.

Secret Societies in France.—An occasional correspondent of the London Times, who has recently traveled all through France, makes some startling revelations as to the extensive existence of secret revolutionary societies, and expresses his decided conviction that France is at this moment sleeping in false confidence on the brink of a volcano. Within the space of a few months, there have been six or seven monster persecutions, and yet the police are totally unable to effectually discover or repress these menacing organizations. Secret societies, he states, are known to have taken root in not less than sixty-five departments; and what creates more alarm, a very active propaganda is going on in the ranks of the army. There are three well-known principal societies, which are supposed to be the parents of all others—the "Marianne," the "Militante," and the "Commune Revolutionaire." The first is the most considerable and important of these. Marianne is the slang Socialist name for guillotine, and Blanqui is the recognized chief of this society of *competetes*. Blanqui is the incarnation of the revolutionary tradition of 1791; and in the eyes of its members the torch, pillage, and confiscation are all lawful to ensure the successes of their cause. In all of these societies the affiliated members bind themselves by the most terrible oaths to secrecy.

The "Commune Revolutionaire" is an old organization, but has declined in importance. Then there are the "Jeune France Socialiste," "Les Eufans de la Terre," "the Union," and many others.

The writer adds:—

"Unfortunately at the present day there is no vigor in any party but those representing two extreme principles. There is the despotism enthroned in the Tuileries, and the communism which conspires in the dark. A struggle will come. Who shall tell the event?"

The Inundations in France.—The extent of the district inundated by the recent floods in France is variously stated at from 600 to 1200 miles; human habitations to the number of 40,000 were destroyed or so seriously damaged as to require reconstruction; and a corresponding number of families were suddenly reduced from a state of domestic comfort to the extremity of distress.

The Washington Union publishes a letter from Mr. McRae, the United States Consul at Paris, exhibiting the full extent of the calamity. The writer says:—

"The inundation which has buried under water many of her cities and towns and vast extents of territory has been of a most extensive and destructive charater. The crops in the inundated district, covering fifteen departments, must be destroyed; and not only so, but the rivers have brought down in their deposites of gravel and sand, which, to the depth of several feet and covering a great extent, has made a permanent evil which years of labor and expense will be required to remove. In the towns and villages, houses have been swept away, and immense amounts of property destroyed. Poverty and suffering have fallen upon thousands, and France as a nation, is in mourning for the sufferings of so many of her people."

The Czar and his Mother.—The footing on which the present Emperor stands with his mother, the Dowager Empress, is described to be of the most affectionate and cordial nature, in spite of the notorious difference of their views; the mother remains still as closely wedded to the ideas of the late Emperor as she was to himself in life; the son embracing the power thus early committed by Providence to his hands as a welcome opportunity of working out another set of principles. and views. It is related that when the young Emperor was preparing on the day of his father's death, to receive the homage of the rest of his family, and of the dignitaries of the State as Emperor, shortly before he would have to enter the marble saloon, where they were all assembled, his mother entered his room alone, to be the first to greet him as Emperor. She had left the bier of the husband she had loved so truly, had dried her tears, and clothed herself with all the insignia of imperial majesty, the white satin robe of state, &c., and set her crown on her head, to do full and official honor to her son on his accession to the throne.—*London Times*.

The day preceding the baptism, Friday last, Cardinal, Patrizi, legate a latere, to represent the Pope at Notre Dame, was received in form by the Emperor at the Tuileries. The Cardinal delivered himself of a speech in bad Latin, to which Louis Napoleon replied in good French, saying, among other things complimentary, these: "One of the surest means of deserving the protection of Heaven, is to testify all veneration for the Holy Father who is the representative of Jesus Christ on earth." Let each one make his comment, for which I will only furnish the appropriate exclamatory punctuation!

The Abbe Michon, a Catholic priest of Paris, has published a pamphlet to demonstrate that the Pope ought to renounce all secular authority, and remove to Jerusalem, there to preside over the Christian Church.

Excitement in Italy.—The Italian journals give a recital of some disturbances that have just taken place at Genoa and Turin. The *Cattolico* of Genoa states that at a grand banquet of the students, which was held on the occasion of the anniversary of the proclamation of the constitutional statue, a toast to the "Unity of Italy," was drunk with loud applause. On the following morning the same words were raised as a rallying cry among a numerous crowd in the street, and also at the theatre. The *Movimento*, another Genoa journal, states that the police had torn down a placard affixed to one of the pillars of the Carlo Felice theatre, which contained menaces against the Austrian consul. A letter in the *Echo du Mont Blanc*, in mentioning the subject, says, "Placards containing insults and threats against the Austrian consul have been pasted at the corners of several streets, and torn down by the police. In the evening several persons assembled under the windows of the consul, threw stones against the door and at the Austrian arms over it, and uttered cries of 'Down with the consul—war against Austria.' The walls of Turin are covered with the words, 'Death to Austria. Long live Victor Emanuel, King of Italy.'"

"The Militante is a young swarm emanating from the parent hive, the Marianne. It was founded in 1853, and in the short space of little more than two years it has extended its ramifications into every principal point of France. Its programme is short but significant. Entire abolition of all existing laws; confiscation of the property of every individual possessing more than 50,000f.; arrest and imprisonment of every individual possessing more than 100,000f.; dismissal of all public functionaries; overthrow of all established institutions; death to all Caesars."

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, there will be a general prayer meeting held in North Ville, New Milford, Ct., July 13. Brethren and Sisters are invited to attend, it being a new place. The meeting will be held in the house once occupied by the Methodists.

Those coming with horses can be accommodated with plenty of pasture near by.

Joseph Gregory.

June 28, 1856.

Eld. J. B. Cook will preach in the Free Chapel on the corner of Lowell and Causeway Streets, Boston, on Thursday evening, July 17th.

Providence permitting, I will preach a West Falmouth, Aug. 3d. I expect Bro. R. R. York will be with me.

Kennebunk Port, Aug. 10th.

If the above appointments conflict with any others, will the Brn. please inform me.

J Partridge.

Providence permitting, Bro. J. Couch will preach in Portsmouth, N. H., the first and third Sundays in August.

Providence permitting, Bro. A. M. Higgins will preach in Springfield, Mass., Aug. 17.

Providence permitting, Bro. Decker will preach in Ware, Mass., commencing Tuesday evening, July 22nd, and continue four evenings.

Providence, R. I., Sunday July 27th.

Bro. York and myself propose, if the Lord will to hold the following conferences, each to continue over the Sabbath.

The first to commence Friday eve, Aug. 15, at Biddeford, Me.

The second, Friday eve, Aug. 22. at Brunswick, Me.

The third, Friday eve, Aug. 29th, at Bowdoinham, Me.

L. L. Howard.

Worcester, July 7th, 1856.

Bro. Grant:—Will you please give the following notice a place in the Crisis. As we understand by Bro. Hemenway that Bro. Decker has changed his appointment to the 20th of this month, it makes an alteration with some others, and they will please act accordingly:

Bro. J Decker	July 20.
Bro. J Couch	July 27.
Bro. S W Bishop	Aug. 3.
Bro. G Waugh	Aug. 10.
Bro. D E Moulton	Aug. 17.
Bro. H Pratt,	Aug. 24.
Bro. Brewer,	Aug. 31.

If the above Brn. cannot comply with the alterations, will they please notify us here?

Yours in behalf of the church,
S Ayres.

Worcester, Tuesday, July, 15,

Chickopee Falls, July 4th, 2 o'clock, P. M.

While the cannons are roaring, the thunder grumbling, lightning flashing and rain falling; am meditating, though everything else is lelebrating, and have concluded to take the following trip and see if I cannot feel more independent in laboring for the Lord a short time. The Lord permitting, I will preach at the following places:—

Boston, July 16.
Roxbury, July 17.
Plymouth, July 18.
Fairhaven, July 19.
New Bedford, Sunday, July 20.
Providence, Monday, July 21.
Appanaug, R. I., Tuesday, July 22, J. B. Wait will arrange.
Peacedale, Wednesday, July 23.
River Point, Thursday, July 24.
Hartford, Ct., Friday, July 25.
Meriden, Saturday, July 26.
Cheshire St., Sunday, July 27.
New Britain, Monday, July 28.

If the above appointments conflict with others, I hope I shall be informed in due time.

Hiram Munger.

I expect to preach as follows:
Concord, N. H., Sunday, July 13.
Postsmouth, N. H., Sunday, July 20.
Great Falls, N. H., Sunday, July 27.

S. W. Bishop.

Bro. Geo. Waugh will preach in Worcester, Aug. 10.
Salem, Aug. 17.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Spiritual Manifestations a Satanic Delusion and a Sign of the Times, By William Ramsey, Pastor of the Cedar St, Presbyterian church, Philadelphia, Edited with a preface, by H. L. Hastings, Peacedale, R. I.,—Published by H. L. Hastings. 1856.

This is undoubtedly the best work extant on this question upon which so much paper and ink has been wasted.

It is a 12mo. volume, neatly bound in cloth gilt, and will be sent by mail post paid on receipt of the price, *fifty cents*. Copies in paper covers will be sent by mail, post paid, for 38 cents, or three copies for one dollar. Price bound, $37 per 100, paper, $25.

Immediate orders are solicited with the *cash*. Direct to H. L. Hastings.

Peacedale, R. I.

Tracts.

I have several new ones. Three by Dr. Cumming.

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GLAD TIDINGS:

OR

BIBLE PROOF

That WOE and SIN are to end in the Universe, by a LITTERAL DESTRUCTION of wicked men and devils, at the Judgment.

All Texts on FUTURE PUNISHMENT collected and arranged.

By JACOB BLAIN,

Baptist Minister, of Buffalo, New York.

"And there shall be no more death, sorrow, crying, nor pain."—Rev. 21: 4.

"And *every creature* which is in heaven, and on the earth, and under the earth, * * * heard I saying, *blessing*, and *honor*, and *glory*, and *power*, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. 5: 13.

"The *last enemy* shall be destroyed."—1 Cor. 15: 26.

Published by the author, No. 19 North Division Street, Buffalo, N. Y., and for sale at the *Crisis Office*, Boston, Mass. Price 10 cts. single.

Bro. Brewer's Hymn Book, called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

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Dr. Decker's pamphlet on the 2300 Days. Price, singly 10 cts.; per dozen, 50 cts.

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Pauline Theology,	15 cts. single,	$10 per 100	
The Old Paths,	18 " "	12 " "	
State of the Dead, by Milton,	5 " "	3 " "	
Intermediate State, by Grew,	5 " "	3 " "	
Future Punishment, by Grew,	2 " "	1 " "	
Scripture Tract,	3 " "	1,50 "	
The Church not in Darkness,	5 " "	3 " "	
The Three Worlds,	5 " "	3 " "	
The Last Days,	5 " "	3 " "	

"Wellcome's Treatise on Matt., 24th and 25th chapters.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."

"D. T. Taylor."

Dec. 11th, 1855.

For sale by J. M. Fairchild & Co., New York city, 109 Nassau St.; P. B. Morgan, Moline, Ill.; and by H. L. Hastings, Peace Dale, R. I. Price 33cts. Postage, 6 cts.

BUSINESS MATTERS.

Bro. Jonas Merriam's P. O. address is Concord, N. H.

Bro. S. S. Brewer's P. O. address is 54 Wilson St. Providence, R. I.

Bro. S. W. Bishop's P. O. address is Portsmouth, N. H.

Bro. D. T. Taylor's P. O. address is Worcester, Mass.

Bro. Taylor, the book was sent some time since by mail.

Cash Receipts.

A B Tinckum, R McFadden, E B Knapp, W Pitsinger, A Barrett, James Dudley, A B Robinson, E Javrin, L Farrington, S Barker, A Hastings, D W Perry, B Matthias, E Woolcot, S Berry, A K Warren, C Pratt, S Hoyt, F M Berry, M A Hodgson, H W Dann, S Rollins, $1 each.

Mrs. J Rogers, Mrs. A Burnham, 50 cents each.

T M Storer, $3,80; A Hunt, $1,50; A Gage, $2.

For the old Debt of the Crisis.—T M Storer, $1; M Lawrence, $1; E Wolcott, 25 cents; W Shapely, $2.

Whole amount of the Debt,	$200,00
Amount paid in on the Old Debt,	$164,06.
Amount still due	35,94.

For the Debt of the Advent Watchman.—

W H Wild,	$1.00
James M Chaffee,	.75
J I Johnson,	1.00
A K Warren,	1.00
Thomas Sanborn,	1.00
J M Sanborn	.50
Nancy Taylor	.50
Abby B Taylor	.50
Amount of debt	$785.00
Amount paid in on debt	17.75
Amount still due	$767,25

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

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This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis, Asthma, Whooping Cough and Consumptive habits. It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass., and of Geo. T. Adams, [illegible] Hanover St., Boston, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Dr. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have proved to my entire satisfaction the good qualities of one of the articles, it may [illegible] to subserve the cause of humanity to present this advertisement to the public.

Poetry.

For the Crisis.

Hope thou in God.

BY A. C. JUDSON.

"Hope thou in God." Yes, hope indeed,
He'll give thee strength in time of need;
Will comfort, soothe thee, and sustain
In hours of sorrow and of pain.

Though dismal clouds obscure thy sight,
So that thy day be turned to night;
Still brightly shines the sacred word,
O then believe and trust the Lord.

Hope thou in God! Though sinners reign,
And sin is spread o'er earth's domain;
Oppression, crime, and war prevail—
Yet this blest word can never fail.

And He hath said that wars shall cease—
When Christ doth reign, the "Prince of peace;"
Yea, that the wide earth then shall be
From sin and sinners too, made free.

Hope thou in God! To Him belong
Wisdom and power—His arm is strong,
Eternal is its strength, and still
'Tis ours, if we but do His will.

There's glory for the saint in store
When these few fleeting days are o'er—
March on then in the heavenly road,
Pilgrims be strong—Hope thou in God!

Victor, July, 6, '56.

For the Crisis.

"Be of good Cheer."

BY H. M'CULLOCK.

AIR—"*Dying Californian.*

Cheer up, lonely, dreary pilgrim,
For earth's night is almost past;
Brighter than the gems of India,
Zion's morning dawns at last.

Louder than the roar of ocean,—
Far away in foreign lands,
Sounds the glorious proclamation—
Jesus' coming is at hand!

Richer than the flow of music
Will the heavenly anthems roll;
Alleluia! Jesus reigneth
O'er the earth, from pole to pole!

Lovely as the rose of Sharon—
Purer than the moon-beam's ray;
Reigns on earth the Prince eternal,
Scattering darkness far away.

Peaceful in the glorious kingdom;
Near the flowing stream of life;
See the weary birds reposing,
Safe from sorrow, pain and strife.

Hear the swelling song of triumph,
Like the ocean's rolling tide;
See the Savior now to glory,
Welcomes home his weeping bride!

For the Crisis.

Christ's Coming.

BY N. BERRY.

All hail, the joyful day of God,
When all the saints shall reach their home,
With joyous songs proclaiming loud,
That Christ their Heavenly King has come.

All hail, the day, the blissful day
When saints their promised rest shall see;
When darkness shall be changed to light,
And mortals, e'er immortal be.

O, Father, hasten on that day
For which thy servants oft have sighed;
O, show thy glorious face to us,
Thou who for sinners once hast died.

We long to meet thee in the skies,
Untrammelled by this mortal coil;
And soar above this blighted earth,—
Free from its cares, its strife and toil.

Saco, Me.

Correspondence.

For the Crisis.

Letter from Sr. Reliance E. Wood.

BRO. MERRIAM:—It is through much tribulation that I expect to enter the kingdom.

I feel somewhat depressed in spirit, and have for some time, and under this experience would attempt to write, though it may appear broken.

I am still looking, with the rest of my Brn. in this place, for that "blessed hope and the glorious appearing of the great God and our Savior Jesus Christ."

Living in a time when we may reasonably expect that the day will soon come, as a thief in the night, to an ungodly world, in the which the heavens shall pass away, &c., what manner of persons ought we to be in all holy conversation and godliness?

With what comfort and satisfaction do we read, "Nevertheless, we according to his promise, look for a new heaven, and a new earth wherein dwelleth righteousness."

O the thought that we shall so soon exchange this for a more blessed state in the kingdom of God!

The theme of my soon-coming Lord is what I love, and is what I hope to be found loving when he shall appear. This truth never looked more real, or more glorious than now. I am willing to consecrate and devote all that I have, and all that I am, to so precious a cause. Soon the King of Israel will stand in glorious triumph amidst his faithful church in the "holy," "beloved" new Jerusalem, on mount Zion, "singing in the midst of his brethren." What a song!

All will have a voice to sing, and the "Man of sorrows," once, but now the Man of glory, will lead the choir! O that day of song! that morning of deliverance! when will it come? "Awake and sing, ye that dwell in the dust!" will soon be spoken with the archangel's voice, and the precious ones come forth to the marriage of the Lamb and to all the joys of his presence forever.

O can it be possible that poor erring creatures like us shall be so highly exalted, our vile body fashioned like unto his glorious body, when the Lord himself shall descend from heaven to take us who are ready, with the dead in Christ, unto himself forever? Sweet anticipation! This mortal shall put on immortality, and we shall have no more suffering, sorrow, weeping, wickedness, or death. Thank God for such soul-cheering and heavenly promises.

Dear Brn. and Srs., I am more and more confirmed that we have been, and are still right in looking for our Savior about this time, although our faith has been most severely tried.

The only safe ground for us to occupy at this time, is to plant ourselves upon the sure word of prophecy, with our garments pure and white.

It seems to me, by examining the Scriptures, we have passed all the way-marks, and now may have the blessed expectation of a speedy arrival at Mount Zion, the city of the living God.

O, praise the Lord for a prospect of a glorious triumph through Zion's conquering King!

Soon, very soon, will our dear children, that dwell in dust, awake and sing. O my God, let the fair morn of Zion's glory dawn on this world of grief and sin. Bring home the ransomed host of thine elect, with singing unto the city which hath foundations.

O Lord hear; defer not; come and swallow up death in victory! Send life and immortality through the charnel house of thy saints, and hush forever sorrow's sigh!

Comfort Zion! Make her wilderness like Eden, and her desert like the garden of the Lord! Cause joy and gladness to be found therein; thanksgiving, and the voice of melody! The anticipation of such a glorious change bears up amid afflictions and privations.

O, how dismal, rayless, cheerless, would be the chequered scenes through which we are all called to pass, if it were not for the hope of immortality at the revelation of Jesus Christ. Ah, sorrowful indeed would be the mingled cup of the poor pilgrim, were it not for the far more exceeding and eternal weight of glory promised.

Yes, yes, the blessed promise calms all our fears, soothes all our sorrows, and smooths our way over life's rough sea. When poverty and want press, the gracious promise,—"I will never leave thee nor forsake," is enough. O my God, save me from unbelief, and the crime of ingratitude. I will bless the Lord that he ever gave me an investigating mind, and that he has inclined my heart to search for truth.

I know that nothing else will avail me in the trying day, and it rejoices my heart to receive the little winged messengers weekly, laden with what I feel to be meat in due season. Though there are some points all do not see alike, yet, that one absorbing theme,—the Lord is at hand, —seems to swallow up other considerations.

We prize the Crisis here in Cheshire and would hardly know how to get along without it.

Our beloved Sr. Parker wishes it continued to her, she prizes it next to her Bible. She has not the means to send you for its publication; but her sympathy and prayers are with you, for its continuance and prosperity; she is aged, and poor in this world, yet rich in faith, heir of the kingdom, in glorious expectation of that blessed inheritance, so soon to be given to all the finally faithful.

Dear Brn., you will have your reward at the resurrection of the just, for your kindness to the poor pilgrims. May the Crisis still continue to be a blessing to God's cause and people.

We would that the Lord would send some of his own servants into this part of his vineyard; those who have the truth and know whereof they affirm.

And now, Brn., let us who are in active service, gird up the loins of our mind, be sober, and hope unto the end. And those who are slumbering, awake! O awake, and enter the service of the King who is soon to reign in righteousness, that you may reign with him.

From your sister, striving to be one of the number, RELIANCE E. WOOD.

Cheshire, May 29th, 1856.

For the Crisis.

Letter from Bro. B. Newton.

BRO. MERRIAM:—We hail the Crisis as welcome messenger; we love the spirit in which its articles are written; my heart glows with love and praise to God while reading many of them. I love to hear from those of like precious faith, who are looking for the coming of our blessed Lord. What zeal, yea, what purifying of ourselves,—yea, what cleansing of ourselves from all filthiness of the flesh and spirit, does this blessed hope work in us, perfecting holiness in the fear of God. O what blessed, glorious living is this, to have the spirit of God witnessing with our spirit that we are his, and he is ours; to lay down our head on our pillow every night with the sweet assurance that God is our Father, and Jesus our Redeemer; the Holy Spirit our purifier, sanctifier, and comforter; and that we safely trust our all in his hand, that living, or dying we are the Lord's and believing that soon he will come in the clouds of heaven with power and great glory, and take us to dwell forever with himself if we endure to the end and overcome all things.

But we have come into a time when our faith is peculiarly tried,—when peace and safety is the cry through Europe, I think it may now truly be said, "nevertheless when the Son of Man cometh, shall he find faith on the earth?" Now is the time to watch more closely than ever, "lest coming suddenly he find us sleeping;" "for in such an hour as ye think not the Son of Man cometh."

The Lord help us to watch and keep our garments pure, is my earnest prayer.

B. NEWTON.

Holden, May 26th, 1856.

For the Crisis.

Letter from Sr. D. N. Kidder.

DEAR BRN. AND SRS.:—We are still here in this wicked, sorrowful, weeping world, looking for and loving the glorious appearing of Christ our King. And are we not living in perilous times? and does it not require all the wisdom, meekness, love and patience and forbearance that we can obtain, to live right and do right? We are surrounded on all sides with foes who not only are desirous and wait for our down-fall, but are willing to put forth some little effort if possible to ruin and destroy our hope; and those, too, from whom we should reasonably expect better things. But, thank God, a strong and powerful arm surrounds his little humble ones, who, with child-like simplicity and holy confidence, look up to him for protection. He will not let them fall. He will temper the wind to the shorn lamb—fold it in His arms, and carry it in his bosom. Methinks I hear that sweet heavenly voice saying:—"Marvel not if the world hate you;" "be of good cheer; I have overcome the world."

A little while longer and I shall be there—the wicked shall then no longer triumph over you but shall in that day be as ashes under your feet. Be humble—keep my word—do my commandments, and you shall have right to the tree of life.—I am preparing a mansion for the poor and distressed,—be meek, and you shall inherit the new earth. I know your sorrows and temptations, your trials and griefs, well: I was once a man of sorrow and acquainted with grief—had not where to lay my head, and tempted in all points as you are, and I know how to deliver you. Neither need you be so careful to bear your burdens alone; cast them upon me for I will with pleasure bear them for you, because you are my care and delight when you keep my word and obey my voice.

These and many more precious things the blessed Saviour has taught us in his word. O my dear Brn. and Srs., what should we do without this blessed volume of epistles written to us? Sometimes, when I read his precious sayings, especially those recorded by John, my heart is deeply affected, and I cannot refrain from weeping, when I remember that this very same Jesus, this precious Son of God that has taken my sins, so meekly bore them in his suffering and agony upon the cross—surrendered his life—rose triumphant—ascended to his Father,—is preparing a mansion and is so soon coming again as our deliverer. I can say welcome, thrice welcome, the cross, suffering, sorrow, trials, and all that can hurt or harm; it is enough if the servant be as his Lord, yea, it is enough if Christ be mine and I am his.

How often under severe trials, when it seemed for the moment that I should be overcome and fall by the hand of mine enemies, has a soft, gentle whisper—"It won't always be so," calmed my troubled breast and strengthened my hope in God. Now sin reigns—death triumphs, and the grave is victorious; but blessed be God, it won't always be so.

Now, the dear saints of God are scattered to and fro on the earth, many of them trodden down in prison and in chains, while others are held in derision, scorn, and contempt; but let this comfort your hearts; it will not always be so, soon there is to be a gathering of the redeemed of the Lord out of every kindred, and tongue, and people and nation; then there will be but one fold, and one shepherd. O hail happy day! when will thy resplendent glory dispel the dark dismal night of gloom, and suspense, that now hang so heavily over our hearts? When will thy bright visions open to our longing, waiting eyes, the glorious heavenly realities we have anticipated?

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in."

We look, we long, we wait to see thy glory. While faith lends her golden wings, we view not far in the distance, the holy city with its pearly gates, its jasper walls and golden streets; all, all "illuminated by the Lamb," and the white robes of the redeemed as they walk with him, reflecting the sun-beams of his righteousness; and our enraptured soul cries out, "we are almost home," "we're almost there."

"Fly swifter round ye wheels of time,
And bring the welcome day."

Hallelujah! Amen and amen!

Your Sr. in Christ, D. N. KIDDER.

For the Crisis.

Letter from Sr. Jane D. Roberts.

BRO. GRANT:—Having for some time past had a desire to speak to the scattered ones that are pilgrims and strangers, I now pen a few thoughts for the Crisis.

I have been thinking of the different situations that the children of the kingdom are in. Here are some who want for nothing as far as earthly luxuries are concerned; they can go here and there, seeking for things to feed the lust of the eye and adorn their mortal bodies without even thinking of this or that poor Bro. or Sr. who have to toil so hard for the necessaries of life to support themselves while preaching the gospel.

Did I say *poor* Bro. or Sr.? Are they not rich in faith and heirs of the kingdom? Are those who do not think of these self-denying, cross-bearing, devoted ones, worthy the name of Bro. or Sr.? Can it be that they are heirs of the same kingdom? Can they be christians and see Christ's cause suffering, when they could alleviate its suffering, in a measure, by taking the means they use for vain adorning, and spend it in spreading the truth, or in having the gospel preached to the poor?

Again; suffer me, (although unworthy) to ask, do such consider that they are not their own, but that they have been bought with a price? Do they realize that now they are stewards for the Lord, and that they must soon give an account of their stewardship? Are they like Christ, our example, and the apostles, pilgrims and strangers on the earth? Ah, one would not think that they were pilgrims here, bound for a better land.

In conclusion, let me say to the way-worn,—be not weary in well-doing, for in due season you shall reap if you faint not; and when weary and suffering bodily pain, and duty still seems to demand your toil, look not to those who, from a little weariness, (occasioned, perhaps, by work on some vain thing,) recline on their sofas, or downy beds, but turn your thoughts to Him who has been made perfect through suffering, and also think how soon, if faithful, your vile bodies will be changed and made like to Christ's glorious body.

I would say to all, watch and pray, lest you be overcome in this day of peril; in this day when iniquity so abounds that the love of many has grown cold. Let us be very careful not to set our affections on earthly things, but on things higher, and more worthy of our affections, who profess to be followers of the lowly Jesus. Now let us pray often—pray each for the other—be long-suffering—continue looking for the Lord, and soon he will appear unto us without sin unto salvation.

One trying to serve the Lord,

JANE P. ROBERTS.

Pine Meadow, Ct., June 8th, 1856.

For the Crisis.

Letter from B. P. Manning.

"Watchman, what of the night?"

"The watchman said, the morning cometh, and also the night; if ye will enquire, enquire ye; return, come." Isa. 21: 11-12.

This is the enquiry of many souls in this time of declension. In this part of the vineyard of the Lord, what has become of those loved ones, who wrote for the Crisis in former days? How it cheered the heart of the pilgrims to read those letters from different Brn. and Srs., in various parts of the country. Where are those dear Brn. and Srs. now? are they fallen asleep in Jesus, or have they given up their blessed hope? O Brn., awake! awake!! put on the whole armor of God. "Cast not away therefore your confidence, which hath great recompense of reward, for ye have need of patience that, after ye have done the will of God, ye might receive the promise; for yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith."

O, Brn., do not draw back, if you do, I fear you will go to perdition. The promise is, "he that shall endure unto the end, the same shall be saved;" the promise is not to them that start and run well for a short time, and then go back because the time has passed and Jesus has not come. To go back into the world is death; yes, sure death. "Let us take heed to the more sure word of prophecy, as unto a light that shineth in a dark place, until the day dawn, and the Day-star arise in your hearts." 2 Pet. 1: 19.

"Grudge not one against another Brn., lest ye be condemned; behold the Judge standeth before the door. Jas. 5: 19.

Yes, the Lord is about to come—praise his holy name! How good the Lord is to his children to give them his word and spirit, to show them the way to the Kingdom.

Well, dear Brn., hold fast whereunto you have attained, that no man take your crown. May the Lord save us all in his kingdom, is the prayer of your Bro., waiting for the promise.

BENJ. P. MANNING.

Goffstown, June 6th, 1856.

For the Crisis.

Letter from Bro. E. Whitney.

BRO. GRANT:—I am still looking for that blessed hope—for that loved one to return, who promised if he went away, he would come back again. I looked for him in '43, but he did not come; but in '44, although I had been disappointed, I went forth with the little flock with ardent hopes of meeting our coming King, but we were doomed to another disappointment. And truly it was a disappointment to the little band, who, like Peter, had left all. Many that were rich in this world's goods before, became poor in giving their goods to the needy; and having that confidence that Peter had when he cast himself into the sea, saying Lord, save or we perish. The Lord did extend his hand to Peter, and so he has to the little flock who left all to follow him. He has promised that he will never leave nor forsake those who put their trust in him.

But '44 passed, and with it many of them that had been with us to the house of prayer went back to the world, and became scoffers of the blessed Hope. This was a trying time to the little band. Scoffs, and frowns on every side, forsaken by relatives and professed friends, the church saying, come back and confess, and we will receive you.

Many went back, and where are they? Let their lives tell. Truly the world looked dark and dreary before us, but what should we do? Give up the blessed hope and go back to the wicked world, and mingle in their unholy amusement? For this we had no relish. Riches we cared not for; worldly honors we did not desire; we were pilgrims looking for that better country, and we felt like pilgrims. The question would be often asked, "are you not going to give it up, now your time is passed?" Our response would always be, "Jesus said, "if I go away I will come again," and we believe him; and he said, when ye see the signs begin to come to pass, look up, for your redemption draweth nigh; and we fully believed that we had seen the sign in the sun, moon and stars, and in the history of the world had passed Babylon, Media and Persia, Greece and Rome, and were down in the last remaining fragments of the old Roman Empire—the man of sin had been revealed, and would soon go into perdition. It was having the faith once delivered to the saints, that enabled us to stand the scoffs and frowns of a wicked world, and knowing that the promises were to those that endured to the end. Like Moses, we were willing to renounce the honors, the riches and the pleasures of this world, that we might gain a better inheritance. Thus month after month, and year after year passed away. The little flock sighing for deliverance, and the earnest prayer ascending—"thy kingdom come." The children of God searched the Scriptures to see the reason of their Lord's delay.

We found in the parable of the virgin that we were to go out to meet the Bridegroom, and to meet with a disappointment. There was to be a tarrying time; this strengthened us in our position, and encouraged us to go on to see the King in his beauty at the end of the journey. Then we read there should be "distress of nations with perplexity," this we saw commenced in 1848, and I believe never will close until our Lord shall come. The nations are to be in an angry state when God's wrath comes, and the dead are raised. Although the nations are now being lulled just enough for the Lord to prepare for the great battle, and the peace and safety criers to be taken in a snare, but the angry nations will soon have cause to be gathered to Jerusalem to battle.

When I heard the sound, that some believed the Lord would come in '54, it was a joyful one to me. I looked at the evidence, believed it to be true, and left all to go and proclaim the glad tidings to my brethren, and to a wicked world. Although I have met with another sad disappointment in not seeing my blessed Savior, yet I thank the Lord, I went and preached the gospel of the kingdom, for it was truly the power of God unto salvation, to many that believed among the hills and mountains of New Hampshire, where I have labored for the last two years. Many a warm heart beats within a rough garment, and the fervent prayer goes up to Him who is no respecter of persons.

I would say to my dear Brethren and sisters whom I have left in New Hampshire—be strong in the Lord, trust in him, forget not his goodness, be watchful, be prayerful, and the God of peace be with you.

O, Brethren and Sisters! let us be up and doing, for the Lord will soon come and reward all his faithful ones. O how glorious it will be when this earth is brought back to its Eden state, and the dear saints of God raised from the dead, are made immortal, where no sickness, no sorrow, no death can ever come. Praise the Lord. I want to be there in that bright world of glory, where we shall meet to part no more. Amen.

E. WHITNEY.

Newport, R. I., June 14, '56.

For the Crisis.

Letter from Sr. B. Titcomb.

BRO. GRANT:—I hope and pray that you may be endowed with wisdom from on high, that you may be enabled to feed the flock until the chief Shepherd shall appear I am still looking for the return of the Bridegroom, and hope to be found ready for the marriage supper of the Lamb. May the Lord help the Bride to make herself ready. The blessed truth seems more and more dear to me every day. I do thank God for permitting me to see the great light that shines in these last moments of time. There has been one conversion recently among our little band. A Bro. Miner whose attention was arrested under father Miller's preaching at Chicopee Falls and Three Rivers. He has been on the water the past five years, but the impressions then received never left him. He came in to our little meeting, and was so affected that he cried and sobbed like a child; and the same night, he became so happy that he could shout. He is now in Somers, Ct.

I send my mite for the old debt on the Crisis. SARAH B. TITCOMB.

Holyoke, Mass., May 29, '56.

To contend against the evils of other men, does not remove our own.

The man who seeks to destroy another, will most certainly destroy himself in the end.

If the soul is a spiritual thing, and immortal, then it must have spiritual immortality how then can it die a spiritual death?

How could David say, "God will redeem my soul from the power of the grave," if the grave has no dominion over the soul?

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE. | PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | NUMBER 167, HANOVER STREET BOSTON, MASS.

MILES GRANT, EDITOR. | BOSTON, MASSACHUSETTS, WEDNESDAY, JULY 23, 1856. | VOLUME III. NUMBER 48.

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.
HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION

TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
Twenty copies to one address for 6 months,	15.00
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Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelope.

Original Articles.

For the Crisis.

Faith, Hope and Love.

BY ORRIN P. ALLEN.

Heavenly words are these. The most glorious that adorn the Christian's vocabulary. Fraught with blest assurance, calm expectation, and holy affection, they ever sustain the lone pilgrim, journeying through this world's night of sorrow.

Faith is an anchor firmly attached to the rock of Ages; yea, its cable extends beyond the stormy billows of the dark ocean of time, and twines around the throne of God. Sublime and glorious is the power of faith; it never fails to buoy up the pilgrim-freighted bark, though beset by the wildest storm. It sustained Noah in that awful voyage when the mighty flood rolled round the deluged world, and became, as it were, the second father of mankind, while the sinful antedeluvians who scorned the noble assurance that prompted him to build an Ark, perished because they had no faith in God. It was faith that rescued Lot from the wrath that impended over the cities of the plain; and when the fiery tempest swept over them like a whirlwind, he was resting his wearied form in the distant city of Zoar, rejoicing in that higher power, that had saved him from death. Even Abraham, whose earthly hopes centred in his lovely son Isaac, murmured not at the stern decree of Heaven which bade him offer up his son as a lamb for sacrifice. And when beside the altar on distant Moriah, he was about to strike the fatal blow, lo, an angel stayed his hand. It was enough. His faith upheld him in that severe trial, and he became the recipient of the most glorious promises ever bequeathed to man.

In a later age, when the children of Israel stood on the shore of the Red Sea, with the hosts of Pharaoh pressing behind them, by faith Moses stretched out his wondrous wand over the dark waters and opened a passage for his people; while the enemies of God were overwhelmed by the angry billows that swept over them. This was a glorious triumph of faith; but what has not been accomplished since by the same confidence in divine aid. The multitudes of Israel are faint with thirst in a desert land; the flinty rock is smitten with a rod, and a cooling fountain gushed forth for their relief. The bold tide of Jordan stays its flow till the faithful are passed over its course. The proud walls of Jericho tremble and fall to the ground at the blast of Israel's trumpeter. Even the Sun and Moon pause in their courses at the command of Joshua, to view his triumph over the heathen. The nations of Canaan tremble, and their armies flee in dismay before the standards of the tribes. Through faith they take possession of the promised land and divide its fair domains among themselves.

In after years when Israel had rebelled against God, and were a lonely captive band by the cold stream of Babel, what noble example of faith do we behold in the fortitude of the three worthies, who had rather brave the fierce flames of the fiery furnace than bow before the golden image of the proud Nebuchadnezzar; and in the noble Daniel who feared his God more than the ravenous lions. Noble-minded was their triumph, as the triumph of the faithful ever is, for God never forsakes those who trust in him. It is faith, firm as the adamantine hills, that has ever guided the church through the storms and perils that have beset his path. By its aid she passed undaunted through the cruel persecutions of pagan Rome, overcoming her enemies by acts of love, rather than of force. And it forsook her not even when the black night of Papal rule hung like a pall of terror over the world; but through that gloomy period when the earth was made rich with the blood of her martyred hosts. She shrunk not from the dangers that threatened her on every side, but met the cruel scourgings of her enemies with a fortitude that astonished the world.

The above are but a few of the examples of what faith has accomplished, yet enough are given to show the influence of this powerful principle in sustaining the mind amid all the trying scenes through which it is called to pass.

Closely allied to faith, is another principle implanted in the bosom of man, called hope. Cheered by its influence, man never becomes weary in the pursuit of any desirable object, as long as that object is attainable. Hope, is a glorious star ever beaming in the heavens, to guide man o'er life's thorny pathway. The darkest storms of adversity obscure not its heaven-born light, but shining on, it continues to point the lone traveler to that far off clime where the azure sky of joy never grows dim with lowering clouds. Hope was coeval with man's creation, and has ever been the companion of his joys and sorrows. There are, however, two kinds of hope. The one often deceives the heart by weaving false promises of happiness around our golden future, which, alas, is often darkened by the first breath of adversity. But the other, surrounded by all the evidences of eternal truth, never blights the warm expectations of the confiding heart, with disappointment. This last is the hope delineated in holy Writ, which is ever abiding, and will fade not even when all sublunary things dissolve.

"Eternal hope! when yonder spheres sublime,
Peal'd their notes to sound the march of Time,
Thy joyous youth began—but not to fade,
When all the sister planets have decay'd;
When wrapt in fire the realms of other glow,
And Heavens' last thunder shakes the world below,
Thou, undismayed, shalt o'er the ruins smile,
And light thy torch at Nature's funeral pile!"

Glorious boon is this to the Christian; it not only cheers his footsteps here, but it is destined to transport him above the wrecks of nature to the bosom of the Father. Then, not till then, will hope be lost in the blaze of blest reality. For its divine mission ends only with the consummation of the Universal Plan.

It is the province of hope to gladden the heart, with bright expectations of the future; but what is love? It is that influence which unites heaven in one harmonious whole, and is the very soul and essence of the glorious plan of salvation.

Love is a green oasis, smiling with perennial flowers, amid the drear desert of earth's conflicting passions. It is the one connecting link between earth and heaven, and almost the only vestige remaining, to tell of the earth's primeval innocence. If it were not for the influence that love exerts on the mind, earth would present a sad waste, uninviting as the burning sands of Sahara. For where malice and hatred reign, happiness can find no lodgment. It is the sympathetic flow of kindred spirits, that causes man to forget the sorrows of adversity; and naught will calm the raging storm of passion so soon as the influence of love. It distills its balmy dew on the sere leaf, as well as the gaudy flower, and it breathes its fragrance on foe as well as friend. How beautifully the gentle forbearance of love is delineated, in the following from the Hindoo.

"When on the fragrant Sandal tree,
The woodman's axe descends,
And she that bloomed so beauteously,
Beneath the keen stroke bends;
E'en on the edge that wrought her death,
Dying she breathes her sweetest breath,
As if to token, in her fall,
Peace to her foes and love to all."

Faith and Hope are the cheering attendants of frail mortality, but a glorious era will come when faith will be lost in sight, and hope will be swallowed up in the blaze of blest reality. Then will be enjoyed that sweet rest which faith has often promised the weary pilgrim; then will be realized those visions of angelic bliss, which hope hath often pictured to the ardent fancy. But even in that bright age, which has long been the theme of inspired prophets and bards, the divine influence of love will not cease. But throughout the shining cycles of eternity, the pure banner of love will float above the myriads of the redeemed. Her influence will thrill each heart, and forever be the grand theme of the harmonious songs which will continually ascend the holy hill of Zion.

Vernon, Vt.

For the Crisis.

Be of Good Cheer—Have faith in God.

BY HENRY F. CARPENTER.

Come, and at night time, learn with me a lesson from the shore of Gennesareth. See that toiling ship, as amid the wild wind's roar and tempest's rage, she now mounts up to heaven and anon goes "down again to the depths." Look upon that little band as with every nerve and sinew they struggle at the oar, wrestling with the storm. Mark that bewildered look, as anxiously gazing through the darkness brooding o'er the boiling deep, they clearly behold some object bright, approaching. What trembling seizes upon them. "Is it not enough," methinks they say, "that we contend with wind and angry sea, without a 'spirit' to affright us?" But hark! amid the strife of excited elements they catch the sound—"Be of good cheer! It is I, be not afraid!" What magic in those words! It seems to me I can even now almost feel their power, like the electric chills of emotion which stole o'er them till their whole being was *electrical with joy.* Behold the change! The oar is dropped—danger is forgotten—fear is exchanged for confident safety, and from that devoted disciple, as he stands already to launch away, is heard—"Bid me come unto thee." Ah, my Brn. and Srs., is there not here a lesson for us? Darkness is settling o'er this sea of life—the shades of deepest night are falling upon the world—the winds of infidelity are lifting high the waves and letting loose the floods of sin, while upon these angry surges our bark is tossed. 'Tis a time for action, for effort, for mighty zeal. The interest of a perishing world is at stake. As that little ship on Gennesareth's heaving bosom bore the hopes of the whole earth in Him, through whom "life and immortality" were to be offered to man, "dead in sin," so also is our bark freighted.

Had that ship been wrecked, the story of redeeming love would never have come to melt our hearts and give us hope: so should our bark sink, wretchedness and death would end our existence. But thank God, she *cannot sink*; her Builder is He that maketh the storm a *calm*, "so that the waves thereof are *still*;" that *spake a world from naught.* He has made her strong to brave all danger, and fear no evil. Well then may we boldly ply the oar in *faith.* Yes, Brn. and Srs., though we sail through raging seas, let our hearts be strong, trusting in Him whom winds and sea obey; for, as we toil, can we not see amid all the gloom of unbelief now resting upon this agitated ocean of life; cannot *we*, whose sight is aided by the *light of truth*, see an object, bright and glorious, coming, nearer and nearer, before whose coming heaven and earth shall flee away? Can we not feel a thrill of joy as we hear the echo of that well-known voice, saying "Be of good cheer? It is I?" As we stand all ready and longing "to depart and be with Christ," do we not hear him say, "Come?" Yes, and not only so, but more than this have we to encourage and comfort us, for, as in those perilous times we wait for him, "looking for that blessed hope and the glorious appearing of the great God and our Savior, Jesus Christ, do we not hear Him say, "Behold, I come quickly?"

But we have yet, as did Peter, to walk o'er heaving billows, ere He shall receive us to himself, thus ever to be with Him. Shall we, as we see "the winds boisterous," be "afraid" and begin to sink? God forbid! Who is it that has said unto us—"Come unto me?" The Lord himself. Has he, who "came to seek and save that which was lost," who loved us "*unto death*," called us forth to perish in the deep? He that spared not His own Son, but delivered him up for us all, shall He not also freely give us all things? "O ye of little faith,"—wherefore do ye doubt?" O may we ever keep the echo in our hearts,—'Be of good cheer, I have overcome the world;" and "this is the victory that overcometh the world, even our faith."

Worcester, May 26, '56.

For the Crisis.

The Heavenly Warrior.

BY EDWIN BURNHAM.

Behold the heavenly warrior as he boldly enters the fearful strife of the moral battle field, clad in robes of salvation, harnessed in divine panoply, girded with God's essential truth, and holding the weapons of his Commander's orders!

The battle in which he engages is a battle for life—eternal life. If he is victorious, he is gloriously victorious; and if he is vanquished, it is a fearful retreat he must make. The enemy with which he contends is both multitudinous, and magnitudinous. Earth, and hell, and self, contest the ground, step by step. Poor soldier, now is thine awful hour! Fight valiantly now, and win immortal palms! Thy Master is beholding thee—God, angels, men, devils are beholding thee. Will thy courage fail? Look up to the Fountain of help! Cease not to cry for strength from the Mighty One. Seest thou not those shining hills of light in the distance? On those hills squadrons of bright seraphs wait to chant thy triumph, when thou shalt march home to receive thy laurels!

Thy position is not an isolated one. Patriarchs, prophets, apostles, martyrs, and common saints have fought before thee. Yea, the great Immanuel himself, thy Captain and thy Lord, has stood on the bloody field in person, and engaged hand to hand with hell's bitterest and fiercest numbers.

See, see him in the wilderness of Judea engaged in the awful struggle! Forty days fasting, all alone, in the midst of wild beasts, measuring swords with the king of darkness—the victory is sure—the devil retires ashamed, and angels descend to fold their wings on the bosom of the holy Sufferer! It should nerve thee thus to consider the triumph of thy Redeemer.

Nor is this the only instance of his life, which need demand thy attention. Look at him in the midst of criticising Pharisees, tempting Sadducees, questioning lawyers, and fault-finding Jews, still he is victorious! Look at him on the Roman cross—his form is mangled, his visage is marred,—his disciples weep around in the distance, his own mother mourns at the foot of the cross, death's pale gathers on his eyelids, his Father's face is hid, hell triumphs, devils rejoice,—life is almost gone,—still he is victorious!—O how victorious! Hear the heavenly Hero cry: "Father, forgive them, for they know not what they do!"

Was ever victory like this?

Turn thine eyes to Him, christian, and learn to secure triumph in death!

It has been remarked, that when Commodore Perry's men fought on Lake Erie, when one and another of them fell, they turned, in falling, and fell facing their commander. So fall thou, with thine eyes on thy Commander; and thou shalt "RISE AGAIN."

Choice Selections.

Key of Truth.

The following is another extract from Bro. Sheldon's "Key of Truth." We commend it to the lovers of truth, praying that it may be the means of unlocking the treasure house of wisdom and the fountains of light that have been so long closed by the iron grasp of papacy.

PUNISHMENT OF THE WICKED.

"Are the wicked now being punished in some unknown hell, or are they to be punished at the judgment day?

Ans. 'Reserve the unjust unto the day of judgment TO BE PUNISHED." 2 Pet. 2: 9; Job 21: 30.

Does the sinner receive his damnation at death, or at his resurrection?

Ans. 'They that have done evil (shall come forth) unto the RESURRECTION of damnation.' John 5: 29.

Are the wages of sin eternal life in misery?

Ans. 'The wages of sin is DEATH.' Rom. 6: 23.

What death awaits the sinner?

Ans. 'The SECOND death. Rev. 20: 14.

Will the sinner exist eternally unconsumed?

Ans. 'Behold the day cometh that shall burn as an oven; and all the proud, and all that do wickedly shall be stubble; and the day that cometh shall BURN THEM UP, saith the Lord of hosts, that it shall leave them NEITHER ROOT NOR BRANCH.' Mal. 4: 1: Ps. 37: 10; 2 Thess. 1: 9: Obd. 16; Rev. 20: 9.

Will the wicked emigrate to some remote realm to receive their punishment, or will the foretold hell of the impenitent exist on the earth at the great burning day?

Ans. 'The heavens and the earth which are now, by the same word are kept in store, reserved unto FIRE against the DAY OF JUDGMENT and perdition of UNGODLY MEN.' 2 Pet. 3: 7: Prov. 11: 31; Matt. 13: 40–42.

With the popular view, we have had only a human sacrifice for immortal souls, for it is contended that only the *body* of Christ died; whereas, the Scriptures show us that we have had a divine sacrifice, as Christ 'poured out his SOUL unto death,' making 'His soul an offering for sin.' Isa. 53: 10, 12; Matt. 26: 48; Acts 2: 27–31.

Modern theology is subversive of the scriptural doctrine of a judgment day, as it represents men as going to heaven or hell before being judged, involving the idea of a future rally from hell and heaven to 'stand before the judgment seat of Christ,' which would be like first hanging a man, and afterwards trying his case! Neither the reward of the righteous, nor the damnation of the sinner can be realized before the judgment. Jesus never told us that we must give an account *at death*, but 'They shall give account IN THE DAY OF JUDGMENT.' Matt. 12: 36.

HELL!

The Scriptures do not teach the present existence of a burning hell, but they describe its future existence. This word frequently occurs in our version of the Scriptures, when no allusion is made by the inspired writers, to the hell of final punishment. The term 'hell' is indiscriminately translated from the original terms Sheol, Hades, Tartarus, Gehenna, which we will examine:—

1. *Sheol* is a Hebrew term which is often rendered 'grave' in our version. It never signifies a place of conscious existence, for, says the inspired penman, 'There is no work, nor device, nor wisdom in *Sheol.*' Eccl. 9: 10.

It never implies the future 'lake of fire,' for it was the receptacle of Christ for three days and nights; 'Thou wilt not leave my soul in (*sheol*) hell.' Ps. 16: 10.

Christ's soul went to *Sheol*, (incorrectly rendered hell,) but was not 'LEFT' there to see corruption.' Acts 2: 31.

Even if *Sheol* could be construed to mean a burning hell, it would not prove an endless one. 'O *sheol*, I will be thy DESTRUCTION.' Hosea 13: 14.

2. *Hades* is a Greek term corresponding with *sheol.* Peter in quoting the language of David concerning Christ's burial, substitutes the term *hades* for *sheol*, and remarks, David 'seeing this before, spake of the resurrection of Christ that His soul was not left in *hades.*' Acts 2: 31.

The grave of Christ is here called *hades.* It never brings to view the hell of punishment, but is merely the receptacle of the dead, righteous and unrighteous, till the judgment day. 'Death and hell (*hades*) were cast into the lake of fire.' Rev. xx. 14. If *hades* implies a burning hell, then hell must be cast into hell; or in other words, hell must burn itself up!

3. *Tartarus* is a Greek term employed to describe the state of "the angels that sinned"—not the *place* of their abode. It is used but once, "God spared not the angels that sinned, but cast them down to (*Tartarus*) hell, and delivered them into the chains of darkness, to be reserved unto judgment."—2 Peter ii. 4. The fact that they are there "reserved unto judgment," proves that *Tartarus* is not the hell of punishment, or lake of fire. Where are the angels that sinned? Are they confined in some distant burning realm? No; Beelzebub, the prince of devils, is 'walking to and fro in the earth,' 'seeking whom he may devour;' and 'seven' departed from Mary; and 'legions' of them were permitted to go among the herd of swine; yet they were all this time in *Tartarus*—not a burning hell, but a state in which they are reserved, unto judgment to receive their final doom, which is destruction.—Heb. ii. 14.

4. *Gehenna* does clearly bring to view the future hell of the ungodly, but as clearly disproves its present existence. The wicked are destroyed in *gehenna*, both soul and body, and certainly the body does not go to a burning hell at death; therefore the existence of *gehenna* (hell) is on the other side of the 'resurrection of damnation.' Prior to that resurrection, there is no damnation or hell to the ungodly; for God will reserve the unjust unto the day of judgment to be punished. Jesus informs us that the whole body will be cast into *gehenna*, (Matt. v. 30,)—of course at the judgment day!

There is a *future* hell or lake of fire for the wicked. Rev. xxi. 8. The whole man is guilty, and the whole man must be punished at the same period—not an abstract part at a time! Modern theology casts reflections upon God's past dealings with men, while it claims that the soul is the only intelligent part of man, and that body a mere organ through which the soul plays its pranks. For instance in the Mosaic dispensation the man who picked up sticks on the Sabbath must be stoned to death. Here, according to modern theology, the wicked soul stood behind the curtain, and made a tool of the innocent body, with which to commit the sin. Then God commands the innocent body to be stoned to death, and let the wicked soul escape the penalty. The truth is, the entire man sins, and the entire man reaps the penalty. Man's soul never outlives the body. In the primary [illegible] man is a soul. 'The Lord formed man (of what material?) of the dust of the ground, and breathed into his nostrils [illegible] and MAN (not the breath) became [illegible]

ing SOUL.'—Gen. ii. 7. 'All the souls that came out of the loins of Jacob were seventy souls.' Ex. i. 5. We read of 'full souls,' 'lean souls,' 'fat souls,' 'hungry souls,' 'blood of the souls,' &c.

Without a resurrection, death would hold an eternal dominion over the human family. Without 'a resurrection of life,' the saints would not be recompensed.—Without a 'resurrection of damnation,' no punishment to the wicked.

_ Objections answered in my 'Gospel Vindicator.'

The reader is requested to read the quotations appended to these answers.

Napoleon.

"In the *Morning Chronicle* for Friday, Nov. 2nd, you will find the first or only announcement of what may prove the MOST MOMENTOUS OCCURRENCES OF THE AGE.

On Sunday, the 30th of Sept., 1855, the French flag was hoisted at Jerusalem—the French Emperor made the patron of the Holy places, and prayers offered up for him by all the clergy, as if Jerusalem were a part of his own empire."—"The last vials." No. 11, p. 10.

Says the Chronicle:

"While our attention is fixed upon the events of the Crimea, the French are settling the disputed question of the Holy places of Jerusalem, *in their own way*."

Says an English writer:

"The seizure of the Holy Places, and, in fact, of Jerusalem itself, is the greatest of all the great events which have occurred within the 19th century. The rest are great only politically, this event is great SCRIPTURALLY. It looks like the beginning of the end."—"The last vials." No. 11. p. 11.

"The largest body of *faithful Jews* in the world is to be found in the Crimea. They are the Karaites—the purest and most faithful of all the Jewish race; they adhere solely to the Word of God, and rejects the tradition of the Rabbinical commentators. The liberation of these Karaite Jews from the Crimea will hereafter form an important element in Jewish affairs."—"The last Vials." No. 11, p. 13.

THE MOON.—"Dr. Scoresby, in an account that he has given of some recent observations made with the Earl of Rosse's telescope, says:

"With respect to the moon, every object on its surface of one hundred feet was now distinctly to be seen, and he had no doubt that under very favorable circumstances, it would be so with objects sixty feet in height. On its surface were craters of extinct volcanoes, rocks, and masses of stones almost innumerable. He had no doubt that if such a building as he was then in were upon the surface of the moon, it would be rendered distinctly visible by these instruments. But there were no signs of inhabitants such as ours—no vestige of architecture remains to show that the moon is or ever was inhabited by a race of mortals similar to ourselves. It presented no appearance which could lead to the supposition that it contained anything like the green fields and lovely verdure of this beautiful world of ours. There was no water visible—not a sea, or river, or even the measure of a reservoir for supplying town or factory—all seemed desolate."

WITNESSING FOR CHRIST.—"In the time of the Marian persecution," says Brooks "there was a gracious woman who being convened before bloody Bonner, then Bishop of London, upon the trial of religion, he threatened her that he would take away her husband from her. Saith she, 'Christ is my husband.'

'I will take away thy child.'

'Christ,' saith she, 'is better to me than ten sons.'

'I will strip thee,' saith he, 'of all thy outward comforts.'

'Yea, but Christ is mine,' saith she; 'and you cannot strip me of Him.'

O, the assurance that Christ was hers bore up her heart, and quieted her spirit, under all."

As without the sun there could be no sunlight, so without Christ there could be no Christians. And as the sun's rays enlighten the world—although they are not the sun—so Christians, too, are the light and life of the world. [illegible]

The World's Crisis.

BOSTON, JULY 23, 1856.

☞ We learn from Bro. J. B. Cook of Rochester, N. Y., that he will endeavor to be at the Wilbraham Campmeeting.

We are rejoiced to know that his Eastern friends may hope to greet him once more in the tented grove, to where Zion's songs give cheer to the weary pilgrim.

☞ Meetings in Boston at the Free Chapel, corner of Lowell and Causeway street, every Tuesday and Friday evening, and at the usual hours on the Lord's day. Our Brn. and Srs. visiting the city can get further information by calling at the Crisis office, 167 Hannover St.

Portsmouth.

Last Lord's day, July 13, was spent pleasantly with the Brn. in the above named city.

They have a pleasant chapel owned by the church, and well filled when they assemble for worship.

The devil has not been able to drive a dividing wedge among this happy company of Christ's followers, consequently, prosperity attend them, and the christian feels at home in their society.

I have noticed when in Portsmouth one very valuable trait of charactor in the church. It is this: They are careful "to speak evil of no man."

In consequence of obeying this Scripture, they act and feel like *brethren*.

I am fully convinced of one great truth; viz., that it is *impossible* to have christian prosperity, while in the practice of evil speaking or backbiting.

Brn. and Srs., let us do as we would be done by.

If our noted enemy can get us to talk over each other's faults, he has almost secured us for his service; though *outwardly* we may profess to be disciples of Jesus.

Remember—no backbiter can dwell in the tabernacle of God, nor he that taketh up a reproach against his neighbor.

Book Notices.

THE OLD PATHS; or, The Primitive Doctrine of a future Life, embracing copious extracts from the writings of primitive christians, with arguments and remarks, by H. L. HASTINGS. SECOND EDITION.

There are some persons who suppose that the doctrines of life and immortality, only through Christ are NEW,—such should peruse the above work. The author starts upon the basis of a previous work—"Pauline Theology," and proceeds to show the faith of primitive christians upon this subject.

The first writer is Barnabas, the second is Clement. (Phil. 4, 3) The third is *Hermas*, mentioned Rom. 16 14 The fourth is Ignatius who was a disciple and successor of Peter at Antioch, and the fifth is Polycarp, who was the friend and disciple of the beloved John, the Revelator. This list comprises all the writers who had the benefit of personal acquaintance with the apostles. From their writings the author has selected every passage which has reference to the future state of man. In all their writings there are no such expressions as "eternal torment," "immortal soul," "never dying spirit," &c., &c. The plain and simple doctrines of life and death,—life for the righteous and death for the wicked are presented in clear and explicit language, showing that those writers held a faith entirely different from that of the ordinary writers of the present day.

Camp-Meeting and Conference.

Providence permitting, there will be a *general* Camp-meeting Conference at North Wilbraham, at the old ground on the hill, commencing Monday, Aug. 18, to continue one week.

All Christians, without regard to sect or party, are invited to attend; and all who wish to become the followers of Christ.

We expect one of the best meetings we have ever enjoyed. It is on the Western Railroad, 10 miles East of Springfield, 44 West of Worcester, and 88 from Boston.

For particulars, see Crisis, No. 46.

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Turner's Magic Cordial.

BRO. GRANT:—Will you say through the Crisis once only, for the benefit of those who have long known and used my Cordial for Summer complaints, that I have on hand a small quantity of the article, of best quality, which I will forward to order to any part of this country.

All who wish this Cordial this season, will do well to send their orders immediately, as I do not intend to manufacture any this year, on account of the high prices of the materials I use, and of my present embarrassments.

Orders must be addressed to Joseph Turner, Hartford, Conn., and all orders attended by the cash, or from friends that I *know* will receive immediate attention.

The season is upon us which should find every family prepared to combat summer complaints in every form; to those who have known or used my Cordial, I need not say it is the medicine they should possess,—they know its value is unrivalled.

J. TURNER.

For the Crisis.

A Word.

BY H. L. HASTINGS.

BRETHREN:— To-day multitudes are finding recreation and pleasure in the celebration of liberty, a liberty that seems oscillating with fearful sweep between anarchy and slavery. I have no heart to join in the exultation, or to swell the hosannahs of a snivelling generation. My heart groans for deliverance from the bondage of corruption, and I long for the emancipation of the Sons of God. While this is delayed, I cannot exult,—but when the delay is over, then we will cease our sorrows and take up the blessed song—

"Let us be glad and rejoice, and give honor to Him: For the marriage of the Lamb is come, and his wife hath made herself ready."

But this is future, and I want to write something about the present, about duties, necessities and obligations.

Some who read this remember the campmeeting at Wilbraham last year, and how God blessed us the last night, when we raised money enough to buy the Winsted tent, and send it to the Great West. We called it the New England Mission tent. Well, they have used it some, have had three or four meetings in it this season, and I hope it will prove a blessing to the cause.

But look here; you know guns are not worth much without ammunition, and artillery without carriages wouldn't be sa good as muskets or rifles. To speak plain: Bro. Walter Pratt is out there with the tent, but his health is low, his spirits lower, and his pocket lowest of all, I fear. He wants help—he will not ask for it, and so *I will*. Now I shall let him tell his own story by taking the liberty of publishing a private letter from him. He writes under date of May 23d, '56:

"BRO. HASTINGS:—I have heard nothing from you since I sent you an order for books, to New York. I will now say in relation to the order, if you have not filled it you need not. The reason is a sad one to me. For some cause, probably getting overdone traveling and preaching, I am stopped with an affection of the heart. I was laboring in De Kalb Centre—interest good, and every appearance of a good work,—when I had two attacks of palpitation of the heart, so severe that I have been scarcely free from pain since. I stopped preaching at once, and for the first time since I entered the field I was compelled to say, 'I am satisfied I shall have to leave the field.'

Poverty has stared me in the face, and many other things have obstructed my path, but none of these things ever moved me. But now, poor, frail, mortal life seems to be giving way; yea, life's perpetuator seems obstructed. The thought is anything but pleasant. I can hardly endure it.

I have not informed my family, as I expect to go home in a few days, and it would only cause them anxiety that would be of no benefit to me, and might do them much harm.

I might write much on the subject—my health—my circumstances—my prospects,—but the subject is too exciting, and the picture too dark for me to contemplate in my present state with profit. Well, if my work is done, my mission ended, and I am about to fall asleep, I have some things to console me, as well as many things to regret. I shall not, however, now pen them, as I am too weak. Suffice it to say, for this region, you need not send me the books and tracts ordered, as I cannot travel to dispose of them.

I have some three months' labor laid out, but I am stopped—I go home to my family weeping, and wait the result and the opening of Providence. God only knows what awaits me. Your prayers I need not solicit, I know I shall have them.

Thy Bro. WALTER PRATT."

The above was not received until after the books were sent. He wrote me previously, that pecuniarily, he had been "running behind" ever since he went to the West.

I have received another letter, dated June 29th, from which it seems that his health is some better, though so poor that he finds it needful to labor with great care and moderation. He is, however, disposed to continue the warfare, and will probably find use for the tracts; here, however, arises another difficulty, which he may state in his own words:

"But the West is the hardest place to sell books of any place I have ever found. I have paid some $15. freight on what I have received, and at the three meetings I have held, I have not sold enough to pay freight. The people will not lay out money for books. . . . I should be very glad to have brethren make up a FUND, so I can DISTRIBUTE TRACTS at the meetings. To SELL is small business, and to give them away I cannot, if I have got to meet bills. My health is not firm. I never was so poor as I am now."

The above presents the case briefly to the reader's mind. Now what's to be done?

Well, when Bro. Pratt went West, I determined to do what I could to aid in the work there, in which I was unable to engage personally. Accordingly, I have forwarded him tracts, which, at the wholesale prices, would amount to one hundred and fifty dollars, or more. These tracts he could pay for if he could *sell* them. But men who do not *know* the truth, will not buy, till they become interested; and many who once loved the truth, and who went West desiring to spread it, get drawn into the vortex of worldliness, and swept along on the tide of speculation, and unless God pities, they will be drowned in destruction and perdition.

Now, to go into a worldly and covetous community, and tell them that the Kingdom of God is at hand, and then persuade them to buy tracts on the subject, is impossible,—we want to scatter the printed pages, like autumnal leaves, and so generously that if only one seed in a hundred does any good, yet, even then, we'll not lose the harvest.

Now shall these brethren at the West be assisted to do this? or shall they wear out lungs and life, and leave the seed to be caught away by the enemy, for want of cheap little publications to assist the hearers in retaining what has been preached?

I shall write to Bro. Pratt, and tell him to *give those tracts to all who will read them*. Peradventure, among all those thousands of tracts, one may reach some poor benighted mortal, and give him light—it may save one soul from death, if so, this is worth more than all the cost, and if this object is attained it will reward the toil.

Further, I shall try to pray for Bro. Pratt, and those that labor with him in the Western field.

But here a thought arises. Part of those tracts and pamphlets I bought and paid for, but there are others that are not paid for yet, and my notes are in the hands of the bankers, and paper dealers, to the amount of several hundred dollars for them.

Now then, will the brethren take hold of this matter? If Brn. who have the means will pay *one-half* of the bill above named, i. e., $75. I will credit Bro. Pratt the balance on the tracts and pamphlets, and thus he will have one hundred and fifty dollars worth of tracts to give away, or to sell to any who wish to buy, and he can take the proceeds to sustain the tent, or to purchase more tracts.

Come, Brn., here is a chance for those who "don't see what they can do." Here's a chance for those who have complained about having such "big taxes to pay"—lay up your treasure in heaven,—money in God's bank pays no taxes and draws compound interest to all eternity. Brn., here is a chance for all to preach, and preach to persons whose faces you will never see till you stand before the judgment seat of Christ. Would you like to meet there a sinner saved by grace through the instrumentality of a little tract that your penny had purchased?

Brn., pray for the brethren at the West,—pray for the New England Mission tent, and pray with your hands in your pockets, if your religion is "pocket deep."

Brn., some of you have kindly told *me* to let you know when *I* needed help and you would assist. This I probably shall not do. While I have One on whom I can cast all my care, I shall not need to mention it to others,—besides, I desire that men should learn their duty from God by the Spirit's teaching rather than from me. But in this case I lay the facts before you—the amount can easily be raised if those that love God will take hold and try. Who will do it? Let what is done be done *quickly*. Time is short. If the Brn. will raise $75 towards those tracts, which will not pay the actual cost of some of them, I will give the rest of the $150. If they will *not* do it, I shall give the *whole*, and trust in God for means to pay the notes when they come due.

Persons can send direct to Walter Pratt, Moline, Illinois, or they can send to me, and I will, at Bro. Pratt's request, receive and appropriate their offerings as they may direct.

H. L. HASTINGS.

Peace Dale, R. I.

For the Crisis.

Bible Truth.

BY HENRY W. DANN.

NO. II.

Human life is a mystery; and for the unfolding of man's mysterious existence, we are indebted to Revelation alone. It is true, there are a few glimmering rays of twilight that dawn on living mortals, but it is Revelation alone that has brought life and immortality to light, and inspired the Christian heart with hopes that are big with immortality. If we look not to divine Revelation for guidance, to what other point in the universe of God can we direct our spiritual visions? Shall we look to creeds, churches or professors? Alas! they fail in their vain attempts to guide the mind of man aright. Man is destined to immortality, (if good,) and, with this high destiny, shall we trust to fellow-man for guidance or counsel? No! But rather let us exclaim with the Psalmist of old, "thou shalt guide me with thy counsel, and afterward receive me to glory."

In every age of the world's history, men have sought for consolation in material things, and indeed, so absorbed and engrossed have been their minds in worldly affairs, that Revelation's holy light has never dawned upon their minds; and hence the infidelity and skepticism that has obtained in every age; and I do not wonder that the blessed Master himself marveled at the unbelief of the Jewish skeptics, when we consider the jealous eye with which they looked upon the dawn of the Christian era. But when the Jews themselves witnessed the mighty works of the Messiah, their minds were wrought upon, so that they could see, though dimly, traces of spiritual life. Indeed, the many sacrifices they had to offer led them to believe that it was impossible that spiritual influence could be brought to bear on mortal men, except through sacrificial observances. But Christ, when he came, taught them a better way—the way of faith; and also gave them to understand that it was impossible for them to attempt to please God in any other way, than that which he had already given for their consideration. These instructions and sayings which Christ had imparted to the Jewish nation were of too much importance to be lost; and fearing lest they might become extinct, the good men of the age were led to compile and bring them together for the benefit of the generations that were to succeed.

This book, thus brought before us, we avow to be the word of God. Now if it is true that this compilation is from God himself, then of what vast moment and tremendous interest it is to mortal man. It unfolds to our spiritual vision the dark and mysterious future that awaits us,—it informs us of the great and mighty events that will transpire in this world's history—it tells us of a coming Messiah—of a glorious resurrection from the dead—and of eternal life beyond this vale of tears and sorrow. O who would still cling with tenacious grasp to material things, when such a spiritual feast is afforded in the word of God? We shall take up the different points and doctrines of the Bible hereafter in separate articles, but now we shall confine our brief remarks to the Bible as a whole. The Bible, we contend, is a revelation of the will of God to men; and the first point that deserves our notice, then, is the fact of the *possibility* of a revelation; and without stating the thousand sayings of theologians on this point, we will merely suggest a few common sense remarks.

In the first place, a Revelation from God, is *possible*, because all things are possible with God; then as all things are possible within the range of *Deity*, it needs only the will of the Almighty in order to give a Revelation of his perfection and attributes to his rational creatures; and, as he is a being of Almighty power and omniscience, he cannot be at loss for means to communicate his will, and do it in such a way and manner as will sufficiently mark it as his own.

In the second place, we notice the *desirableness* of a Revelation. It is desirable from the fact that it is the only certainty that lies within our grasp; and more, it is the only thing yet found capable of giving us proper discoveries of God, his attributes and nature—the way of salvation, and multitudes of other things that are of importance to the interests of men.

In the third place, a Revelation from God is *necessary*, for, without this, man would ever live in a state of doubt and anxiety; and could attain to no certain knowledge of the events that follow his mortal career; neither could we get any correct idea of the glories that attend the redeeming power of the cross. We might extend our remarks greatly by giving some of the evidences in favor of Revelation, but we have said enough already, having shown briefly,—

1. That a Revelation is *possible*.
2. That it is *desirable*.
3. That such a Revelation was *necessary* to the interests and hopes of men.

Now, we think the above three points of themselves setting aside the evidences of Christianity, are sufficient to induce men to make careful perusal of the word of God. The things that are both desirable and necessary, God cannot withhold from his creatures. We say cannot, for he has declared in his word, that "no good thing will he withhold from them that walk uprightly," and do according to his will.

In a future article, we shall adduce some of the evidences of Christianity, but suffice it now, that we receive the Bible, as it is—the word of God. If we look to any other source than this, our hopes will be blasted forever, and we doomed to disappointment and despair. If we turn to the church, behold her *apostate professors*. If we turn to theologians, behold their varied and visionary speculations. If we turn to our own hearts—they are deceitful above all things and desperately wicked." It remains then, as the only source of consolation and ground of hope for living mortals, that we turn to divine Revelation, and, as we scan its sacred pages, let us implore the divine spirit to illuminate our hearts, and give us a right understanding of the sacred oracles, so that in reading we may be enabled to understand what the spirit saith, and also to prepare for the great, glorious, and sublime events that are about to dawn on the world.

We live in perilous times. The son of perdition longs for victory, and the evidence on alls sides, tell us we live in the *last days*, and ere long we shall hear the trumpet sound, as it awakes the sleeping nations of the dead. O Lord, give us a part in the first resurrection, for "on such the second death hath no power," and prepare us for thy coming and kingdom. "The night cometh in which no man can work," and the voice even now sounds in our ears, "be ye also ready, for in such an hour as ye think not, the Son of man cometh."

[We rejoice with our Bro. Dann, who is just entering the ministry, that he has seen the light on the great truth of the premillennial Advent of our Savior, and the still more blessed part of the belief, which is, that our longing eyes will *soon*, yes, VERY SOON "behold the King in his beauty." My Bro., let your light *shine*, and the good Lord will bless you.—ED.

Correspondence.

For the Crisis.

Letter from Bro. W. Pratt.

NEW ENGLAND MISSION TENT.

As our friends East contributed freely for this tent, and sent it into the Western field in good faith, they may think it is about time to hear from it. And I suppose they have a perfect right to demand some knowledge in reference to it. Well, as it falls on Jonah's lot to give a first item, I cheerfully pen what little I can in truth, in hopes it will cheer some.

I believe I have not pledged myself to hold any number of tent meetings or conferences this season. I only intend to do what I can, and if it works [illegible]

for me, I do not intend to give you a paper revival. I have seen so much printed relative to travels, revivals and conferences, which put the substance on the paper, that I have often thought I would say nothing. A brief sketch is due, however.

As Bro. Morgan has engaged to supply the desk in this place for the present, it fell to my lot to take the tent. My health not being firm, I have not done much. I have held three meetings, perhaps to some profit.

The tent and conference meeting at Shabbona Grove was held according to appointment. We were much disappointed in the tent not getting there in time, but the Lord gave us good wine at the last of the feast.

The friends were very kind and took much interest in the meeting; and for one I can say it was a profitable meeting. It will tell no doubt at a future day. As there will be a report, I need not say much. It was cheering to meet friends from the surrounding region in our temporary house, Jacob-like, and sing Zion's songs—mingle our prayers and hear the word of the Lord. Here I met Bro. Curtis from Old Connecticut—Hartford City. I was very glad to greet him. Had a pleasant interview—was reminded of former days. He thought I looked quite natural, holding tent meetings; it called to mind past meetings, and seemed New England-like. Some covenanted to go to the kingdom. We parted in tears and started for the meeting in Elizabeth, Jo Daviess county.

After traveling all night behind the iron horse, I reached Galena and procured a team, and about one o'oclck I arrived at the house of my old friend, Bro. Pilcher in Elizabeth.

We erected our humble tabernacle, and on Thursday, we commenced our meeting.

Bro. M. Chandler came on Friday. Had three discourses each day. Meeting closed Sunday evening. After the notice got out, the congregation was quite good, especially evenings and Sunday. A notice of the withdrawal of the appointment no doubt was the cause for not having more at the commencement.

The meeting removed much prejudice, besides quickening, comforting and strengthening the brethren. Here some started for the kingdom. The Lord be praised.

Bro. Chandler and myself were not in a very good trim to preach. He was suffering from a bad cold, and I was hoarse and quite feeble, not having yet recovered fully from sickness. Well, we got through by the blessing of God, and the result will be known in the judgment.

One circumstance connected with this meeting, I ought to mention. There was a preacher in the place whose name and acts seemed to be in keeping with a certain class Paul speaks of, Acts 20: 29, to some extent, to say the least. I was informed, he said, we had been preaching lies for fifteen years. I gave public notice the stand could be occupied half of the time, by any one in the place who wished to show us our errors, or point out our "lies" as they were called. But no one appeared to show the error, hence we continued to preach the word. May it find lodgment in the hearts of the people! This meeting was well sustained. The Lord reward the tried and liberal friends.

At Princeton, Iowa, we commenced a meeting, June 19, and held it over the following Sunday. Here let me say, before the meeting, we overhauled the tent, as it was not in shape for a preaching tent. In this work I began to sympathize with Paul, more fully than ever before. For the first time I went to tent-making. Doubt whether it will be the last. Well, if the Lord willing, we will have a tent after a little time in which we can publish the tidings of the coming kingdom.

The weather being extremely warm, made it very oppressive and destroyed much interest no doubt in the meetings. But this meeting will be reported, hence I need not do it.

The thermometer is ranging from 85 to 100° above zero. I shall have to wait a while, till the weather is cooler to hold meetings to much profit.

To make our large meetings profitable, tracts ought to be scattered by the hundreds gratuitously. But I have not the means to do it. I have tracts as well as books, as you will see by another notice, yet I have not the means to scatter them as I could wish. Brethren East must recollect that brethren West are few, and scattered over a large territory, and can do but little comparatively in breaking up the wide western field. Some are doing expended in scattering tracts that will what they can, others do something to spread light. Tracts are like so many sermons preaching always, and if they are of the right stamp will take care of themselves. If friends East want a little stock in the great Savings Bank, and would contribute so that we can have a tract fund, I will assure them the money shall all be throw light on the great truths God designed for this age. Some brethren here have pledged five dollars, others no doubt will do the same, or more, to forward this God-honoring work. I do not speak of this because I want to be the distributer, No! no! All I want is to have truth spread—light given—knowledge of the end known. I care not whom God sends to preach or spread it. But go it must either by our effort or by some one else. God will have the way prepared for the coming kingdom, and if we refuse to act, we suffer loss, and God in his providence takes some one else. May God speed the truth in this uncultivated field.

Moline, Ill. W. Pratt.

P. S. Funds can be put into Bro. H. L. Hastings hands.

Bro. Grant:—Permit me to inform the friends in the West, that I have received a quantity of books and tracts, and can fill orders at short notice. I will give a list of the works I have received.

Books.—Voice of the Church on the Reign of Christ, by D. T. Taylor, Price $1.00

Dobney on Future Punishment,	.75
Pauline Theology,	.75
Church Debts, by Wm. Ramsey, D.D.,	.75
Treaties on Matt. 24th and 25th Chaps., by I. C. Welcome,	.33
The world as it was, is, and will be, by Mrs. A. C. Judson,	.38
Bible vs. Tradition, paper covers,	.60
Unity of Man, by Anthropos,	.15
Age of Gospel Light, by Z. Campbell,	.12
Spiritualism, a Satanic Delusion and a sign of the times by Wm. Ramsey, D. D., 38cts, bound,	.50
Old Paths, by H. L. Hastings,	.18

Tracts.—Voice of warning from the four winds—Church not in darkness—Three Worlds—Last days—New Heaven and Earth—Milton on the State of the Dead—Tracts by Dr. J. Cumming—Noah, His and our age, No. 1.—The desire of all nations, No. 2.—It is done, No. 3. The above tracts are $3. per hundred, 5 cts single.

Also, Tracts entitled—Vindication—Landmarks—True source of Life—Key of truth—Night cometh, and others.

Also, Scripture Searchers, No. 1, 2. 3.

The above works can be had at the published Eastern prices. All I want is to cover the first cost. If I get the money back I have to pay out, it is all I expect or want. But I wish the truth spread in this wide field. I am anxious to have the people see truth, and then if they reject, our skirts are clear—our work done, and they decide to their own peril. Truth must go, and God's children are the carriers of it in most instances. Who will engage in the work? If you cannot preach you can lend books, scatter tracts, and sow the seed in this way. Let us keep the seed flying—the Lord cause it to grow.

Send orders with cash, to Walter Pratt, Moline, Illinois.

For the Crisis.

Letter from T. E. W.

Bro. Grant:—I have thought that it might be cheering, and perhaps profitable to hear from the Brn. and Srs. in every place where there are any faithful followers of Christ; who are looking for the appearing of the Son of God, according to his word. There is a goodly number in this place, who are looking for the fulfillment of His word, and desiring to behold in all of His glory, Him whom our souls love. They are well united in love and good will, and many of them are fully persuaded to see the consummation of the Christian's Hope, even at the loss of all things temporal. They are happily agreed to disagree upon all points of Scripture of doubtful interpretation; whereas on the fundamental principles of the Gospel they are united, and striving to maintain them in their daily walk and conversation, before a scoffing, wicked world. These, I believe, are times of peril to the Christian, from the fact that multitudes have a desire for the riches of this world, and are striving with all their hearts to obtain them, forgetting the new riches of the kingdom; and the Christian, if he is not watchful, will drink into the same spirit. Perilous, because sin and wickedness of every hue is stalking abroad through the world. The strong current of pride, desire of honor, the love of and excess in dress, (contrary to scripture), the spirit of war, and political strife, even among professors of religion; the great amount of church lotteries, church fairs, church pic-nics, &c.; the spreading of Spiritualism to a fearful extent, the indifference and luke-warmness of the church at large,—these are signs that we need not mistake, showing these are times of peril indeed. Many are virtually saying by their works,—"my Lord delayeth his coming;" of those, I would ask—think you that the Lord has been in the movement, proclaiming His coming for the last few years? And if so, do you think He commenced the work many years too soon? Think you the God of Israel will not carry it on to its glorious and final and conclusion? and that in his own way time? whether men believe yea or nay? or whether believers depart from the faith or not? What think you? Are most of the signs of the Lord's soon coming in the past or not?

Thank the Lord, some are striving to hold on to the end, and some are being added to the number of such as shall be saved. In this place there are some waiting an opportunity to express by baptism, their faith in the resurrection of the dead, and show their willingness to yield obedience to the commands of the Lord. We are glad the Lord has some faithful servants who proclaim the word of life in its simplicity, and with the power of the spirit. May the good Lord carry on his glorious work to the end,—save all that can be saved according to his own plan, and soon come and redeem his waiting church to praise his worthy name eternally. Amen.

T. E. W.

Portsmouth, N. H., July 5, '56.

A noble mind, weighed down and obscured by suffering, may be likened to one of the plain wooden clocks of our forefather's days. A glance at the outside discloses nothing brilliant or beautiful; nothing strikes the eye but the dark heavy weights which give it motion. But for usefulness these are the best of clocks."

Obituary.

Died in Shipton, C. E. June 10th, 1856, of lingering consumption, Lydia Bangs, wife of Bro. Bangs, aged 41 years.

Like the Lydia of Paul's day, the Lord opened her heart to the preaching of Bro. Edwin Burnham, when the light of the knowledge of the gospel of God's everlasting kingdom was first published in Shipton. She understandingly embraced the whole truth as far as it has been presented in this place; namely, the Lord at hand, this dispensation when closed to be succeded by the personal reign of the righteous heir to David's throne and Kingdom, when He shall come in His glory to build up Zion, beautify the land, make it like Eden,—the garden of the Lord, and restore Paradise, when the penitent thief with the millions of God's redeemed shall have access to the tree of Life which is in the midst of the Paradise of God. We here firmly believe Sr. Bangs will have a part in the glorious kingdom. She was intelligent, strong in faith, and not easily moved away from the truth, when once embraced. As the light of Revelation increased upon her mental vision, she renounced the fabled phantom of "dying and going to heaven." She loved life, and regarded death as an enemy. She sleeps in Jesus, and waits the day when this last of foes shall fall. The deadly influence of death on his approach to the vitals of his victims, is generally felt, when the physical or mental powers by sinking or becoming deranged, announce the stealthy advance of the subtle enemy, but not so in her case; the tidings and the stroke came together, and the shortened breath and last few minutes were spent in exhorting the weeping family to "make sure of the recompense of reward, "and with a voice now sunk in death, she bid them "Farewell."

Sister Bangs being the daughter of one of the first settlers in Shipton, who is still alive, herself and husband in respectable standing in the community, there was, it is said, the largest concourse of people in attendance at her funeral ever witnessed in this place; who listened with attention to a discourse from Hosea 13: 14, "I will ransom them from the power of the grave, I will redeem them from death."

J. Porter.

Danville, July 4th, 1856.

Domestic Summary.

Dreadful Railroad Accident—56 Killed.—In a brief telegraphic despatch from Philadelphia, published in the Traveller yesterday, it was stated that a serious accident occurred yesterday morning, upon the Northern Pennsylvania Railroad, near Fort Washington.

The following additional particulars have been received:

Eight hundred persons were on the train.

Six cars were entirely demolished.

Among the killed is Father Sheridan, of St. Michael's Catholic Church.

The excursion train contained 1100 children with their parents and teachers.

They came in collision with a down train on the curve near Fort Washington, while the latter train was going slowly, and the former rapidly, endeavoring to reach the stopping place.

Both locomotives were crushed, and three of the cars of the excursion train rushing together, caught fire and were consumed.

Beneath their ruins were a number, crushed so that extrication was impossible.

The scene was of the most heart-rending and terrible description.

The total killed is 56, and wounded 78.

The scene of the accident is 14 miles from this city, in the neighborhood of two curves, so that approaching trains cannot be seen 300 yards, and the track is a single one.

When the locomotives came together they rose on an end, their fire-boxes nearly touching one another, and fell over across the road.

The fire being scattered about the wreck of the first excursion car, it caught fire, and extended to the two other cars piled upon it.

Most extraordinary e ortswere made to extricate the mutilated beings crushed amid the wreck, many of whom were still alive when the flames reached them.

The groans and cries that filled the air were awful.

Two hotels, one dwelling, a blacksmith shop, and a small shed, within three hundred yards of the disaster, were used to shelter the dying and wounded.

A number of physicians from this city, and from Germantown, were early in attendance.

Two engines from Chestnut Hill forced water through hose to the wreck, and, after working for several hours, the human remains beneath it were removed.

Nineteen bodies were removed to the blacksmith's shop, three of them supposed to be females.

Under another shed were eight bodies, so charred as to defy recognition.

Many of the friends of the dead and wounded walked from the city, and others proceeded thither in every description of vehicle, which were taken and made use of in bringing the wounded and dead into the city.

Wm. Van Staven, the conductor of the down train, has committed suicide by taking arsenic.

Wm. Lee, the engineer of the same train, has been arrested and committed for examination.

The train this evening brought down four bodies burned to a crisp. These were those of John Dillon, two brothers named Royce, and one unknown.

All the human remains were gathered up and brought to the city. Twenty-seven bodies have not been recognized, and they are so badly burned it is feared they can never be.

Foreign News.

Arrival of the America.

Halifax, July 15.

The royal mail steamship Niagara, from Liverpool about 11 A. M., on Saturday 5th inst., arrived here shortly after 7 this evening, en route for Boston, bringing 99 passengers for the latter port.

FRANCE.

Reports have been some time current, that unpleasantness existed between the courts of France and Russia, and that Count Mornay's departure for St. Petersburg was delayed in consequence. As Mornay is about ready to embark, the difference is probably arranged.

The report of the Committee of the Corps Legislatif, refusing to accord to the Emperor the power of granting pensions, is published. It is respectful but firm, and is considered the severest check Napoleon has yet met from his government.

The projected meeting between the Emperors of France and Austria is confirmed. The Frankfort Journal says positively the meeting will take place at Maunbiern, about the last of July. Napoleon will reside at the Ducal Palace, and the Emperor of Austria at the Hotel de Europe. The Kings of Wurtemburg and Saxony, and the Dukes of Hesse Baden and Nassau, will also assist. Another account says they will meet at the castle of Abremberg.

A monk, whose name is Spenser, and who is a member of a noble family in England, is making a pilgrimage through Hungary with the permission of the Pope, his object being to establish praying societies, whose special task it will be to pray in chapels that the English nation may be converted and return into the bosom of the true church.

A Prelate in Danger.—A letter from Genoa states that the Vicar of Rome, Monsignore Patrizis, on his transit from the "Eternal City Vecchia, only escaped from falling into the clutches of Lazzarini by that celebrated brigand's arriving too late at the point where his ambuscade was to be planted. But for this *contretemps*, his band was sufficiently numerous to have overpowered the guards of the Legate. Lazzarini had promised his wife the consecrated golden rose, destined for the Empress of the French, for herself and the reliquary, with the straw from the cradle of Bethlehem, to hang on the neck of their child.

ITALY.

Private letters from Milan of the 21st mention that a movement on a large scale, indeed on the whole line of the Italian Peninsula, is in course of preparation. This movement is attributed to Mazzinian agency, in order to anticipate another movement of a more constitutional character. The Mazzinian party fear, no doubt, that Italy will be taken out of their hands, if the moderate leaders, who look up to Sardinia for the liberation of their country, act before them; and they seem determined to strike a blow at once in their usual fashion. Copies of incendiary proclamations, exciting to pillage and assassination, are circulated throughout Italy.

Affairs in Parma are becoming worse, and an insurrection is feared.

The clerical journals of Turin say that France has addressed a note to Sardinia, counselling moderation on the Italian question.

A Review, giving the main ideas in Dr. E. Beecher's Conflict of Ages and Reply to them, and to his many Reviewers. To which is added, the Bible meaning of the word Hell. Also, two hundred texts quoted, to show the Nature of Future Punishment. By Jacob Blain, Baptist minister of Buffalo. "The priest's lips should keep knowledge, * * but ye have caused many to stumble at the law," Mal. 2: 7–8. "Making the Word of God of none effect through your tradition, which ye have delivered. Mark 7: 13.

Buffalo: Published by the Author, No. 19 North Division Street. And for sale at the Crisis Office, Boston. Price 10 cts single. $5.00 per 100!

Bro. Jonas Merriam's P. O. address is Concord, N. H.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach a West Falmouth, Aug. 3d. I expect Bro. R. R. York will be with me.

Kennebunk Port, Aug. 10th.

If the above appointments conflict with any others, will the Brn. please inform me.

J Partridge.

Providence permitting, Bro. J. Couch will preach in Portsmouth, N. H., the first and third Sundays in August.

Providence permitting, Bro. A. M. Higgins will preach in Springfield, Mass., Aug. 17.

Providence permitting, Bro. Decker will preach in Ware, Mass., commencing Tuesday evening, July 22nd, and continue four evenings.

Providence, R. I., Sunday July 27th.

Bro. York and myself propose, if the Lord will to hold the following conferences, each to continue over the Sabbath.

The first to commence Friday eve, Aug. 15, at Biddeford, Me.

The second, Friday eve, Aug. 22. at Brunswick, Me.

The third, Friday eve, Aug. 29th, at Bowdoinham, Me.

L. L. Howard.

Worcester, July 7th, 1856.

Bro. Grant:—Will you please give the following notice a place in the Crisis. As we understand by Bro. Hemenway that Bro. Decker has changed his appointment to the 20th of this month, it makes an alteration with some others, and they will please act accordingly:

Bro. J Couch	July 27.
Bro. S W Bishop	Aug. 3.
Bro. G Waugh	Aug. 10.
Bro. D E Moulton	Aug. 17.
Bro. H Pratt,	Aug. 24.
Bro. Brewer,	Aug. 31.

If the above Brn. cannot comply with the alterations, will they please notify us here?

Yours in behalf of the church,

S Ayres.

Worcester, Tuesday, July, 15,

Chickopee Falls, July 4th, 2 o'clock, P. M.

While the cannons are roaring, the thunder grumbling, lightning flashing and rain falling; I am meditating, though everything else is celebrating, and have concluded to take the following trip and see if I cannot feel more independent in laboring for the Lord a short time. The Lord permitting, I will preach at the following places:—

Peacedale, Wednesday, July 23.
River Point, Thursday, July 24.
Hartford, Ct., Friday, July 25.
Meriden, Saturday, July 26.
Cheshire St., Sunday, July 27.
New Britain, Monday, July 28.

If the above appointments conflict with others, I hope I shall be informed in due time.

Hiram Munger.

I expect to preach as follows:
Great Falls, N. H., Sunday, July 27.

S. W. Bishop.

Bro. Geo. Waugh will preach in
Worcester, Aug. 10.
Salem, Aug. 17.

Bro. J. W. Brittian appoints to preach in Ware, Mass., the first Sabbath in August.

T. J. W.

Providence permitting, I will preach in Lowell, the first Sabbath in August.

M. Grant.

Providence permitting, I will preach in Portsmouth, N. H., the second Sabbath in August.

M. Grant.

Providence permitting, I will preach at Fairhaven, Mass., Aug. 3.
New Bedford, Aug. 10. A. Decker.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Spiritual Manifestations a Satanic Delusion and a Sign of the Times, By William Ramsey, Pastor of the Cedar St, Presbyterian church, Philadelphia, Edited with a preface, by H. L. Hastings, Peacedale, R. I.,—Published by H. L. Hastings.

This is undoubtedly the best work extant on this question upon which so much paper and ink has been wasted.

It is a 12mo. volume, neatly bound in cloth gilt, and will be sent by mail post paid on receipt of the price, *fifty cents*. Copies in paper covers will be sent by mail, post paid, for 38 cents, or three copies for one dollar. Price bound, $37 per 100, paper, $25.

Immediate orders are solicited with the *cash*. Direct to H. L. Hastings.

Peacedale, R. I.

Tracts.

I have several new ones. Three by Dr. Cumming.

1. "Noah—his age and ours."
2. "The Desire of all nations."
3. "It is done." Price 5 cts. each. $3 per 100.

Also, The Great Incentive, by Bower, price 3 cts. $1,50 per 100.

Ancient Landmarks, No. 1, "The coming and Kingdom of Christ," by 20,000 Baptists in 1660. A noble confession of faith.

No. 2, The Duration of the Earth, by Dr. Adam Clarke, a good tract.

Works of John Cumming of London:
Benedictions of the Blessed Life, 75 cts.
The Church before the Flood, 75 cts.
Lectures on the Apocalypse, 1 series, 75 cts.
" " 2 series, 75 cts.
Signs of the Times, 75 cts.
The End, 75 cts.
Lectures on Romanism, $1.
The Tent and the Altar, 75 cts.
The Destiny of the Wicked, 3 cts.

GLAD TIDINGS:

OR

BIBLE PROOF

That WOE and SIN are to end in the Universe, by a LITTERAL DESTRUCTION of wicked men and devils at the Judgment.

All Texts on FUTURE PUNISHMENT collected and arranged.

By JACOB BLAIN,

Baptist Minister, of Buffalo, New York.

"And there shall be no more *death*, sorrow, crying, nor pain."—Rev. 21: 4.

"And every creature which is in heaven, and on the earth, and under the earth, * * * * heard I saying, *Blessing*, and *honor*, and *glory*, and *power*, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. 5: 13.

"The *last enemy* shall be destroyed."—1 Cor. 15: 26.

Published by the author, No. 19 North Division Street, Buffalo, N. Y., and for sale at the *Crisis Office*, Boston, Mass. Price 10 cts. single.

Bro. Brewer's Hymn Book, called the 'Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

Dr. Decker's pamphlet on the 2300 Days. Price, singly 10 cts.; per dozen, 50 cts.

A Treatise on the 24th and 25th chapters of Matthew, by I. C. Wellcome. Price 33 cts. postage 6 cts.

Pauline Theology,	15 cts. single,		$10 per 100		
The Old Paths,	18 "	"	12 "	"	
State of the Dead, by Milton,	5 "	"	3 "	"	
Intermediate State, by Grew,	5 "	"	3 "	"	
Future Punishment, by Grew,	2 "	"	1 "	"	
The Church not in Darkness,	5 "	"	3 "	"	

BUSINESS MATTERS.

Bro. S. S. Brewer's P. O. address is 54 Wilson St. Providence, R. I.

Bro. S. W. Bishop's P. O. address is Portsmouth, N. H.

Bro. D. T. Taylor's P. O. address is Worcester, Mass.

Bro. Doane:—We have not yet received the books you wish, but expect some *soon*, and will forward to your address.

Nancy Taylor and Abby B. Taylor, should have been credited 25 cts. each instead of 50 cts. each, on Watchman debt of last week.

Cash Receipts.

Capt. J F Gilley, W C Ladd, M A Aber, R Perry, A Subscriber in Windsor, W Hutchinson, J Vickerey, J Jackman, Mrs. Eaton, H Johnson, S Lord, A M Higgins, H T White, E Chadwick, G W Place, W H Merrigold, W O Hough, $1 each.

Mary Gunn, E Farr, C Piper, Sr. M Bowler, 50 cts. each.

C C Dow, $1,90; R R York, 67 cts.

For the old Debt of the Crisis.—J B Richardson $1.

Whole amount of the Debt,	$200,00
Amount paid in on the Old Debt,	$165 06.
Amount still due	34,94.

For the Debt of the Advent Watchman.—

Widow Jerusha Damon	$1.00
E C Bowker	1.00
A Friend	1.00

Received at Hartford.

S Whitney	$1.00
H Overlock	1.00
S R Eddy	1,00
A Eriend	1·00
H Slater	3.00
James Crawford	8.00

D Crary and S S Rogers, although they have before helped liberally, wish to be counted each as one of the one hundred with Bro Crawford, and each pay $8.00

D Crary	$8.00
S S Rogers	8.00
Amount of debt	$785.00
Amount paid in on debt	51.75
Amount still due	$733·25

Providence permitting, I will preach as follows:
Worcester, (as appointed by Bro. Ayres,) Sunday, August 3.
Ware, Mass. Sunday, Aug. 10th.
Springfield, Currier's Hall, Sunday Aug. 24th.
Salem, Sunday, Aug. 31st.
Portsmouth, N. H., Sunday, Sept. 7th.

S. W. Bishop.

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis, Asthma, Whooping Cough, and Consumptive habits. It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, [illegible] Lowell, Mass., and of Geo. T. Adams, [illegible] Boston, Mass.

[illegible] We have thus far avoided publishing any advertisements in the Crisis; but as Dr. Pierce's [illegible] excellent remedy in many complaints, and [illegible] have proved to my entire satisfaction [illegible] qualities of one of the articles, [illegible] the cause of humanity to publish this advertisement to the public.

Poetry.

Bro Grant:—A scrap of paper met my eyes and I felt that it was so good, that I would send it to you, and if you feel that it is worth a place in your paper, please insert it: J. H. C.

"A Wreath of Flowers and a Crown of Thorns."

"They platted a crown of thorns and put it about His head."—Mark. "Let us go forth to Him without the camp, bearing his reproach."—Paul.

"I will that women adorn themselves in modest apparel with shamefacedness and sobriety; nor with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness,) with good works."

"What do I see? a wreath of flowers
Entwined around a Christian's brow!
No one should let their ransomed powers
Before the shrine of pleasure bow.
Let pretty flowers,
In nature's bowers,
Blossom and bud we know not how.

It cannot be a tinsel wreath
Becomes a lonely "pilgrim" here;
The hair that flows so fair beneath
Does much more beautiful appear;
God gave it thee
Then let it be
An ornament accounted dear.

We know a crown of piercing thorns
Was placed on thy Redeemer's brow;
And does a fancy wreath adorn
Thy head in imitation now?
Can it be so?
Are all to know
That you such vanities allow?

There is a day, an awful day,
That comes along with quickened pace,
When "all the proud" (the Scriptures say,)
"Will fall before the Judge's face;"
Though honored here,
They will appear,
To be the subjects of disgrace.

No wreath of flowers no sparkling gems,
No costly robes will then avail;
Nothing secures life's diadem,
Nor saves one from the sinner's wail,
But to possess
Christ's righteousness,
And have our hope within the veil

Then, sister, seek a spirit meek,
Let that thy chief adorning be,
And when the King of glory comes
He will not be ashamed of thee.
Enrobed in white,
In realms of light
Thou wilt the King eternal see."

From the Tennessee Baptist.

Twilight.

BY H. L. H.

Sweet is the twilight's holy hour,
Full of soothing peace and power;
How our spirits sink to rest
'Neath the beams that gild the west.
Now with humble hearts we come
To the Savior's gracious Throne;
Now as earthly cares recede,
We the Savior's promise plead.

Bowing low before Thy face
Lord we seek forgiving grace.
Pardoning mercy full, and free,
Lord we humbly ask of Thee

Blessings now from heaven we call,
On our friends, our kindred, all,
Blessings on each exiled one
Who a pilgrim here doth roam.

Now let care from us depart—
Purify and soothe each heart;
Make us in thy favor blest,
Thus in peace we sink to rest.

When another day shall rise,
Hail we it with joyful eyes,
Run with constant zeal our race,
Filled with love sustained by grace.

When our days and nights are done—
When time sinks like sinking sun,
Grant that in thy hallowed rest
We forever may be blest.

There may we forever dwell,
And in songs our raptures tell—
There may each receive a crown,
And our sun no more go down.

Peace Dale, R. I., Feb. 1856.

Original Articles.

For the Crisis.

Bible Chronology.

BY R. PORTER.

Bro. Grant:—I have for a long time been desirous of communicating to the brethren, what appears to me to be scripture light, on the subject of Chronology; but I have been hitherto prevented by circumstances which I need not at present explain. Of one thing I am certain; that the Bible gives us a clear and definite chronology from the creation to the close of the Babylonish captivity, which was precisely 3700 years, thus leaving the prophetic period of 2300 years, to make the even number of 6000. And I do feel authorized to believe that the commandment to restore and build Jerusalem, in the 20th year of Artaxerxes, marked the termination of the 70 years of captivity, profane history to the contrary notwithstanding. Indeed, we have plain intimation in the Bible, and nearly positive evidence of this—and why should we allow uncertain profane history to contradict even the intimations of the Bible? But I will proceed to present the true chronology down to that point, and then the reasons for my position.

BIBLE CHRONOLOGY.

FROM THE CREATION TO THE FLOOD.

Genesis 5:	Adam,	130
	Seth,	105
	Enos,	90
	Cainan,	70
	Mahalaleel,	65
	Jared,	162
	Enoch,	65
	Methuselah,	185
	Lamech,	182
	Noah,	600
	Total,	1656

FROM THE FLOOD TO EGYPTIAN SOJOURN.

Genesis 11:	Shem, after deluge,	2
	Arphaxad,	35
	Salah	30
	Eber,	34
	Peleg,	30
	Reeu,	32
	Serug,	30
	Nahor,	29
	Terah,	70
	Abraham, Gen. 21: 5.	100
	Isaac, Gen. 25: 26.	60
	Jacob, Gen. 47: 9.	130
	Total,	582
	Add time to the F.,	1656
	Total,	2238
Sojourn in Egypt, Ex. 12; 41.		430
In the wilderness, Josh. 5: 6, 9, 10.		40
To the 4th year of Solomon, 1 Kings, 6: 1.		480
		3188

From the commencement of the temple to the Babylonish captivity:

Solomon, 1 Kings 11: 42.	36 1-2
Rehoboam, 1 Kings 14: 21. 2 Chron. 12: 13.	17
Abijah, 1 Kings 15: 2. 2 Chron. 13: 2.	3
Asa, 1 Kings 15: 10. 2 Chron. 16: 13.	41
Jehoshaphat, 1 Kings 22: 42. 2 Chron. 20: 31.	25
Jehoram, 2 Kings 8: 17. 2 Chron. 21: 5, 20.	8
Ahaziah, 2 Kings 8: 26. 2 Chron. 22: 2.	1
Athaliah, 2 Kings 11: 13. 2 Chron. 22: 12.	6
Jehoash, 2 Kings 12: 1. 2 Chron. 24: 1.	40
Amaziah, 2 Kings 14: 2. 2 Chron. 21: 5.	29
Interregnum hereafter explained,	12
Azariah, 2 Kings 15: 2. 2 Chron. 26: 3.	52
Jotham, 2 Chron. 27: 1.	16
Ahaz, 2 Kings 16: 2. 2 Chron. 28: 1.	16
Hezekiah, 2 Kings 18: 2. 2 Chron. 29: 1.	29
Manasseh, 2 Kings 21: 1. 2 Chron. 33: 1.	55
Amon, 2 Kings 21: 19. 2 Chron. 33: 21.	2
Josiah, 2 Kings, 22: 1. 2 Chron. 34: 1.	31
Jehoahaz, 2 Kings 23: 31.	1-4
Jehoiakim, 2 Kings 23: 36.	11
Jehoiachin, 2 Kings 24: 8.	1-4
Zedekiah, 2 Kings 24: 18.	11
	442
Babylonish captivity,	70
	512

To this sum add the foregoing 3188, and we have the complete number 3700, which, with the prophetic 2300, makes 6000.

With regard to the interregnum; Amaziah reigned 29 years, and then fled to Lachish, 2 Kings 14: 1, 19. In the 15th year of his reign, Jeroboam, king of Israel began, (2 Kings 14: 23,) and in the 27th year of Jeroboam, commenced the reign of Azariah, who was successor to Amaziah. 2 Kings: 15: 1. The 15 and 27 are 42, but as they were not full years, we must subtract the 29 years of Amaziah from 41, which shows an interregnum of 12 years, while he was at Lachish. This is the only interregnum that ever occurred during the kingdom of Judah.

The commencement of the indignation mentioned Zech. 1: 12, was when the king of Egypt captured Jehoahaz, and placed Jehoiakim in his stead, 22 or 23 years prior to the destruction of the temple. Three years later, Nebuchadnezzar, in his first year, came up against Jehoiakim, overcame him and carried away captives, among whom was Daniel, being one of the princes, Dan. 1: 1–3: and in the 11th year of Jehoiakim, he also was carried to Babylon, 2 Chron. 36: 6, and was succeeded by Jehoiachin, who reigned three months, and was carried to Babylon, 2 Kings 24: 15, in the 8th year of Nebuchadnezzar. Zedekiah succeeded and reigned 11 years, and was carried to Babylon; and in the 5th month the city and temple were destroyed, 19th year of Nebuchadnezzar; 2 Kings: 24: 18. 25: 8.

In the 37th year of Jehoiachin's captivity, (26th year of the general captivity) Nebuchadnezzar had been succeeded by Evil-merodach. 2 Kings 25; 27. Now if we allow five full years for the reigns of Evil-merodach and Belshazzar, (circumstances would not authorize more) and two years to Darius the Mede, the first year of Cyrus would be the 33d of the captivity. Then allow Cyrus 6 1-2 years, Ahasuerus (or Cambyses) 3, Artaxerxes 4, Darius 6, and Artaxexres, 19 1-2, (the fourth king mentioned Dan. 11: 2,) and the time comes out right.

Now for the argument.

1. Gabriel was commanded to make Daniel understand the vision,—time included; and we believe he obeyed. But if Daniel did not understand that the commandment was to go forth at the end of 70 years, he could not know but that it might be 500 or 1000 years subsequent; nor could he know anything about the lapse of time to the Messiah.

2. Daniel went into captivity 18 years before the city and temple were destroyed, and must have been about 18 years old; and would therefore have been 106 years old at the termination of the 70. But from the circumstance that he was appointed to the highest and most responsible office under Darius, Dan. 6: 3, sufficiently proves that he was not older than 70 at that time.

3. Several of the people who were mentioned by Jeremiah, and who may well be supposed to have been 30 or 40 years old at the beginning of the captivity, were also mentioned by Ezra and Nehemiah, as among those who went up from Babylon in the time of Cyrus, of whom are Jeremiah, Baruch and Pashur; and many others are mentioned, Neh. 7: 6, as having been among those who were carried into captivity, and were present at Jerusalem in the time of Nehemiah, and who, according to the chronology of historians, must have been at least 150 years old. Even Daniel is mentioned among the returned captives—and it is not probable that he would have died in a foreign land—who according to the old popular chronology, must have been 190 years old.

The threat, Jer. 25: 12, to punish the king of Babylon, could not have referred to any particular king or dynasty, but to the city and nation. The city was abandoned by the kings, and began to decay during the Medo-Persian dynasty.

Therefore the fact stands well supported that the Bible has furnished a plain chronology from the "beginning" to the "end." For we are repeatedly informed, typically, that the Messiah would sojourn *forty* years on the earth, (i. e., from the visitation) and prophetically, that he would be cut off at the end of 4184 years from the creation, and that 1816 years thereafter, the "SANCTUARY WILL BE CLEANSED."

To me this appears to be substantial and reliable evidence that the long looked for *last year of this world* is now passing away; that we shall very soon see the reality of our aspiri g anticipations. Let all the wise virgins keep awake,—there is no time for sleeping; that when the bridegroom comes, they may be found ready.

Washington, D. C., July 3, '56.

For the Crisis.

"We are Journeying."

BY JOHN LYLE.

Bro. Grant:—I have been thinking about the way in which I trust the Lord has led us. It has been a way which we knew not beforehand, but has been opened up gradually, as we have gone forward, revealing more and more of that light that shines unto the perfect day, so that with reference to many places on our pathway, we may look back and exclaim—"Surely the Lord was in this place, and we knew it not."

I desire to notice briefly three things which are deeply interesting to all who have believed in "definite time."

1. Our arrangement of the 1260 and 1835 days.
2. Our past mistakes.
3. Our discoveries.

THE ARRANGEMENT.

The following are some of the most prominent points:

1st. "The time, times, and a half," "1260 days," and "Forty-two months," in the Bible, refer to one and the same matter of prophetic history.

2nd. That period embraces the "Time of Tribulation" which Jesus foretold in Matt. 24, Mark 13, and Luke 21.

3d. "The Abomination of Desolation," spoken of by Daniel the prophet and Jesus the Lord, refers to the Papacy in its union with Imperial power to tread down the church of Christ for the space of 1260 years.

4th. This Union was effected at a point of time somewhere in the reign of Justin of the Eastern Roman empire, and was maintained by successive Imperial powers in Europe, until a point of time somewhere in the reign of Joseph II of Austria.

5th. From the point where the 1260 ended, began the "Time of the End," a period of 75 years, which added to the 1260, completes the 1335 days of Dan. 12, and brings the Resurrection.

II. OUR MISTAKES.

We supposed 519 A. D. was the year when the Papal and civil union was effected, from which we were to reckon the 1260 and 1335 years. Now we know better, time and history both have corrected us.

2nd. We supposed the dark day of May 19, 1780, was given for a chronological mark to show the precise point of termination of the 1260 years. Now we have a better understanding of the matter.

3rd. Many of us have held mistaken views on other points, more or less connected with the above arrangement, but they have no special bearing on the beginning or ending of the 1260 days.

III. DISCOVERIES.

I think we may now see very clearly that although a movement was made in 519 A. D., to effect the nationalization of the Roman Catholic church; the very nature of the case occupied a great deal of time before it was completed. One of the articles of union required that all the bishops of the East should sign the articles which the Pope sent by the Legates to the Emperor; this was not effected without a great struggle on the part of those bishops. Entreaties, threats, and displays of force were necessary on the part of the emperor to accomplish the work, so that many months (from 519 to 521) elapsed before the union was accomplished according to the letter and spirit of the Pope's articles.

The argument of Bro. Decker, contained in his pamphlet on the 12th, 13th, and 17th chapters of Rev. is worthy of the most diligent attention.

If we reckon the 1260 years from 521 A. D., we are brought down to the very time Joseph II, by an imperial edict disannulled all connection with Papal authority in 1781.

That the darkening of the sun must occur before the chronological period of termination is reached, is evident from the testimony of Mark 13: 24.

It is but reasonable to look upon the imperial edict of Joseph of Austria as the terminus of this prophetic number, inasmuch as it began by an imperial edict.

The signs in the Sun, Moon and Stars have no more to do with marking a chronological period than the budding of a fig tree has to do with making the figures of the Almanac. Its budding leaves confirm the correct Calendar, so do the celestial signs confirm the sure word of prophecy by assuring us that the Lord is now even at the door.

Bro. Decker, has attempted to harmonize the 2300 days with his argument on the 1335 days, and some who have heard him think the reasoning cannot be successfully gainsayed.

From A. D. 521 we are brought down through 1335 successive years to A. D. 1856, and here we are; the summer is upon us, and if there is anything in the types of the Law that shadows forth the time when our great High Priest shall appear the second time without a sin offering unto his waiting people; we must look to the coming Fall for the fulfillment of the seventh month type. To this interesting point the waiting people of Christ have come up once and again, and yet the type of the tenth day of the seventh month remains unfulfilled. Will they come up to it once more and reach the prize? How applicable are the words of Mark 13: 33–37. How solemn are these moments! How great the dangers! How carelessly secure the doomed world! O, my brethren, shall we escape those things that are coming on the earth and stand justified before the Son of man? I pray that we may. Pray for me, that I may hail you with all the ransomed of the Lord in his everlasting kingdom.

Newark, N. J., June, '56.

—How frequently in the course of our lives do we gain experience by the loss of a pleasure!

Correspondence.

For the Crisis.

Letter from A. Bassett.

Bro. Grant:—I am thankful to you for back numbers, which I have just received through the office. I am glad to have the Crisis again, although I have been deprived of its precious reading for a long time past, yet it comes again filled with precious treasures from all sources. I have been deprived of Advent meetings since you and Bro. Pratt labored in Northampton.

I hope that the Crisis will still continue to come to me, and let every one, who is able to give, give. The Crisis is much prized here, and is read by three different families besides ours.

May we all be ready and waiting when the Lord comes. A. Bassett.

Williamsburg, June 1, '56.

For the Crisis.

Letter from S. G. H.

Bro. Grant:—I do feel to praise the Lord for what he is doing for us in Bristol. Since you left us, the Lord has been hearing and blessing us. I have been out to meeting this evening, and the good spirit was there, and the resolutions were to be filled with it. O how it cheers my heart to have the spirit run, and feel that God is glorified. Your admonition was good for me, and I am striving to profit by it; that is, to bridle my tongue; we read in the good book, that if a man offend not in word, "the same is a perfect man, and able also to bridle the whole body."

I mean to have love for the ruling principle of my life, for without it we are as "sounding brass, and a tinkling cymbal." I think my hope never looked so bright as at the present time; every thing is preaching to me the Lord is coming, the day hasteth. We are in a day of trouble and distress, "a day of wasteness and desolation," "a day of darkness and of gloominess, a day of clouds and thick darkness." The Lord says, "Therefore shall the land mourn, and every one that dwelleth therein shall languish with the beasts of the field, and with the fowls of heaven;" we see all these things before our eyes. What manner of persons ought we to be in all our conversation; because it is written, "be ye holy, for I am holy."

S. G. H.

Bristol, Ct., June 5, '56.

For the Crisis.

Letter from J. L. Bassett.

Bro. Grant:—There is a little company in Bridgeport, who are hoping for better days, and are striving to live above this ungodly world. We often think of the little churches abroad as being a part of our family; if we hear that they have trials, it pains us; if they are glad and joyful it makes us so. When any of you pray, pray for Bridgeport, that good may come this way, and these drooping children may be revived. We have good preaching, and some praying ones who have strong faith and warm hearts. We see light ahead. Central Europe, (as I look at it,) is about to unfold the prophecies. The German Empire has a last phase to develop. Be of good courage, children, don't get impatient. The Lord sees that your hearts are pained. Pray much—fight for the kingdom—now see how courageous you can be a little longer—how much you can deny self and attend to prayer. Put a bridle on to Satan's masterpiece, the tongue—so shall sweet peace dwell in your hearts, and glory light up your countenance. A better day is coming. O that blessed new earth! Keep it in mind.

Your Bro. in tribulation,
John L. Bassett.

For the Children.

Be Kind to each Other.

"Be kind to each other,
The night's coming on,
When friend and when brother
Perchance may be gone."

"Go away, Willie; I do hate to be teazed when I am reading," said Annie M—— to her little brother, who was begging her to get him a drink of water.

"But, Annie, I cannot get it myself, and I am so hot and thirsty; please do."

"I tell you I don't want to go down stairs now; can't you wait for Bridget? she will be home soon."

"O, why can't you get me some water?" cried the poor child impatiently, and bursting into tears, he threw himself sobbing on the floor.

"I won't get you a drink now, because you are cross, and cry for it," said his sister; and she tried to believe she was behaving very properly, in punishing her little brother for his fretfulness.

Annie went on reading her book, and soon forgot all about little Willie, who, after crying bitterly for awhile, fell into a troubled sleep.

His face was flushed, and the breath came quick and hot from his parched lips.

The children had been left at home for a day with the nurse, while the mother visited a friend in the neighborhood. Annie was ten years old, and Willie was nearly five. She was quite old enough to take charge of her little brother, and amuse him; and this she was generally quite glad to do, for Willie was a merry, happy child, and loved his sister dearly. They almost always were good-natured and happy; but sometimes Willie was fretful, and sometimes Annie was selfish, and did not like to take trouble; and when she was cross, Willie was ten times worse than if she had been good-natured.

After a long time Bridget returned from her errand, and found Willie still lying on the floor asleep. She took him up and laid him on his bed in the nursery. When Mrs. M—— came home, she found her little boy in a high fever; he could not be roused up, but lay in a heavy stupor. He was immediately put to bed, and everything done for him that was thought likely to relieve him. In the morning he was no better, and a physician was sent for, who pronounced him in a dangerous condition. He had all the symptoms of scarlet fever, and was quite delirious.

Annie stood by, anxiously watching to hear the doctor's opinion; and when he told her mother that the child was very ill, and would need the most careful attention, she could not help sobbing aloud. The doctor told her not to be frightened, for he hoped her brother would be well. Annie did not cease crying at these comforting words; for she could not forgive herself for her unkindness to her brother. O, how her heart ached when she thought of her cruel neglect, and how many times she said to herself she would never be so unkind again.

For two days Willie lay in a state of great suffering; he did not seem to know any one; even his mother, whom he loved so dearly, called him in vain. He never spoke again, and on the morning of the third day he died.

No one knew, when Annie threw herself with a wild despairing cry, on the bed beside her dead brother, how hopeless and bitter was the sorrow of her heart; for she knew that never again in this world could she atone for her cruel words,—those last words that Willie had ever heard,—so cold, so selfish and cruel. O! that was indeed the bitterness of death. If he had only lived to speak to her, to tell her he forgave her unkindness—to give one kiss of recollection and love, she thought it would not have been half so hard to see him go down to the cold grave. But now all was over. The little brother she had loved so well was gone for ever. All his pleasant ways and loving words came thronging back to her heart, and she could only remember her own selfish cruelty to him when he was sick and suffering. She tried to comfort herself by saying, "O, if I had only known he was sick! If I had thought to look at him, I might have seen he was not well, and then I am sure I would have done everything for him. O how thoughtless, how cruel I was!"

After the funeral, when they had returned home, and Annie sat by her mother in the still evening, she told her, with many tears and sobs, how unkind she had been to her little brother on the first day of his sickness, and how dreadful it was to know that she could never ask his forgiveness, never hear his sweet voice to tell her he loved her again.

After this confession, Annie felt more composed and resigned than she had before; but she never could quite forget, and never ceased to regret the last harsh words her darling brother had ever heard from her lips. It was a lesson to be remembered for ever, and its influence was felt by her through all her life. When she felt temper to speak unkindly, the thought that, "these might be our last words," would come with a pang to her heart, and she was humble and gentle as a lamb.

Years passed by, and Annie grew to be a woman, loving and beloved by all, but in her heart never forgave herself for her last words to Willie.—*Friend of Youth.*

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER [illegible], BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, JULY 30, 1856. VOLUME III. NUMBER 1[illegible]

The World's Crisis, IS PUBLISHED WEEKLY, BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.
HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION
TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
Twenty copies to one address for 6 months,	15.00
Thirty copies to one address for 6 months,	22.00

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Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelope.

Original Articles.

For the Crisis.

Quiet Religion.

BY C. A. SUMNER.

I confess I am ofttimes severely vexed by the whining remark,—"I believe in a *quiet* religion; I have no sympathy with those fanatical people, who, discontented with the good old orthodox doctrine, seek and declare new ideas about matters of christian faith."

Such a remark is the substance of a daily answer (?) I have to the Scripture truths I would urge.

I wish most earnestly to speak *quietly*, (in the right sense) but I must say that I believe that nothing but sharp fire from heaven, will ever get such persons into a receptive state for the truth. What can you expect, or hope of a man, who sits *quietly* before his Bible with his eyes shut, and thinks of what his nurse told him years ago, concerning hell and its inhabitants; repeats two or three strong texts, which would kill him, if he would investigate and grasp their real meaning; and softly concludes that he is satisfied in his mind? What does such a man know of a proper independence of thought? Does he know anything about it? If so, what?

Satisfied, after such a process of study and reasoning? Is God satisfied, think you, with the depth of such a man's convictions!

Give him a Scripture that flatly says "*lie*" to his views, he hears not; tell him he is mistaken, his nurse did not say thus and so. Ah! now he listens.

My Lord! is this *man with a judgment!* and man going to judgment?

Now understand me; I am not contending for a noisy religion, a religion which manifests itself in howlings. I think the wicked, the unrepenting wicked, are the only persons who should properly engage in such things. I do not run to every new interpretation, and embrace it, and rejoice in it merely because it is new; not at all. We are constantly represented in that light, but nothing could be more erroneous.

My friend, come here. What do you read the Bible for? To gain knowledge of spiritual matters?

"Yes."

Very well; when you gain spiritual knowledge, you find no difference, in one respect, between it and other, or secular knowledge. You are put in possession of something you did not have before.

"So plain, that it is absurd for you to repeat it."

Glad to hear you say that; only stick to it. Now then, what form does your acquired property take? In the end, it is opinion, is it not? belief?

"Of course."

Supposing that after much reading and reflection, you should find yourself on a strong iron tower of doctrine, lifting you far up and showing you more at a glance, of God's goodness and mercy, in this and another earth, than you had ever dreamed of upon the old eminences of faith; and elated and glowing with the new sight and conception, you were about to cry, Hallelujah, praise the Lord! when your eye met the stern look of one of the modern church Fathers, and your ear caught these words,—"Come down, come down; you are in an awful situation,—our sect never mounts that height; if you stay there, you are sure to topple into skepticism, infidelity, and hell. Come down!" You would come down, of course.

"No! I would not."

You would not wait till you were called "fanatic," and "fool,"—that would bring you down.

"No! it would not."

How? then wait till you are made an outcast from the "church, and *all* men say that you are given to wild delusion; till all heap contumely and scorn upon you, *then* you descend and take your prospect from the top of diminutive wooden buildings.

"No, never. I would not do so."

You would not? Give me your hand. I *know* of what I speak. By God's blessing, if you will, I will show you where you can find and mount a tower of doctrine built by God, and constantly made known by his early apostles. But if you go up, remember, it will be said that you are not satisfied with a quiet religion.

Where is true peace? In easy indifference to anything that purports to be a revelation,—if that revelation conflict with already accepted dogmas?

Oh, *no, no.* It cannot be. That is the stream of quiet religion which ever flows on, and gains new floods each day. The standing water is no stream. You may say it is quiet, but I may add, "it is *stagnant.*

Was you ever in a crowd, and did you ever hear ten men yell "quiet" to one poor fellow, who had no idea of making an unlawful disturbance, only wishing to correct an assertion of the loud-mouthed speaker?

Gen. Theo. Sem. Chelsea Square, N. Y. City, July 5, '56.

For the Crisis.

Wrong Things.

BY EDWIN BURNHAM.

BRO. GRANT:—There are some things among us, which not only sound exceedingly disagreeable to me, and many others, but they are unscriptural, improper, and altogether wrong in themselves.

1. Calling Brn. and Srs. Mr. (Mister) and Mrs. when speaking to each other. How cold!

I have, for instance, come a long distance to see my dear brethren, and speak words of benefit to them, and they receive me with a cold *Mr.* Burnham!

O dear! for mercy's sake don't speak at all! Call me Edwin—say anything decent, rather than that flat, cold, freezing, unheavenly, worldlike, hateful Mr.

Do you own each other, or not? Are you brothers and sisters, or not? If you are, why be so *starchified*? Just go up to each other boldly, and take each other by the hand, and say brother, or sister, out plump, with a whole mouth full, just as if you loved each other! Cold words, and stiff, world-like manners, make cold hearts, and world-like feelings.

2. Calling churches by the name of *bands.* I read of the bands of the wicked—the bands of the Moabites—the Italian bands—band of soldiers, &c., in Scripture; but nowhere in the New Testament, is the church of God called a band, or the churches bands. Call them by the right name—Churches; and call the meeting-houses—*meeting-houses*, or chapels, and be consistent.

I believe there is a case in the Old Testament, where Jacob deplored the evil that he had "become two bands," and this is an evil to be deplored any time! We wish to be one church in spirit, while we are many in location.

3. Calling church officers by the name of *committees.* Some of our good people are partly frightened to death at the word "elders," or "deacons"; and I do not know but they would be wholly frightened to death at the word "bishops"; but they swallow the word *committee* all whole. Let them find that word in the Book! But the words, "elders," "deacons," "bishops," &c., are almost as common there as *and* in the child's primmer.

Come, come, away with this foolish superstition—let us not strain at a mole-hill and swallow a mountain! Call everything by the right name.

4. Calling *plain* preaching, *rough*, and *hard* preaching. Why, if some of us should preach to people that they are "a generation of vipers,"—"children of the devil," "liars," "evil beasts and slow bellies," "serpents," "hypocrites," and the like, there would seem to be more propriety in finding fault; but to find fault with plain, simple truth, because it does not suit us, shows the soft head instead of the soft heart.

O, well, some of us have made up our minds, in the spirit of Christ, to "tell the truth, and shame the devil," and otherwise do good. Why, if a man is covetous, what is the use to tell him he is "clever, and means well," and all that soft nonsense? Just tell him the truth plainly, simply, and fearlessly, in the love of God, and his soul, and in that way you may save him; but otherwise he will be damned at any rate.

If a man is vain, point it out to him in a manner he cannot misunderstand; it may save him. If Brn. are in error, show it to them, do it plainly, not in anger, but earnestly; and if they at first complain, they will thank you when they come to their senses.

"Open rebuke is better than secret love." (Solomon.)

"He that hateth reproof is brutish." (Solomon.)

Come, come let us live out the Bible in all things.

For the Crisis.

The Kind of Preaching we Need.

A Discourse preached in Moline, July 6, '56.

BY P. P. MORGAN.

2 Cor. 3: 6. "Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

In the few moments I shall occupy your attention this morning, I shall try to speak some home-truths, which I pray God may be sealed to our hearts. In the morning's discourse, I showed you how God had given such a variety of truth and talent, as was sufficient to meet the specific and entire wants of His church. But as every truth has both a primary and a relative importance, I shall in connection with the morning's discourse, attempt to shew you that however convincing and grand the truths we hold, or however large the array of talent we may put forth, yet, without something more than this, our entire efforts are for the most part a failure; I mean without the spirit of Almighty God to aid our infirmities.

I shall attempt to shew you the kind of preaching we need. Almost everybody has their own theological and homiletical standard of preaching. But there is no standard to be compared with the examples we have set forth in the New Testament.

The Apostle Paul in saying of himself and apostolical brethren that they were able ministers, did not indulge in frivolous egotism, but spake as prompted by the spirit of God, the truth that was important to be known; and yet I apprehend not so much for the simple fact that we might know they were able, as that it might be known how they were made so—as one truth leads to another truth. At one time we hear Paul saying—"Who is sufficient for these things?" And again we hear him say—"Our sufficiency is of God, who also hath made us able ministers." And then, as if not sufficiently explicit, it is added—"not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." Thus attributing every thing that gave success to their preaching, to God. But mark, it is a thing amazingly unpopular in the West. People say it is the pet of every ignoramus, and an apology for want of intellectual labor; that men go forth to preach the gospel, who cannot speak decent English, and who can hardly speak a sentence without either shocking their audience, or else so exciting their mirthfulness as to utterly prevent the truth they speak from doing any good; and then, as their *grand* apology, they bore their audience with the assumption that their sufficiency is all of God; that He is able to use foolish things to confound the wise, etc. This is what the people say in the West, where I have heard it more during the three years that I have been in this region, than in all my life before. I know the people are very sensitive upon this point. And I would not have you suppose that I would by any means encourage this intellectual sloth, or apologize for the blunders of this trashy pulpit declaration, of which I have witnessed many painful illustrations myself. But for all this, let us not therefore depreciate God's truth. Men say if you can speak the truth, speak it, and don't talk about your supernatural or superhuman aid. But of such men I hesitate not to say, whether they profess godliness or not, they know nothing of the power of God or of His word. It is against this unchristian principle, I wish to caution you. A principle which repudiates such a thing as being called by the Holy Ghost to preach; and I confess I cannot see that it makes religion much more than a merely intellectual affair. Now against such opinions I wish to protest, however popular they may be in the West, or in this congregation.

"*Vox populi, vox Dei*" is the cry. But I have long since learned that God's truth is not popular in the world—else the world would have been christianized long ago.

But I was saying to you that Paul felt his suffering was of God; and his experience and sayings we are bound to take as a demonstration upon this point. Although he declares that with his brethren he was "an able minister," yet let us continually bear in mind that his all was of God. And in this I do not mean to say that his existence and other things in common with the human family, was not of God; but that which gave him special ability as a minister of the New Testament was directly of God, and not of nature. It is by this fact we are able to understand many texts that appear to teach otherwise.

For instance, at one time he is called a "babbler;" again it is said, "his bodily presence is weak, and his speech contemptible." He himself makes this humiliating confession to this same Corinthian church; "I was with you in weakness, and in fear, and in much trembling." Observe; very little like the moral fortitude, and majestic bearing of what the world calls a great mind; but an unanswerable proof that his ability was not of nature, but of God. Hence it is we constantly hear him talking about the spirit as he does. He is a minister, "not of the letter, but of the spirit." And again—"my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power." To the Romans he talks about the spirit of God dwelling in them—witnessing with theirs, that they are the children of God—helping their infirmities in prayer—of their being led by the spirit—and without which he declares they are none of Christ's. See in his Epistle to the Ephesians, how much he has to say upon this very matter; who, after they believed the truth, were sealed by the Holy Spirit of promise; by the power of which they were already raised up and quickened with Christ. He declares they were "builded together for an habitation of God through the Spirit." They were commanded not to grieve the Spirit: and again, to be "filled with the Spirit;" to pray in the Spirit. The word of God is talked of as the sword of the spirit. And so in all his Epistles he fails not to keep this subject before the minds of his readers. At one time, he says "most gladly therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." And again, he adds, what, although it may be a very paradoxical, is yet a very illustrative expression,—"When I am weak, then am I strong."

Paul was a minister not of the letter, but of the spirit. The expression "letter," I do not believe to be kindly given to the Jews alone. True, they had their letter—the letter of the law—and they had the spirit of their letter likewise, although few rested in anything save the letter; on which account they were as a people wholly unprepared for the first Advent of our Lord.

* * * *

We have also the letter and the spirit; Baptism, the Lord's Supper, the preached word, the form of godliness, all of themselves are but of the letter which killeth, except they be used in the spirit. What is preaching, or the ordinances, or a form of godliness, except used in a right spirit, and we have with the form, the power of godliness? I hesitate not to say, that all these things except used and enjoyed with the spirit, have a killing influence; are a savor of death unto death.

But there are some who deny the reality of these things. I have been shocked when I have seen this half infidel notion finding place in the teaching of religionists of this day; and that too among some who would be prodigies in religious knowledge. I would as soon believe there was no God, as that he was limited in his presence, or spiritual influence; or that he did not manifest His spirit's power in the church and world. Professed Christians, who deny that we may expect the Spirit's power to comfort and aid us, I would ask—by what power were the walls of Jericho thrown down? by what was Sampson, who under certain circumstances was as weak as other men, enabled, when feeling for the pilllars of the temple, to exhibit such unheard of strength? Or, I would ask by what power was Sinai shaken? Or, again, by what were devils cast out, the sick healed, and the dead raised up? I refer to these facts, to shew that in the past we have it demonstrated that there is such a thing as the presence of God's spirit in the world, in the demonstration and power of which the apostle preached.

It is affirmed that such things are now "done away;" or that the influence and power of such a spirit is no longer for the church; and that all preaching in the demonstration and power of the spirit ceased with the apostles. This may be assumed and asserted, but it cannot be proved, either by facts or Scripture. Without largely discussing this point at this time, let me say, bear in mind that *the economy of God in a given dispensation, never changes until the dispensation ends;* and all these assumptions are swept by the board.

Again, I remark, if the preaching in the demonstration of the Spirit and power of God is, to use a common expression, "done away," then there is left to us nothing but a dead letter, and the Gospel is but little, if any better than the law, and to prove this point, I need only direct your attention to such churches, and there are some in the West, who deny the influence of the Spirit of God, or that it operates abstractly; and what do you find there but universal spiritual dearth? Where in those congregations do you find those who talk of the love of God being shed abroad richly in their hearts—of a joy that is unspeakable and full of glory—of the communion of the Holy Ghost—of a hungering and thirsting after righteousness—or of a form of godliness with the power thereof? The facts are, you will usually find this kind of religionists full of theory, and frequently full of talk: and I am sorry to add, many times filled with bickerings and strife. They make prodigious strides in their efforts to grow in knowledge, but seldom think to grow in grace. Consequently, they have little of the mind, [illegible] the spirit, and mind of Christ, and of the power of that spirit they know nothing. They call it animal excitement, or mesmerism, or perhaps fanaticism. Now I would not judge any, for God knoweth the hearts of all, and we know that we are judged according to that a man hath, and not according to that he hath not; but this I do say, that to myself, to say such things, would be little less than the sinning against the Holy Ghost. He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; because they said, "he hath an unclean spirit." Mark 3: 29, 30. I tell you my brethren, it is a dangerous thing to deny or discard the spirit of God.

[*Concluded next week.*]

Choice Selections.

THE FASHION.—It is now a well ascertained fact that the largest portion of the profits in the United States, arising from commerce, manufactures and the mechanic arts, are absorbed in female attire, its decorations, and their attendant expenses. Leaving out tropical productions, which we need and import largely, the greatest portion of our enormous imports are for the use and gratification of women, and the best and most costly kinds of our domestic manufactures, are also devoted to their service. If this is to be the result, all our industry, perseverance and enterprise will avail us but little, and we shall run the same career, ending in enervating luxury and social corruption, in which so many nations before us have gone down. In no other respect is the reputation of the United States so well understood and established in Europe, as in regard to its being the largest market in the world for high cost goods: and travellers and sojourners in Europe from the United States, are most noted for their lavish expenditures of money, said to average two or three times greater than those of Englishmen, and five times greater than the expenditures of the travellers belonging to nations on the continent, who make the tour.

THE EYE, AND MORAL IMPURITY.—The eye is both the inlet and outlet of a great deal of wickedness of this kind—witness Joseph's mistress, Sampson and David; and we read of eyes full of adultery, that cannot cease from sin. We need, therefore, with holy Job, to make covenant with our eyes; a bargain with them, that they should have the pleasure of beholding the light of the sun and the works of God, provided they would never fasten or dwell on anything that might occasion impure imaginations or desires. What have we the covering of the eyes for but to restrain corrupt glances, and to keep out defiling impressions? And if looking be lust, they who dress, and deck and expose themselves with design to be looked at and lusted after, like Jezebel, that painted her face and tired her head, and looked out of the window, are no less guilty. Men sin, but devils tempt to sin.

FOURTH OF MARCH—WHY SELECTED.—Do our readers generally know the reason why the Fourth of March was chosen as the day for the inauguration of the President of the United States? It was selected because the Fourth of March in every year, commencing from the first inauguration, cannot come on a Sunday for at least three hundred years. This fact shows the great regard which the framers of our Government had for the Sabbath.—*Rural New Yorker.*

REMEDY FOR HYDROPHOBIA.—The following receipt, for many years in the possession of a family of [illegible] in Germany, has never, it is said, [illegible] since it has been applied, failed to prevent hydrophobia. It also provid[illegible] cases where the signs of hydrophobia had manifested themselves [illegible]. According to prescription, the patient takes three days in succession, to take before breakfast as much of the [illegible] [illegible]

THE WORLD'S CRISIS.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, JULY 30, 1856. VOLUME III. NUMBER [illegible]

The World's Crisis,

IS PUBLISHED WEEKLY, BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.
HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION
TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	.50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
Twenty copies to one address for 6 months,	15.00
Thirty copies to one address for 6 months,	22.00

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Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town county and State in which they reside, and direct to Eld. Miles Grant, Editor of the World's Crisis, Boston, Mass.

Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private*.

Over all communications for the paper, write *For the Crisis*.

Over all business matters, write *Business*.

Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelope.

Original Articles.

For the Crisis.

Quiet Religion.

BY C. A. SUMNER.

I confess I am ofttimes severely vexed by the whining remark,—"I believe in a *quiet* religion; I have no sympathy with those fanatical people, who, discontented with the good old orthodox doctrine, seek and declare new ideas about matters of christian faith."

Such a remark is the substance of a daily answer (?) I have to the Scripture truths I would urge.

I wish most earnestly to speak *quietly*, (in the right sense) but I must say that I believe that nothing but sharp fire from heaven, will ever get such persons into a receptive state for the truth. What can you expect, or hope of a man, who sits *quietly* before his Bible with his eyes shut, and thinks of what his nurse told him years ago, concerning hell and its inhabitants; repeats two or three strong texts, which would kill him, if he would investigate and grasp their real meaning; and softly concludes that he is satisfied in his mind? What does such a man know of a proper independence of thought? Does he know anything about it? If so, what?

Satisfied, after such a process of study and reasoning? Is God satisfied, think you, with the depth of such a man's convictions!

Give him a Scripture that flatly says "*lie*" to his views, he hears not; tell him he is mistaken, his nurse did not say thus and so. Ah! now he listens.

My Lord! is this *man with a judgment!* and man going to judgment?

Now understand me; I am not contending for a noisy religion, a religion which manifests itself in howlings. I think the wicked, the unrepenting wicked, are the only persons who should properly engage in such things. I do not run to every new interpretation, and embrace it, and rejoice in it merely because it is new; not at all. We are constantly represented in that light, but nothing could be more erroneous.

My friend, come here. What do you read the Bible for? To gain knowledge of spiritual matters?

"Yes."

Very well; when you gain spiritual knowledge, you find no difference, in one respect, between it and other, or secular knowledge. You are put in possession of something you did not have before.

"So plain, that it is absurd for you to repeat it."

Glad to hear you say that; only stick to it. Now then, what [illegible] your acquired property take? In the end, it is opinion, is it not? belief?

"Of course."

Supposing that after much reading and reflection, you should find yourself on a strong iron tower of doctrine, lifting you far up and showing you more at a glance, of God's goodness and mercy, in this and another earth, than you had ever dreamed of upon the old eminences of faith; and elated and glowing with the new sight and conception, you were about to cry, Hallelujah, praise the Lord! when your eye met the stern look of one of the modern church Fathers, and your ear caught these words,—"Come down, come down; you are in an awful situation,—our sect never mounts that height; if you stay there, you are sure to topple into skepticism, infidelity, and hell. Come down!" You would come down, of course.

"No! I would not."

You would not wait till you were called "fanatic," and "fool,"—that would bring you down.

"No! it would not."

How? then wait till you are made an outcast from the "church, and *all* men say that you are given to wild delusion; till all heap contumely and scorn upon you, *then* you descend and take your prospect from the top of diminutive wooden buildings.

"No, never. I would not do so."

You would not? Give me your hand. I *know* of what I speak. By God's blessing, if you will, I will show you where you can find and mount a tower of doctrine built by God, and constantly made known by his early apostles. But if you go up, remember, it will be said that you are not satisfied with a quiet religion.

Where is true peace? In easy indifference to anything that purports to be a revelation,—if that revelation conflict with already accepted dogmas?

Oh, *no, no.* It cannot be. That is the stream of quiet religion which ever flows on, and gains new floods each day. The standing water is no stream. You may say it is quiet, but I may add, "it is *stagnant*.

Was you ever in a crowd, and did you ever hear ten men yell "quiet" to one poor fellow, who had no idea of making an unlawful disturbance, only wishing to correct an assertion of the loud-mouthed speaker?

Gen. Theo. Sem. Chelsea Square,
N. Y. City, July 5, '56.

For the Crisis.

Wrong Things.

BY EDWIN BURNHAM.

BRO. GRANT:—There are some things among us, which not only sound exceedingly disagreeable to me, and many others, but they are unscriptural, improper, and altogether wrong in themselves.

I. Calling Brn. and Srs. Mr. (Mister) and Mrs. when speaking to each other. How cold!

I have, for instance, come a long distance to see my dear brethren, and speak words of benefit to them, and they receive me with a cold *Mr.* Burnham!

O dear! for mercy's sake don't speak at all! Call me Edwin—say anything decent, rather than that flat, cold, freezing, unheavenly, worldlike, hateful Mr.

Do you own each other, or not? Are you brothers and sisters, or not? If you are, why be so *starchified*? Just go up to each other boldly, and take each other by the hand, and say brother, or sister, out plump, with a whole mouth full, just as if you loved each other! Cold words, and stiff, world-like manners, make cold hearts, and world-like feelings.

2. Calling churches by the name of *bands*. I read of the bands of the wicked—the bands of the Moabites—the Italian bands—band of soldiers, &c., in Scripture; but nowhere in the New Testament, is the church of God called a band, or the churches bands. Call them by the right name—Churches; and call the meeting-houses—*meeting-houses*, or chapels, and be consistent.

I believe there is a case in the Old Testament, where Jacob deplored the evil that he had "become two bands," and this is an evil to be deplored any time! We wish to be one church in spirit, while we are many in location.

3. Calling church officers by the name of *committees*. Some of our good people are partly frightened to death at the word "elders," or "deacons"; and I do not know but they would be wholly frightened to death at the word "bishops"; but they swallow the word *committee* all whole. Let them find that word in the Book! But the words, "elders," "deacons," "bishops," &c., are almost as common there as *and* in the child's primmer.

Come, come, away with this foolish superstition—let us not strain at a mole-hill and swallow a mountain! Call everything by the right name.

4. Calling *plain* preaching, *rough*, and *hard* preaching. Why, if some of us should preach to people that they are "a generation of vipers,"—"children of the devil," "liars," "evil beasts and slow bellies," "serpents," "hypocrites," and the like, there would seem to be more propriety in finding fault; but to find fault with plain, simple truth, because it does not suit us, shows the soft head instead of the soft heart.

O, well, some of us have made up our minds, in the spirit of Christ, to "tell the truth, and shame the devil," and otherwise do good. Why, if a man is covetous, what is the use to tell him he is "clever, and means well," and all that soft nonsense? Just tell him the truth plainly, simply, and fearlessly, in the love of God, and his soul, and in that way you may save him; but otherwise he will be damned at any rate.

If a man is vain, point it out to him in a manner he cannot misunderstand; it may save him. If Brn. are in error, show it to them, do it plainly, not in anger, but earnestly; and if they at first complain, they will thank you when they come to their senses.

"Open rebuke is better than secret love." (Solomon.)

"He that hateth reproof is brutish." (Solomon.)

Come, come let us live out the Bible in all things.

For the Crisis.

The Kind of Preaching we Need.

A Discourse preached in Moline, July 6, '56.

BY P. P. MORGAN.

2 Cor. 3: 6. "Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

In the few moments I shall occupy your attention this morning, I shall try to speak some home-truths, which I pray God may be sealed to our hearts. In the morning's discourse, I showed you how God had given such a variety of truth and talent, as was sufficient to meet the specific and entire wants of His church. But as every truth has both a primary and a relative importance, I shall in connection with the morning's discourse, attempt to shew you that however convincing and grand the truths we hold, or however large the array of talent we may put forth, yet, without something more than this, our entire efforts are for the most part a failure; I mean without the spirit of Almighty God to aid our infirmities.

I shall attempt to shew you the kind of preaching we need. Almost everybody has their own theological and homiletical standard of preaching. But there is no standard to be compared with the examples we have set forth in the New Testament.

The Apostle Paul in saying of himself and apostolical brethren that they were able ministers, did not indulge in frivolous egotism, but spake as prompted by the spirit of God, the truth that was important to be known; and yet I apprehend not so much for the simple fact that we might know they were able, as that it might be known how they were made so—as one truth leads to another truth. At one time we hear Paul saying—"Who is sufficient for these things?" And again we hear him say—"Our sufficiency is of God, who also hath made us able ministers." And then, as if not sufficiently explicit, it is added—"not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." Thus attributing every thing that gave success to their preaching, to God. But mark, it is a thing amazingly unpopular in the West. People say it is the pet of every ignoramus, and an apology for want of intellectual labor; that men go forth to preach the gospel, who cannot speak decent English, and who can hardly speak a sentence without either shocking their audience, or else so exciting their mirthfulness as to utterly prevent the truth they speak from doing any good; and then, as their grand apology, they bore their audience with the assumption that their sufficiency is all of God; that He is able to use foolish things to confound the wise, etc. This is what the people say in the West, where I have heard it more during the three years that I have been in this region, than in all my life before. I know the people are very sensitive upon this point. And I would not have you suppose that I would by any means encourage this intellectual sloth, or apologize for the blunders of this trashy pulpit declaration, of which I have witnessed many painful illustrations myself. But for all this, let us not therefore depreciate God's truth. Men say if you can speak the truth, speak it, and don't talk about your supernatural or superhuman aid. But of such men I hesitate not to say, whether they profess godliness or not, they know nothing of the power of God or of His word. It is against this unchristian principle, I wish to caution you. A principle which repudiates such a thing as being called by the Holy Ghost to preach; and I confess I cannot see that it makes religion much more than a merely intellectual affair. Now against such opinions I wish to protest, however popular they may be in the West, or in this congregation.

"*Vox populi, vox Dei*" is the cry. But I have long since learned that God's truth is not popular in the world—else the world would have been christianized long ago.

But I was saying to you that Paul felt his suffering was of God; and his experience and sayings we are bound to take as a demonstration upon this point. Although he declares that with his brethren he was "an able minister," yet let us continually bear in mind that his all was of God. And in this I do not mean to say that his existence and other things in common with the human family, was not of God; but that which gave him special ability as a minister of the New Testament was directly of God, and not of nature. It is by this fact we are able to understand many texts that appear to teach otherwise.

For instance, at one time he is called a "babbler;" again it is said, "his bodily presence is weak, and his speech contemptible." He himself makes this humiliating confession to this same Corinthian church; "I was with you in weakness, and in fear, and in much trembling." Observe; very little like the moral fortitude, and majestic bearing of what the world calls a great mind; but an unanswerable proof that his ability was not of nature, but of God. Hence it is we constantly hear him talking about the spirit as he does. He is a minister, "not of the letter, but of the spirit." And again—"my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power." To the Romans he talks about the spirit of God dwelling in them—witnessing with theirs, that they are the children of God—helping their infirmities in prayer—of their being led by the spirit—and without which he declares they are none of Christ's. See in his Epistle to the Ephesians, how much he has to say upon this very matter; who, after they believed the truth, were sealed by the Holy Spirit of promise; by the power of which they were already raised up and quickened with Christ. He declares they were "builded together for an habitation of God, through the Spirit." They were commanded not to grieve this Spirit; and again, to be "filled with the Spirit;" to pray in the Spirit. The word of God is talked of as the sword of the spirit. And so in all his Epistles he fails not to keep this subject before the minds of his readers. At one time, he says "most gladly therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." And again, he adds, what, although it may be a very paradoxical, is yet a very illustrative expression,—"When I am weak, then am I strong."

Paul was a minister not of the letter, but of the spirit. The expression "letter," I do not believe to be kindly given to the Jews alone. True, they had their letter—the letter of the law—and they had the spirit of their letter likewise, although few rested in anything save the letter; on which account they were as a people wholly unprepared for the first Advent of our Lord.

* * * *

We have also the letter and the spirit; Baptism, the Lord's Supper, the preached word, the form of godliness, all of themselves are but of the letter which killeth, except they be used in the spirit. What is preaching, or the ordinances, or a form of godliness, except used in a right spirit, and we have with the form, the power of godliness? I hesitate not to say, that all these things except used and enjoyed with the spirit, have a killing influence; are a savor of death unto death. . . .

But there are some who deny the reality of these things. I have been shocked when I have seen this half infidel notion finding place in the teaching of religionists of this day; and that too among some who would be prodigies in religious knowledge. I would as soon believe there was no God, as that he was limited in his presence, or spiritual influence; or that he did not manifest His spirit's power in the church and world. Professed Christians, who deny that we may expect the Spirit's power to comfort and aid us, I would ask—by what power were the walls of Jericho thrown down? by what was Sampson, who under certain circumstances was as weak as other men, enabled, when feeling for the pillars of the temple, to exhibit such unheard of strength? Or, I would ask by what power was Sinai shaken? Or, again, by what were devils cast out, the sick healed, and the dead raised up? I refer to these facts, to shew that in the past we have it demonstrated that there is such a thing as the presence of God's spirit in the world, in the demonstration and power of which the apostle preached.

It is affirmed that such things are now "done away;" or that the influence and power of such a spirit is no longer for the church; and that all preaching in the demonstration and power of the spirit ceased with the apostles. This may be assumed and asserted, but it cannot be proved, either by facts or Scripture. Without largely discussing this point at this time, let me say, bear in mind that *the economy of God in a given dispensation, never changes until the dispensation ends;* and all these assumptions are swept by the board.

Again, I remark, if the preaching in the demonstration of the Spirit and power of God is, to use a common expression, "done away," then there is left to us nothing but a dead letter, and the Gospel is but little, if any better than the law, and to prove this point, I need only direct your attention to such churches, and there are some in the West, who deny the influence of the Spirit of God, or that it operates abstractly: and what do you find there but universal spiritual dearth? Where in those congregations do you find those who talk of the love of God being shed abroad richly in their hearts—of a joy that is unspeakable and full of glory—of the communion of the Holy Ghost—of a hungering and thirsting after righteousness—or of a form of godliness with the power thereof? The facts are, you will usually find this kind of religionists full of theory, and frequently full of talk: and I am sorry to add, many times filled with bickerings and strife. They make prodigious strides in their efforts to grow in knowledge, but [illegible] the spirit and [illegible] of Christ, [illegible] power of that spirit they know nothing. They call it animal excitement, or mesmerism, or perhaps fanaticism. Now I would not judge any, for God knoweth the hearts of all, and we know that we are judged according to that a man hath, and not according to that he hath not; but this I say, that to myself, to say such things would be little less than the [illegible] against the Holy Ghost. He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; because they said, "he hath an unclean spirit." Mark 3: 29, 30. I tell you my brethren, it is a dangerous thing to deny or discard the spirit of God.

[*Concluded next week.*]

Choice Selections.

THE FASHION.—It is now a well ascertained fact that the largest portion of the profits in the United States, arising from commerce, manufactures and the mechanic arts, are absorbed in female attire, its decorations, and their attendant [illegible]. Leaving out tropical productions, which we need and import largely, the greatest portion of our enormous imports are for the use and gratification of women, and the best and most costly kinds of our domestic manufactures, are also devoted to their service. If this is to be the result, all our industry, perseverance and enterprise will avail us but little, and we shall run the same career, ending in enervating luxury and social corruption, in which so many nations before us have gone down. In no other respect is the reputation of the United States so well understood and established in Europe, as in regard to its being the largest market in the world for high cost goods: and travellers and sojourners in Europe from the United States, are most noted for their lavish expenditures of money, said to average two or three times greater than those of Englishmen, and five times greater than the expenditures of the travellers belonging to nations on the continent, who make the tour.

THE EYE, AND MORAL IMPURITY.—The eye is both the inlet and outlet of a great deal of wickedness of this kind—witness Joseph's mistress, Sampson and David; and we read of eyes full of adultery, that cannot cease from sin. We need, therefore, with holy Job, to make covenant with our eyes; a bargain with them, that they should have the pleasure of beholding the light of the sun and the works of God, provided they would never fasten or dwell on anything that might occasion impure imaginations or desires. What have we the covering of the eyes for but to restrain corrupt glances, and to keep out defiling impressions? And if looking be lust, they who dress, and deck and expose themselves with design to be looked at and lusted after, like Jezebel, that painted her face and tired her head, and looked out of the window, are no less guilty. Men sin, but devils tempt to sin.

FOURTH OF MARCH.—WHY SELECTED.—Do our readers generally know the reason why the Fourth of March was chosen as the day for the inauguration of the President of the United States? It was selected because the Fourth of March in every year, commencing from the first inauguration, cannot come on a Sunday for at least three hundred years. This fact shows the great regard which the framers of our Government had for the Sabbath.—*Rural New Yorker.*

REMEDY FOR H[illegible].—The following receipt, for [illegible] in the possession of a family of [illegible] in Germany, has never, it is said, [illegible] been applied [illegible] [illegible]

will hold; after this, to await [illegible]tion. Here is the prescription:

Prepared oyster shell, one ounce; Gentian root powder, one ounce; Red bole, (Bolus in German) one-half ounce; Myrrh gum, one-fourth of an ounce; mix it to the finest powder.

The World's Crisis.

BOSTON, JULY 30, 1856.

Kind Expressions.

We wish to return our thanks to the many dear Brn. and Srs., who have so frequently cheered us in our labors, by their *kind expressions* in their christian letters.

We seldom publish them, lest some one should think we loved the praise of men, rather than of God; but be assured those kind words of sympathy are appreciated by your editor, and often give stimulus to his wearied mind.

It is blessed to be associated with such self denying and self-sacrificing christians as those who are looking for the coming kingdom.

"Bless'd be the tie that binds
Our hearts in christian love;
The fellowship of kindred minds
Is like to that above."

Though separated by hills and valleys, broad prairie lands and mountain peaks, though deep rivers, lakes and seas roll between; still, when we come—

"Before our Father's throne,
And pour our ardent prayers;
We feel our hopes, our aims are one,
Our comforts and our cares."

Praise the Lord for such *union;* none but christians know and feel the joy and peace, that fill the soul baptized in Jesus' love.

Thanks *eternal* to the KING OF KINGS for leading me to join the company bound for the land of glory.

I never loved the way better, or felt more fully satisfied that we shall *soon* see Jesus and shout His praises in the pilgrim's "sweet home," than at the present time.

"Cheer up, cheer up, the day breaks o'er thee,
Bright as the summer's noontide ray.
The star-gemm'd crowns and realms of glory
Invite thy happy soul away."

Now is the time to gird on the armor. "Quit you like men, *be* STRONG." "Put on the *whole* armor of God, that ye may be able to stand against the wiles of the devil.'

Can we not say as said Paul:—"We are *not* of them who draw back unto perdition, but of them that believe to the saving of the soul?"

I imagine I hear a thousand voices respond—AMEN.

Camp-Meeting.

We learn there is a good degree of interest felt in the meeting to be held at N. Wilbraham, commencing Monday, Aug. 18; but we fear there will not be sufficient effort made to provide *tents*.

Families will find it very convenient to have a small tent of their own. The cloth can be used for domestic purposes at the close of the meeting.

Your tents should be double, at least a portion of them, and then in case we should have a shower, you will be able to keep your bedding dry.

In towns where there are several families, let them combine together and get a larger tent that will accommodate not only themselves, but their neighbors. Let all bring their own bedding, if possible.

If you come *alone*, one quilt and a pillow will be sufficient, which, with the straw used in the tents, will make a very *comfortable* and *healthy* bed.

Come at the beginning of the meeting, and stay till its close, and we hesitate not to say, you will find it better for your physical and spiritual health, than all the watering places in the country; and the theological student will learn more at such a meeting in one week, than in a whole year in the Seminary

Come and try it.

Brethren, let much prayer be offered for this meeting, as it will be one of deep interest to the cause of truth.

Come, determined to work for the *Lord*, and him *alone*.

There are few people who are more often in the wrong than those who cannot endure to be told.

Book Notice.

We can now supply orders for the work advertised in our columns by Bro. H. L. Hastings, entitled "Spiritualism, a Satanic Delusion, and a Sign of the Times.

By William Ramsey, D. D. Edited by H. L. Hastings.

We can say with emphasis, this is the *best* work, according to our judgment, that we have seen on this subject.

It should be read by every lover of truth.

Price in paper cover, 38 cts, postage 8 cts. Price in cloth gilt binding, 50 cts, postage 10 cts.—ED.

Camp-Meeting and Conference.

Providence permitting, there will be a *general* Camp-meeting Conference at North Wilbraham, at the old ground on the hill, commencing Monday, Aug. 18, to continue one week.

All Christians, without regard to sect or party, are invited to attend; and all who wish to become the followers of Christ.

We expect one of the best meetings we have ever enjoyed. It is on the Western Railroad, 10 miles East of Springfield, 44 West of Worcester, and 88 from Boston.

For particulars, see Crisis, No. 46.

For the Crisis.

Thoughts on the Sabbath.

BY WILLARD.

Those who observe the Sabbath of the Bible, may plead as their foundation, a divine institution. *God blessed the Seventh day and sanctified it.*" In this consists the Sabbatic institution itself. As God has never taken this blessing from the Seventh day, the original institution still exists. As God has never sanctified another day of the week, much less enjoined another day as a weekly Sabbath, it is the only Sabbatic institution.

Jehovah was the first that rested on the seventh day. His example was followed by the Son of God, and by the church universal, so far as the record of inspiration extends.

As the seventh day was here sanctified by God, its observance is henceforward a moral duty. But like the other precepts of the decalogue, it was not at first expressly enjoined in the written Word.

When God enjoined the Sabbath on Israel (Ex. 15:) he pointed out the true seventh day, by a three-fold weekly miracle, which continued for the space of forty years. Thenceforward the history of the Sabbath is given in the records of inspiration, so that a knowledge of the true seventh day has been preserved to the church.

When the law was given by the voice of the Almighty, we find the observance, as well as the date of its sanctification, is also clearly given.

The Lord made heaven and earth in six days and rested the seventh, "wherefore the Lord blessed the Sabbath day and hallowed it." The Sabbath then, is a standing memorial of God's act of creation. By its observance man would have kept in memory the knowledge of the true God.

We have now considered three important points in the history of the Sabbath.

First, its institution. Gen, 2.

Second, the fact that the true seventh day was pointed out to Israel. Ex. 16. Neh. 9.

Third, the grand law of the Sabbath. Ex. 20.

As we proceed in this examination, we notice three different Sabbaths.

First, the Sabbath of the Lord—the seventh day. See Ex. 20.

Second, the Sabbaths of the Jews, the first and eighth days of their feasts, &c., Lev. 23.

Third, the Sabbaths of the land the seventh year. Lev. 25.

As the Sabbath of the Lord had a real existence before the law of commandments contained in ordinances" was appended, therefore, when that law was nailed to the cross, the sabbath remained in full force. Not so with the Sabbaths of the Jews, and the Sabbaths of the Lord. That law gave them their only force; and when that ceased they were abolished.

The most precious blessings are promised to those who keep God's Sabbath. See Isa. 56: and 58. And it is worthy of note, that this prophecy pertains to a period when God's salvation is near to be revealed. The blessing is promised to "the Son of the stranger," (the Gentile,) as well as to Israel.

Mark the distinction between God's Sabbaths, and those of the Jews, as presented in the prophets. Of the perpetuity of the first, let us judge, after reading Isa. 66, where we are informed of its existence in the new earth. But God assures us by the prophets, that the latter shall cease. See Hos. 2, 11. The fulfilment of this prophecy may be read in Col. 2. Please compare Isa. 56: 4, Ex. 20: 10, with Hosea 2, and Lev. 23, and note the language, "my sabbaths" and "her sabbaths."

Though the scriptures nowhere teach or authorize a change of the Sabbath, yet they contain accurate prophecy of the power that should do this thing. Let the reader compare Dan. 7: 27, with the history of the Papal church, and note its acts of changing "times and laws."

We have seen the grand law of the Sabbath embodied in the decalogue. We come now to the New Testament,—that our Lord did not destroy that law or lessen our obligation to obey it, he clearly teaches in Matt. 5: 17–19. And we may with the utmost safety affirm "that the apostles did not disturb what their Lord left untouched." See Rom. 3: 31.

We say that the New Testament teaches the perpetuity of God's law, and for that reason does not re-enact it.

Our Lord came to "magnify the law and make it honorable." He kept His Father's commandments; but he brushed aside the traditions of man by which they were made void; "The sabbath," he says, "was made for man, and not man for the sabbath." By which he rebuked the Pharasiic observance of the sabbath on one hand, and on the other the views of those who teach that the Lord's sabbath is one of the things against us, which was taken out of the way at Christ's death. Col. 2.

The fact that those who had been with Jesus during his ministry "rested the sabbath day according to the commandment," after his crufixion, and resumed labor on the first day of the week,—shows clearly that they knew nothing of its change from the seventh to the first day.

The fact that God has never sanctified the first day of the week, shows plainly that it is not sacred time—is not a divinely instituted sabbath.

That sanctified time exists in the gospel dispensation, or in other words, that there is a day which belongs to God, is clear from Rev. 1: 10. That "the Lord's day," is the Sabbath day is plain from Isa. 58: 13.

As the sabbath was made for man, we find it under all dispensations, and in every part of the Bible.

Springfield, Mass.

For the Crisis.

Letter from H. Twing.

BRO. GRANT:—I am thankful that our kind Father has provided a way, whereby the poor, tried and tempted pilgrims can communicate with each other, as they journey toward that city that hath foundations. I have been one of those that entertained the hope, that I should live to see our glorious King come in the clouds of heaven, and like good old Elijah not see death; but I have a kind Father who will do just right in this matter. I would rejoice if it is for his honor and glory and for my good could I remain and mingle my voice with those whose hearts are made glad at his appearing, and from a full heart cry out, "this is our Lord, we have have waited for him, he will save us." This poor body that is suffering from disease and pain now, will then be exchanged (if I am faithful till the end) for a most glorious body, one like unto Jesus', glorious body, and a long, everlasting farewell to sorrows, pains, disappointments and trials. Can this be so? will the poor despised pilgrim be crowned with eternal life? Will he find an eternal home with Jesus, and the holy and good of all ages? Shall we be permitted to see good old Abraham? Yes, and converse with Isaac and Jacob. Daniel will be there—Job, Isaiah, Peter and Paul, and that great host of Pilgrim martyrs. This meeting will in a little while from this, be a living reality. The great marriage supper will have been made ready, the bridegroom have claimed his loving bride. O how pure, how spotless! These are they that were redeemed by the blood of Jesus—these are they that were made perfect through suffering and trials—they are all passed by now; they have worked for us a "far more exceeding and eternal weight of glory." I would say to the Pilgrim, cheer up, the land is nearing—we are almost home.

Jesus with open arms says come. Angels are interested now—our great Adversary is exerting his powers to draw us away from Jesus, but let us be sure that our eye is single, let us look to Jesus—we shall have strength given unto us to endure unto the end, if we look to him for strength. My Brethren and Sisters I will endeavor to strive with all my heart to meet you in the soon coming kingdom of king Jesus.

H. TWING.

Springfield, June 3, '56.

For the Crisis

Letter from Bro. L. Boutell.

BRO. GRANT:—I was glad to see in the Crisis a call from the Watchman Committee in behalf of Bro. Turner, who is suffering on account of the old debt, which ought to be mutually borne. I was glad also of your response to the same. I am still glad to see Bro. Crawford suggesting a plan, which I hope will bring immediate relief to our Bro.'s wants, to the injury of none. But it will bring consciousness that it is more "blessed to give than to receive." I do hope all will be interested, that our ears may never be pained with another call from this Committee. Are there not others, yea, an hundred of them, who will stand by the side of Bro. Crawford? If not, are there not those who would be glad to take three or four shares in this Christ-like enterprise of relieving the poor, made so by the most active labor for Christ and the Church?—We are among a suffering people for Christ's and the truth's sake—we all know it. The toil-worn Watchman feels it. Well, I hope soon for that better clime. I sigh for home.

The remaining time let us fully realize the responsibilities we are under, live like pilgrims, bear one another's burdens, and so fulfil the law of love. I shall try to help, and my influence must always be on the side of the suffering.

In haste, L. BOUTELL.

Groton, July, 18, '56.

For the Crisis.

Letter from Sr. R. Collins.

"While they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven." Acts 1: 9–11.

Humble christian reader, can we form any idea what were the feelings of those devoted followers of Christ while they beheld their Savior taken up from them?

That dear friend, who had been their teacher and guide, and had set before them a good example for them to follow, had gone, and as they looked steadfastly toward heaven, it might have appeared to them that they were beholding their Lord for the last time. But listen, what are those words of consolation? "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This truly was glad tidings to the lonely pilgrims. And is not this promise a source of great joy to us who believe the time is near at hand for our Lord to return? O, how can any one disbelieve those words, "This same Jesus shall so come in like manner" as He went into heaven? Yet there are many who ridicule this sacred promise. "But these as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption." 2 Pet. 2: 12. But unto them that believe, the truth is precious.

There are some who sincerely believe that Jesus is coming in the clouds of heaven with power and great glory.

Soon, very soon the parting clouds will reveal our long absent Lord, and He will come the second time to restore and replenish, until all shall be made new.

This earth shall then a garden be,
Where blooms the tree of life;
And sorrow then we ne'er shall see,
For past is mortal strife.

We'll dwell with Christ on earth below,
And in his pleasures share;
And grief we then no more shall know,
For Jesus will be there.

We know his coming now is nigh,
The signs are very clear;
And for it now his children sigh—
O, Jesus, soon appear!

We then will sing our trials o'er,
And be with Abram blest;
With Christ to dwell forever more,
And in his kingdom rest.

Yours in Christian love,

ROXANNA COLLINS.

Fitzwilliam, N. H., May 11, '56.

For the Crisis.

Seventh Day Sabbath.

BY W. SHELDON.

No. IV.

CONCLUDED.

The force of circumstances compels me to refrain from writing as much upon this topic as I had intended; and this article is our last for the present. We have already demonstrated the following facts:—

1. Christ never enforced the keeping of the Seventh day Sabbath upon his followers in any of his discourses; but His enemies repeatedly accused Him of Sabbath-breaking.

2. The apostles never once mention such a sin as Sabbath-breaking among the sins of *their* days, or of *our* "latter days;" nor did they ever caution their hearers or readers, upon this point, as did the prophets of the preceeding age—not even when writing epistles to Gentile converts, who had never been accustomed to Sabbath-keeping.

3. The Seventh day Sabbaths, as well as the festival Sabbaths, and new moons, helped compose the "SHADOW" which was to reach only to Christ; Col. 2: 14–17, hence, if the Seventh day Sabbaths come this side of the cross, so also do the "holy day" Sabbaths, or festival Sabbaths, and the new moons; which is inadmissible. Two classes of Sabbaths are mentioned as component parts of this "SHADOW;" and there were *only two* classes of Sabbaths in the Jewish system, viz:—"holy day" Sabbaths, and seventh day Sabbaths.

We have also shown the fallacy of arguments used to enforce the Sabbath upon Christians. But being compelled to leave the matter here for the present, it may be well to say that we deem it expedient to observe the "*Lord's day*," (the resurrection day of Jesus—Sunday,) according to the practice of the primitive christians. In the absence of an express command, it cannot be *wrong* at least, to patronize what was practiced and countenanced by the apostles themselves. That the "first day" (our Sunday) was observed as a day of christian worship by the apostles and early christians, we learn from two sources;

1. We learn it from the Scriptures; Acts 20: 7. 1st. Cor. 16: 2. It was a day of gathering together, a day of preaching, a day of eating the Lord's Supper, and a day of laying by some of the goods of this world, to benefit the needy saints, whether laymen or ministers; but it was not a substitute for the Sabbath.

2. We learn the same from the writings of early christians. Says Barnabas, who was a fellow-laborer with Paul, and who is called an "*apostle*" in the scriptures. "We observe the *eighth* day with gladness, in which Jesus rose from the dead." Bar. Epis. 13: 10. The eighth day is the next day after the seventh; being the first day of another week. It is thought by some that Barnabas was an *inspired* man; but let this be as it may, he was according to Scripture testimony, "filled with the Holy Ghost," and therefore his statement can be relied upon as *correct history*. He knew well what day was then observed by the different churches through the land, as he had traveled much with Paul, as well as with others.

Again, Ignatius, Bishop of Antioch, only sixty-eight years after the crucifixion, and six years after the death of the apostle John, writes as follows:—"Let us no more Sabbatize, but let us keep the Lord's day."

Justin Martyr, who was born only fifty-six years after the cross, writes:—"On the Lord's day, all christians in the city or country, meet together, *because that is the day of our Lord's resurrection*, and then we read the writings of the apostles and prophets; this being done the president makes an oration to the assembly, to exhort them to imitate and practice the things we have heard; then we all join in prayer; and after that we celebrate the sacrament; then they who are able and willing give what they think proper," &c. Eusebius tells us that "*from the beginning*, the christians assembled on the first day of the week, called by them the Lord's day; for the purpose of religious worship, to read the scriptures, to preach and celebrate the Lord's supper."

Hoping that these articles may elicit some light, I close by subscribing myself,

Yours in christian love,

W. SHELDON.

Vermillion, Dakota Co., Minnesota, July 13, '56.

There are three modes of bearing the ills of life; by indifference, which is the most common; by philosophy, which is the most ostentatious; and by religion, which is the most effectual.

For the Crisis.

Letter from J. T. Ongley.

BRO. GRANT:—Having just returned from a short tour in Western New York and the North Western part of Pennsylvania, I thought I would write a journal of the same and send it to the Crisis, and thereby encourage others of like precious faith to hold on to the promises.

Although it has seemed to some that the vision has forgotten to speak,—"yet it will speak and not lie." Therefore, I would say to the weak hands "be strong," and to the feeble ones, forget not the places of resort, where you used to pray; his promise is, that he "will come," "even God with a recompense. he will come and save you."

At the close of an afternoon meeting in this place (Waterloo) we repaired to the water's edge, went down into the same and planted one willing soul into the likeness of his (Christ's) death.

The next morning, June 2, we started for Buffalo, N. Y., stopped at Rochester, and had a good visit with Bro. J. B. Cook, found him strong in the faith, believing that the last chains of prophecy prior to the coming of the Messiah are fulfilling.

We also visited Bro. Marsh (Ed. of the Prophetic Expositor,) at his office, was glad to see him, and find that he is still endeavoring to warn the people to prepare for the Judgment Age. From R. we went to Buffalo, and found a goodly company waiting for us at their place of worship,—a pleasant Hall, corner of Maine and Mohawk Sts. After meeting, quite a company followed us to the water, although it rained, when three were buried by baptism.

Wednesday morning, we started for Erie, Pa. We found there one family that was glad to receive us and listen to the word; we found them truly "faint, yet pursuing"—poor as to this world's goods, but loving the news of the return of our Messiah. They have not been able to take any paper since '54. Though poor myself, yet I enclose 50 cents to have the "Crisis" sent to them; cannot others do likewise, so that the poor among us can have the privilege of reading the Crisis as well as ourselves?

Thursday afternoon, we took the stage from Erie to Edenboro, about twenty miles south from E., and found quite a number in that vicinity looking for Jesus to come the second time to awake the sleeping saints, change the living righteous, give them immortality, and an immortal kingdom. We staid with them two evenings. At the close of the last meeting we broke the loaf in commemoration of the broken body of our redeemed Lord, an ordinance that I am satisfied is too much neglected by our Advent brethren.

From Edenboro, we were taken by Bro Wm. G. Davidson to Blooming Valley, about twenty miles farther south; found an appointment out for us that evening, and quite a company came out, considering the weather, it being quite rainy.

On Sunday there was quite an assembly; we also broke the unleavened loaf to them.

On Monday, we went about six miles east of Blooming Valley, and preached to a house full.

We spoke again to the people in Blooming Valley Tuesday afternoon, and I trust that the truth will be appreciated. There is quite a number in that vicinity who were brought to see the main doctrines of the second Advent, under the labors of Bro. Crawford; but I am afraid do not live up to its requirements, so as to have an abundant entrance into the everlasting kingdom. They have built quite a nice meeting house, and they do not believe in sending off one of God's servants with merely a "*God bless you*."

From Blooming Valley, we went to Girard, about thirty-five miles, and found a few there of like precious faith, and an appointment given out for us.

Wednesday evening we had a good hearing. We went around the next day and visited with the few and endeavored to encourage them on in the path that leads to life. They have not had any Advent preaching in that neighborhood for a year.

Thursday evening we met again and talked to the people until eleven o'clock.

On the morrow, before we started to take the cars to return home, one Bro. came to the place where we staid and wished to be baptized; we therefore, repaired to the water, and like the eunuch of old, he felt like going on his way rejoicing.

If this should be read by any body who has not obeyed the Lord in that ordinance,

I would say, "Go, thou and do likewise." Many there are that believe the doctrine, but have not obeyed from the heart that form of doctrine which was delivered them.

Some may enquire,—what is that form?

Ans. 1. The Lord's supper to represent our faith in the death of our blessed Lord, and also to obey the commandment of our Savior,—"Except ye eat my flesh and drink my blood, ye have no life in you." Whoso eateth his flesh and drinketh his blood has the promise of eternal life and a resurrection at the last day. See John 6: 53–54. 1 Cor. 11: 1, 2, 23–29.

2. Baptism to represent the burial of Jesus Christ.

3. The resurrection of the same Lord. Therefore, being planted in the likeness of his death, we have the promise of being in the likeness of his resurrect on.

Friday we started homewards, and on our way stopped at Buffalo, and endeavored to exhort the brethren and sisters to faithfulness, from these words,—"seeing then that all these things shall be dissolved, what manner of persons ought ye to be," &c. Although we may even know the time when the wedding is to take place, it is necessary to have the wedding garment, lest, when the Master comes we be found speechless.

When we returned home we found that Bro. C. F. Sweet had stopped in the vicinity of Waterloo and Seneca Falls, and preached three times and baptized two souls. There is quite a company at Seneca Falls, three miles east of this place, that have a hall where they meet to exhort one another. They would be glad to have any of our brethren as they pass through give them a call, and dispense to them the word of Life. Enquire for Obadiah Jennings.

Also, we would be glad to have them give us a call at Waterloo. We cannot promise to give them much more than a "God bless you," for in fact, there are but two families that pretend to support meetings here, and they are poor. They have, however, hired a nice hall for Advent meetings. I preach there once a fortnight. Bro. E. Hoyt, of Mich., preached to us yesterday in the afternoon, and in the forenoon at the Falls. He spoke to us from the words,—"I am not ashamed of the Gospel of Christ," &c. It was quite encouraging.

If any of the Brn. should conclude to stop at Waterloo, enquire for Benj. Hanson, who will direct them to me.

Yours in the hope of eternal life at the appearing of Jesus, JOHN T. ONGLEY.

Waterloo, Seneca Co., N. Y., June 3, '56

For the Crisis.

Letter from Sr. B. M. Clark.

BRO. GRANT:—I have long thought it my duty to write for the Crisis, yet I feel so unqualified to contribute to your worthy columns, that I hardly dare to take my pen; but God being my helper, I will try to give some of my trials, while exchanging my former errors, for the word of God.

I experienced a change of heart when a child, and joined the Baptist Church in Mount Holly, Vt., and my name has been enrolled in the Church book more than thirty-five years. My parents and my ministers have ever taught me from my childhood, that I had an immortal soul that could not die, and I verily thought that the Bible taught it also. Two years ago this spring, I was requested to prove from the Scriptures, that the spirit lives after the body dies. I said I would do it. I verily thought that I could. But when I made the attempt, I failed, and how great was that failure. By searching, I found that souls were made, and souls were born, souls died, souls went into the grave and into the pit, &c. Beasts, fishes and men alike have souls, and alike die; all have one breath, and all return to dust. Yes, I saw plainly that I had been clinging to error, and had pressed it to my heart as God's truth, these many years. I was ashamed to let it be known that I was defeated in my proof, for I saw that I could not sustain my own belief from the Bible. Now what was to be done? My only resort was this—go to God, confess my errors, and ask Him to lead me into truth. My prayer was,—Lord, what is truth? Lord, teach me thy truth, for I desire nothing else but truth. I found myself in trouble. The Bible was my only guide. I never had read a word or heard a sermon preached, which led me in this direction. My faith was strong in the word of God. I believed it would lead me out, so that I could see light in God's light, remembering what our Savior said—"I am the way, the truth and the life."

So I read, and prayed, and thought on His holy word: in so doing, I found that it was strong meat to digest for one so frail. Sleep departed from my eyes, my food refused to nourish this mortal body. It well nigh destroyed me before I could give up my long cherished error, and believe that which was a new doctrine, And while I was in this study, and had been for nearly three weeks, Bro. Bywater came to our place and delivered a course of lectures on the second coming of Christ; he threw some light on my pathway,—still I did not wish to believe anything only what would harmonize with my Bible. I set apart a day for fasting and praying, and my only desire was to find God's truth. I was troubled and distressed. Every former argument failed me now. I fell on my face before God, and plead in faith, believing and trusting in the merits of Christ alone for light and truth. O how did my heart rejoice when I heard my Savior say, "this is the way, walk ye in it." O how glorious was the plan of salvation to my poor heart; it was as an open book before me; I could see it from Adam down to the second coming of Christ and the resurrection, when Christ shall come as a Redeemer to restore all that was lost in Adam. I could now see it a paradise restored by Christ. My heart was made to rejoice and cry out, glory to God. O what wisdom—O what power, yea what glory. I could see by the eye of faith, the consummation of the Christian's hope. I verily thought that I could tell it so that all would see and feel as I did. But how soon did I find that I could only speak to the ear; but God must speak to the heart.

I went to the church and gave them my views; told them that I believed them to be the great truths of the Bible. Such was my faith, and they must do as they saw fit; cut me off, or let me remain. So it has rested, until a few weeks since, a committee was chosen to visit me, hoping to bring me back on the old ground. But they found me strong in the Lord, no prospect of giving it up. No, thank the Lord, I am still rejoicing in hope of a blessed immortality beyond the grave. So accordingly they took a vote to withdraw from me the hand of Church fellowship. I am not entirely cut off as yet, but I stand condemned until the next church meeting. Pray for me, that I may not faint by the way; that I may stand firm with my feet on the Rock of Ages, with my "loins girt about with truth," having my "feet shod with the preparation of the gospel of peace." "Looking for and hasting unto the coming of our Lord and Savior, Jesus Christ."

We have had no preaching here since Bro. Bywater was here two years since. (Advent preaching I mean.) But the old song is sung that the world is to be converted to God. Do we see any signs? No. I see none: but if the gospel could be preached in his purity, men would repent.

My prayer is, Lord send by whom thou wilt, but only send thine own humble servant, that he may break to us the bread of life.

Your Sister, looking for immortality when Christ comes.

B. L. CLARK.

Maquoketa, Iowa, May 16, '56.

For the Crisis

Letter from L. H. M. Holoway.

BRO. GRANT:—With a heart filled with love to God and a desire to honor and glorify him, I attempt to write a few lines for the Crisis.

I rejoice, to-day, in the God of my salvation; blessed be His name forever. We can now look up and rejoice, knowing that our redemption draweth nigh. O yes, the Life-giver will soon appear for the deliverance of his sorrowing ones.

I bless the Lord, for the light that is beaming from his sacred Word. Truly, the light is shinging upon our pathway, and we know our whereabouts, glory to God. O, I am glad that I ever heard the midnight cry, that the light of the glorious gospel of Jesus Christ ever shone into my heart.

Sometimes, when I get a glimpse by an eye of faith, of the saint's bright abode, the renovated earth, I am almost impatient for the coming change which will make "all things new." And O can it be, that we are so near the port of glory? yes, it is even so.

Sometimes the way looks dark and lonely; but God knows in whose hearts it is to love and serve him, and he will never forsake his people. It is a trying time; and many who have been with us heart and hand in days past, are turning away to the false, alluring charms of earth again, and so bringing a wound upon the cause of the Redeemer. But God assisting me, I am going through to the end. Four years ago, I bid farewell to the pleasures of earth, and started for the kingdom of immortal glory. I feel to-day, that I am still on the journey to Mount Zion, the "city of the living God." I am still struggling for life,—and in a little while I expect to obtain it, glory to God. I am glad that God has a people on the earth that love him, and are striving to keep all the commandments. O may the God of Israel be with them, and keep them from falling in this evil time, is my prayer.

While I look around and see the faithful few, struggling for life, and on the other hand see the faithlessness of some who once bid fair for the kingdom, and see that wickedness is increasing; my heart cries out, come, blessed Jesus, and take the throne of thy father David and "reign over the house of Jacob forever."

O He will come in a little while and deliver his sorrowing, tried and tempted saints.

"And when I think of that blest morn,
When we shall all be upward borne
To meet the Lord in glory;
My heart beats quick, and pulse dilates,
With longing eyes to those bright gates
That open unto glory."

Dear Brn. and Srs., we are living in perilous times. And in the language of Bro. E. Burnham, it is "now the struggle of life and death." But O, let us gird on the armor of God anew, and face the storm in the name of the Lord.

It is no time to get weary now; for

"We are living, we are dwelling
In a grand and awful time."

O then let us be faithful in the discharge of every duty; let us dear Brn. and Srs. be faithful a little longer, and we will "ground our arms at Jesus' feet." We'll lay aside the cross for the crown.

There is a little band in Madison, whose faces are set Zionward, "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." We are a little band, it is true, but the God of Israel is with us, and we have nothing to fear.

"Our leader is strong, we'll win the day,
And gain the promised land."

O God, hasten the time, when the loved ones that are scattered all over this dreary earth, will meet to part no more in the everlasting kingdom.

I rejoice that the day is so soon to dawn, when we shall see the King in his beauty, and meet him whom our souls love. When we shall be permitted to range the fair fields of paradise, and meet with those we love in Beulah's peaceful land.

May God speed on the happy day.

From your Sr. in Christ, earnestly desiring redemption, HELEN M. HOLWAY.

Madison Centre, Maine, July 6, 1856.

For the Crisis.

Letter from Sr. M. H. Austin.

BRO. GRANT:—I take the first opportunity since my sickness to write you a few lines; and send you one dollar to be appropriated to the Crisis, in some way as you may think best, either for the old debt or otherwise. It is but little, I wish it was a great deal more. I hope all will do what they can that the paper may be continued. I, for one, feel I could hardly do without it; truly it has been a welcome messenger to me, as I do not have the privilege of meeting my brethren of like precious faith. It rejoices my heart to hear that there are some faithful ones, that will work, will pray, and are patiently waiting the return of our King.

For myself, it would gladden my heart to meet with those that look for and love his coming, and at times, I think—can I submit cheerfully? then I think it is my Master's will, and he knows what is best for me, and by looking to him I find grace to help in time of need. I think I can say I am learning to lean more on the Almighty arm of God, for I find no other can save. Thanks to his dear name,—

"He kindly opes to me His ear,
And bids me pour my sorrows there,
And tell Him all my pains;"

then I go away comforted; and to-day I can say, glory to God, for the hope of a literal resurrection.

Two years this spring I knew but little of the Advent views, having never heard but a few discourses on the subject; at that time Bro. Grant preached and explained the Chart in Chapman and Meionaon Halls, Boston, and truly it was glad tidings of great joy to my heart; for the doctrine of endless punishment had well nigh weighed me to the earth, and I could not believe in universal salvation, and what could I do? I prayed that God would lead me into all truth, and when I heard his description of the kingdom, a voice seemed to say,—"This is the way, walk ye in it." A flood of light, life and joy broke in upon my soul, and I was led to exclaim,—"Truly, there is peace in believing;" and to-day I am looking for that glorious kingdom "wherein dwelleth righteousness."

Now, if I never meet the little flock in Boston again, I would exhort them to gird up the loins of their mind,—"be sober, and hope to the end," for the foundation of God standeth sure." He has promised to come again, and take the faithful home, and His promises are "Yea and Amen to every one that believeth."

"O I long to be there! and the thought that 'tis near,
Makes me almost impatient for Christ t' appear;
And fit up that dwelling of glories so rare,
The earth robed in beauty,—I long to be there!"

Your Sister in Christ,

MARCIA H. AUSTIN.

Lewiston, July 1, '56.

For the Crisis.

Letter from Bro. Jonathan C. Wilson.

BRO. GRANT:—Through the mercies of God I am enabled to say that my health is much better, so that I think of getting back to my old home next week. My Post Office address will be Vermont Post Office, Chautauque Co, N. Y.

I do not expect to be able to travel any more abroad, to preach. I feel grateful to God that he cast my lot in Peace Dale, R. I., to recover my health, where I have found Brethren and Sisters who have obeyed the gospel fully with regard to me; they received me sick and penniless and have taken the best care of me. Distant friends by letters, have cheerfully furnished me with means to get home: I tender to all those cheerful donors my sincere thanks for the kind assistance they have given me in my distressed circumstances. May the Lord reward them, as I shall never be able to do it.

Yours, in the best of bonds,

JONATHAN WILSON.

Peace Dale, R. I., July 16, '56.

Foreign News.

Arrival of the Persia.

NEW YORK, July 23.

Steamship Persia was signalled off Sandy Hook at 4 o'clock this morning, and arrived at her dock about seven.

She brings upwards of 200 passengers. She left Liverpool at 3 o'clock P. M.

POLITICAL ARRESTS IN FRANCE.—It is reported that numerous arrests of a political nature have been made at the Sables d'Olonne, in La Vendee—a quarter where, we regret to learn, secret societies increase and multiply in a manner far too rapid to enable the authorities, notwithstanding their vigilance, effectually to check their progress.

RUSSIA.

It is now said that the Czar is sincere in his desire to abolish serfdom. A plan for its gradual extinction now commands the attention of the Russian Government. It is proposed to raise a loan, by means of which the Government will purchase the serfs from the private owners, and then liberate them under certain condition.

Arrival of the Indian.

QUEBEC, July 27.

The steamship Indian, from Liverpool, 9.30 A. M. on Wednesday, July 16, arrived at this port to-day at 11.30 A. M.

FRANCE.

Nothing can exceed the quiet of the political world at this moment in Paris. The journals only reflect the general dullness.

Domestic Summary.

ACCIDENT ON LONG ISLAND SOUND.—*Explosion of the Steam Chimney of the Empire State—9 Killed and others injured.*—A serious accident occurred on board the steamer Empire State, Capt. Brayton, at 10 o'clock on Saturday evening, when off Point Judith, on the passage from Fall River to New York. A despatch dated Fall River, July 27, is as follows:

The accident was caused by the collapse of the steam chimney of the starboard boiler, thereby forcing all the steam down the flues into the fire-room, and upon the main deck, scalding 22 persons, 9 of whom have since died of their injuries.

FROM KANSAS.—The St. Louis Republican has a letter from Palermo, Kansas, of the 8th, which says that Gen. Lane had entered the Territory with seven hundred men, and had been heard to declare that he would take Kansas or die.

The same letter states that there has been a serious difficulty between the Kickapoo Indians, caused by the free use of liquor. Several were killed.

The Philadelphia papers say that the whole number of victims by the recent disaster on the Northern Pennsylvania Railroad, is 62, of whom 48 were males and 13 females.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach at
Bristol, Ct., Sunday, Aug. 3.
River Point R. I., Thursday eve, Aug. 7.
Appanaug, Friday eve., Aug. 8.
Peacedale, Sunday, Aug. 10.
As Bro. Bellows may appoint, Tuesday eve., Aug. 12.
Providence, Wednesday eve., Aug. 13.
New Bedford, Aug. 17.
If these appointments conflict with others, brethren can give me timely notice, or appoint for me, in the vicinity. W. S. CAMPBELL.

Providence permitting, I will be with the brethren in
Springfield, Sunday Aug. 10.
Westfield, Thursday eve. Sept. 4.
Chester Factories, Friday Sept. 5.
Cheshire, Saturday Sept. 6.
North Adams, Sunday 7.
Savoy Tannery, Monday evening 8.
West Hawley, Tuesday 9.
Charlemont, Wednesday 10.
Conway, Thursday 11.
Greenfield, Friday 12.
Vernon, Vt., Sunday 14. H. PRATT.

Providence permitting, I will preach in Bangor Me., the second Sabbath in Aug.

ALBION ROSS.

The meetings in Lowell are at the old stand, "Kirk street Chapel" as follows:
Wednesday evenings, prayer and conference meetings. Friday evenings, class meetings. Preaching every Lord's day.

The following brethren are engaged:
Bro. M. Grant, Aug. 3.
Bro. J. Hemenway, Aug. 10.
Bro. E. Burnham, Aug. 17.
Bro. J. Couch, Aug. 24.

M. W. CORLISS.

Providence permitting, I will preach in Brimfield, Mass. Sunday Aug. 17.

S. W. BISHOP.

Providence permitting, I will preach at West Falmouth, Aug. 3d. I expect Bro. R. R. York will be with me.
Kennebunk Port, Aug. 10th.
If the above appointments conflict with any others, will the Brn. please inform me.

J PARTRIDGE.

Providence permitting, Bro. J. Couch will preach in Portsmouth, N. H., the first and third Sundays in August.

Providence permitting, Bro. A. M. Higgins will preach in Springfield, Mass., Aug. 17.

Bro. York and myself propose, if the Lord will to hold the following conferences, each to continue over the Sabbath.
The first to commence Friday eve, Aug. 15, at Biddeford, Me.
The second, Friday eve, Aug. 22. at Brunswick, Me.
The third, Friday eve, Aug. 29th, at Bowdoinham, Me.

L. L. HOWARD.

WORCESTER, July 7th, 1856.

BRO. GRANT:—Will you please give the following notice a place in the Crisis. As we understand by Bro. Hemenway that Bro. Decker has changed his appointment to the 20th of this month, it makes an alteration with some others, and they will please act accordingly:

Bro. S W Bishop	Aug. 3.
Bro. G Waugh	Aug. 10.
Bro. D E Moulton	Aug. 17.
Bro. H Pratt,	Aug. 24.
Bro. Brewer,	Aug. 31.

If the above Brn. cannot comply with the alterations, will they please notify us here?
Yours in behalf of the church,

S AYRES.

Bro. Geo. Waugh will preach in
Worcester, Aug. 10.
Salem, Aug. 17.

Bro. J. W. Brittian appoints to preach in Ware, Mass., the first Sabbath in August.

T. J. W.

Providence permitting, I will preach in Lowell, the first Sabbath in August.

M. GRANT.

Providenc permitting, I will preach in Portsmouth, N. H., the second Sabbath in August.

M. GRANT.

Providence permitting, I will preach at Fairhaven, Mass., Aug. 3.
New Bedford, Aug. 10. A. DECKER.

Providence permitting, I will preach as follows
Worcester, (as appointed by Bro. Ayers,) Sunday, August 3.
Ware, Mass. Sunday, Aug. 10th
Springfield, Currier's Hall, Sunday Aug. 24th.
Salem, Sunday, Aug. 31st.
Portsmouth, N. H., Sunday, Sept. 7th.

S. W. BISHOP.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

SPIRITUAL MANIFESTATIONS A SATANIC DELUSION AND A SIGN OF THE TIMES, By WILLIAM RAMSEY, Pastor of the Cedar St, Presbyterian church, Philadelphia, EDITED with a preface, by H. L. HASTINGS, Peacedale, R. I.,—Published by H. L. HASTINGS.

This is undoubtedly the best work extant on this question upon which so much paper and ink has been wasted.

It is a 12mo. volume, neatly bound in cloth gilt, and will be sent by mail post paid on receipt of the price, *fifty cents.* Copies in paper covers will be sent by mail, post paid, for 33 cents, or three copies for one dollar. Price bound, $37 per 100, paper, $25.

Immediate orders are solicited with the *cash.* Direct to H. L. Hastings.

Peacedale, R. I.

A Treatise on the 24th and 25th chapters of Matthew, by F. G. Wellcome. Price 33 cts. postage 6 cts.

GLAD TIDINGS:

OR

BIBLE PROOF

That WOE and SIN are to cease in the Universe, by a LITERAL DESTRUCTION of wicked men and devils at the Judgment.

All Texts on FUTURE PUNISHMENT collected and arranged.

By JACOB BLAIN,

Baptist Minister, of Buffalo, New York.

"And there shall be no more death, neither sorrow, nor crying, nor pain."—Rev. 21: 4.

"And every creature which is in heaven, and on the earth, and under the earth, * * * heard I saying, *Blessing*, and *honor*, and *glory*, and *power*, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. 5: 13.

"The *last enemy* shall be DESTROYED."—1 Cor. 15: 26.

Published by the author, No. 19 North Division Street, Buffalo, N. Y., and for sale at the *Crisis Office*, Boston, Mass. Price 10 cts. single.

Bro. Brewer's Hymn Book, called the 'Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

Dr. Decker's pamphlet on the 2300 Days. Price, singly 10 cts.; per dozen, 50 cts.

Pauline Theology,	15 cts. single,		$10 per 100
The Old Paths,	18 "	"	12 " "
State of the Dead, by Milton,	5 "	"	3 " "
Intermediate State, by Grew,	5 "	"	3 " "
Future Punishment, by Grew,	2 "	"	1 " "
The Church not in Darkness,	5 "	"	3 " "

TRACTS.

I have several new ones. Three by Dr. Cumming.

1. "Noah—his age and ours."
2. "The Desire of all nations."
3. "It is done." Price 5 cts. each. $3 per 100.

Also, The Great Incentive, by Bower, price 3 cts. $1,50 per 100.

Ancient Landmarks, No. 1, "The coming and Kingdom of Christ," by 20,000 Baptists in 1660. A noble confession of faith.

No. 2, The Duration of the Earth, by Dr. Adam Clarke, a good tract.

Works of John Cumming of London:
Benedictions of the Blessed Life, 75 cts.
The Church before the Flood, 75 cts.
Lectures on the Apocalypse, 1 series, 75 cts.
" " 2 series, 75 cts.
Signs of the Times, 75 cts.

BUSINESS MATTERS.

Bro. S. S. Brewer's P. O. address is 54 Wilson St. Providence, R. I.

Bro. S. W. Bishop's P. O. address is Portsmouth, N. H.

Bro. D. T. Taylor's P. O. address is Worcester, Mass.

Some person in Windsor, Me., sent us a dollar for the Crisis last week, but did not sign their name to the letter. Please send the name, then we can credit the amount on our books.

S W Place—It will be cheaper to pay the postage at your office. We therefore send books to the whole amount, reserving enough to pay their postage.

C Doane—We send you 75 cents worth of books, and credit 25 cents on the paper, which pays to No. 52.

Cash Receipts.

E Given, G W Gross, L Baily, S B Saxton, W G Davinson, T R Winn, E G Emmons, Emily Wallace, David Butler, Sarah H Creesy, J King, M L Mills, Miss E W Stevens. $1 each.

J Blaisdell, M Waterhouse, A W Griggs, J E Ainsworth, Ira B Brown, S Cook, M M Ross, Isaac Bliss, 50 cents each.

C Doane 25 cents.

FOR THE OLD DEBT OF THE CRISIS.—S Woodruff, $4; Sarah H Creesy 50 cts.

Whole amount of the Debt,	$200,00
Amount paid in on the Old Debt,	$169.56
Amount still due	30.44

FOR THE DEBT OF THE ADVENT WATCHMAN.—

Laura R. Gilman	$1.00
Sarah H. Creesy	.50
Amount of debt	$785.00
Amount paid in on debt	53 25
Amount still due	$731 75

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis, Asthma, Whooping Cough and Consumptive habits. It will be found to answer an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass., and of Geo. T. Adams, [illegible] Boston, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Dr. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to present this advertisement to the public.

I would say, "Go thou and do likewise." Many there are that believe the doctrine, but have not obeyed from the heart that form of doctrine which was delivered them.

Some may enquire,—what is that form?

Ans. 1. The Lord's supper to represent our faith in the death of our blessed Lord, and also to obey the commandment of our Savior,—"Except ye eat my flesh and drink my blood, ye have no life in you." Whoso eateth his flesh and drinketh his blood has the promise of eternal life and a resurrection at the last day. See John 6: 53–54. 1 Cor. 11: 1, 2, 23–29.

2. Baptism to represent the burial of Jesus Christ.

3. The resurrection of the same Lord. Therefore, being planted in the likeness of his death, we have the promise of being in the likeness of his resurrection.

Friday we started homewards, and on our way stopped at Buffalo, and endeavored to exhort the brethren and sisters to faithfulness, from these words,—"seeing then that all these things shall be dissolved, what manner of persons ought ye to be," &c. Although we may even know the time when the wedding is to take place, it is necessary to have the wedding garment, lest, when the Master comes we be found speechless.

When we returned home we found that Bro. C. F. Sweet had stopped in the vicinity of Waterloo and Seneca Falls, and preached three times and baptized two souls. There is quite a company at Seneca Falls, three miles east of this place, that have a hall where they meet to exhort one another. They would be glad to have any of our brethren as they pass through give them a call, and dispense to them the word of Life. Enquire for Obadiah Jennings.

Also, we would be glad to have them give us a call at Waterloo. We cannot promise to give them much more than a "God bless you," for in fact, there are but two families that pretend to support meetings here, and they are poor. They have, however, hired a nice hall for Advent meetings. I preach there once a fortnight. Bro. E. Hoyt, of Mich., preached to us yesterday in the afternoon, and in the forenoon at the Falls. He spoke to us from the words,—"I am not ashamed of the Gospel of Christ," &c. It was quite encouraging.

If any of the Brn. should conclude to stop at Waterloo, enquire for Benj. Hanson, who will direct them to me.

Yours in the hope of eternal life at the appearing of Jesus, JOHN T. ONGLEY.

Waterloo, Seneca Co., N. Y., June 3, '56

For the Crisis.

Letter from Sr. B. M. Clark.

BRO. GRANT:—I have long thought it my duty to write for the Crisis, yet I feel so unqualified to contribute to your worthy columns, that I hardly dare to take my pen; but God being my helper, I will try to give some of my trials, while exchanging my former errors, for the word of God.

I experienced a change of heart when a child, and joined the Baptist Church in Mount Holly, Vt., and my name has been enrolled in the Church book more than thirty-five years. My parents and my ministers have ever taught me from my childhood, that I had an immortal soul that could not die, and I verily thought that the Bible taught it also. Two years ago this spring, I was requested to prove from the Scriptures, that the spirit lives after the body dies. I said I would do it. I verily thought that I could. But when I made the attempt, I failed, and how great was that failure. By searching, I found that souls were made, and souls were born, souls died, souls went into the grave and into the pit, &c. Beasts, fishes and men alike have souls, and alike die; all have one breath, and all return to dust. Yes, I saw plainly that I had been clinging to error, and had pressed it to my heart as God's truth, these many years. I was ashamed to let it be known that I was defeated in my proof, for I saw that I could not sustain my own belief from the Bible. Now what was to be done? My only resort was this—go to God, confess my errors, and ask Him to lead me into truth. My prayer was,—Lord, what is truth? Lord, teach me thy truth, for I desire nothing else but truth. I found myself in trouble. The Bible was my only guide. I never had read a word or heard a sermon preached, which led me in this direction. My faith was strong in the word of God; I believed it would lead me out, so that I could see light in God's light, remembering what our Savior said—"I am the way, the truth and the life."

So I read, and prayed, and thought on His holy word: in so doing, I found that it was strong meat to digest for one so frail. Sleep departed from my eyes, my food refused to nourish this mortal body. It well nigh destroyed me before I could give up my long cherished error, and believe that which was a new doctrine. And while I was in this study, and had been for nearly three weeks, Bro. Bywater came to our place and delivered a course of lectures on the second coming of Christ; he threw some light on my pathway,—still I did not wish to believe anything only what would harmonize with my Bible. I set apart a day for fasting and praying, and my only desire was to find God's truth. I was troubled and distressed. Every former argument failed me now. I fell on my face before God, and plead in faith, believing and trusting in the merits of Christ alone for light and truth. O how did my heart rejoice when I heard my Savior say, "this is the way, walk ye in it." O how glorious was the plan of salvation to my poor heart; it was as an open book before me; I could see it from Adam down to the second coming of Christ and the resurrection, when Christ shall come as a Redeemer to restore all that was lost in Adam. I could now see it a paradise restored by Christ. My heart was made to rejoice and cry out, glory to God. O what wisdom—O what power, yea what glory. I could see by the eye of faith, the consummation of the Christian's hope. I verily thought that I could tell it so that all would see and feel as I did. But how soon did I find that I could only speak to the ear; but God must speak to the heart.

I went to the church and gave them my views: told them that I believed them to be the great truths of the Bible. Such was my faith, and they must do as they saw fit; cut me off, or let me remain. So it has rested, until a few weeks since, a committee was chosen to visit me, hoping to bring me back on the old ground. But they found me strong in the Lord, no prospect of giving it up. No, thank the Lord, I am still rejoicing in hope of a blessed immortality beyond the grave. So accordingly they took a vote to withdraw from me the hand of Church fellowship. I am not entirely cut off as yet, but I stand condemned until the next church meeting. Pray for me, that I may not faint by the way; that I may stand firm with my feet on the Rock of Ages, with my "loins girt about with truth," having my "feet shod with the preparation of the gospel of peace." "Looking for and hasting unto the coming of our Lord and Savior, Jesus Christ."

We have had no preaching here since Bro. Bywater was here two years since. (Advent preaching I mean.) But the old song is sung that the world is to be converted to God. Do we see any signs? No. I see none; but if the gospel could be preached in his purity, men would repent.

My prayer is, Lord send by whom thou wilt, but only send thine own humble servant, that he may break to us the bread of life.

Your Sister, looking for immortality when Christ comes.

B. L. CLARK.

Maquoketa, Iowa, May 16, '56.

For the Crisis

Letter from L. H. M. Holoway.

BRO. GRANT:—With a heart filled with love to God and a desire to honor and glorify him, I attempt to write a few lines for the Crisis.

I rejoice, to-day, in the God of my salvation; blessed be His name forever. We can now look up and rejoice, knowing that our redemption draweth nigh. O yes, the Life-giver will soon appear for the deliverance of his sorrowing ones.

I bless the Lord, for the light that is beaming from his sacred Word. Truly, the light is shinging upon our pathway, and we know our whereabouts, glory to God. O, I am glad that I ever heard the midnight cry, that the light of the glorious gospel of Jesus Christ ever shone into my heart.

Sometimes, when I get a glimpse by an eye of faith, of the saint's bright abode, the renovated earth, I am almost impatient for the coming change which will make "all things new." And O can it be, that we are so near the port of glory? yes, it is even so.

Sometimes the way looks dark and lonely; but God knows in whose hearts it is to love and serve him, and he will never forsake his people. It is a trying time; and many who have been with us heart and hand in days past, are turning away to the false, alluring charms of earth again, and so bringing a wound upon the cause of the Redeemer. But God assisting me, I am going through to the end. Four years ago, I bid farewell to the pleasures of earth, and started for the kingdom of immortal glory. I feel to-day, that I am still on the journey to Mount Zion, the "city of the living God." I am still struggling for life,—and in a little while I expect to obtain it, glory to God. I am glad that God has a people on the earth that love him, and are striving to keep all the commandments. O may the God of Israel be with them, and keep them from falling in this evil time, is my prayer.

While I look around and see the faithful few, struggling for life, and on the other hand see the faithlessness of some who once bid fair for the kingdom, and see that wickedness is increasing; my heart cries out, come, blessed Jesus, and take the throne of thy father David and "reign over the house of Jacob forever."

O He will come in a little while and deliver his sorrowing, tried and tempted saints.

"And when I think of that blest morn,
When we shall all be upward borne
To meet the Lord in glory;
My heart beats quick, and pulse dilates,
With longing eyes to those bright gates
That open unto glory."

Dear Brn. and Srs., we are living in perilous times. And in the language of Bro. E. Burnham, it is "now the struggle of life and death." But O, let us gird on the armor of God anew, and face the storm in the name of the Lord.

It is no time to get weary now; for

"We are living, we are dwelling
In a grand and awful time."

O then let us be faithful in the discharge of every duty; let us dear Brn. and Srs. be faithful a little longer, and we will "ground our arms at Jesus' feet." We'll lay aside the cross for the crown.

There is a little band in Madison, whose faces are set Zionward, "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." We are a little band, it is true, but the God of Israel is with us, and we have nothing to fear.

"Our leader is strong, we'll win the day,
And gain the promised land."

O God, hasten the time, when the loved ones that are scattered all over this dreary earth, will meet to part no more in the everlasting kingdom.

I rejoice that the day is so soon to dawn, when we shall see the King in his beauty, and meet him whom our souls love. When we shall be permitted to range the fair fields of paradise, and meet with those we love in Beulah's peaceful land.

May God speed on the happy day.

From your Sr. in Christ, earnestly desiring redemption, HELEN M. HOLWAY.

Madison Centre, Maine, July 6, 1856.

For the Crisis.

Letter from Sr. M. H. Austin.

BRO. GRANT:—I take the first opportunity since my sickness to write you a few lines; and send you one dollar to be appropriated to the Crisis, in some way as you may think best, either for the old debt or otherwise. It is but little, I wish it was a great deal more. I hope all will do what they can that the paper may be continued. I, for one, feel I could hardly do without it; truly it has been a welcome messenger to me, as I do not have the privilege of meeting my brethren of like precious faith. It rejoices my heart to hear that there are some faithful ones, that will work, will pray, and are patiently waiting the return of our King.

For myself, it would gladden my heart to meet with those that look for and love his coming, and at times, I think—can I submit cheerfully? then I think it is my Master's will, and he knows what is best for me, and by looking to him I find grace to help in time of need. I think I can say I am learning to lean more on the Almighty arm of God, for I find no other can save. Thanks to his dear name,—

"He kindly opes to me His ear,
And bids me pour my sorrows there,
And tell Him all my pains;"

then I go away comforted; and to-day I can say, glory to God, for the hope of a literal resurrection.

Two years this spring I knew but little of the Advent views, having never heard but a few discourses on the subject; at that time Bro. Grant preached and explained the Chart in Chapman and Meionaon Halls, Boston, and truly it was glad tidings of great joy to my heart; for the doctrine of endless punishment had well nigh weighed me to the earth, and I could not believe in universal salvation, and what could I do? I prayed that God would lead me into all truth, and when I heard his description of the kingdom, a voice seemed to say,—"This is the way, walk ye in it." A flood of light, life and joy broke in upon my soul, and I was led to exclaim,—"Truly, there is peace in believing;" and to-day I am looking for that glorious kingdom "wherein dwelleth righteousness."

Now, if I never meet the little flock in Boston again, I would exhort them to gird up the loins of their mind,—"be sober, and hope to the end," for the foundation of God standeth sure." He has promised to come again, and take the faithful home, and His promises are "Yea and Amen to every one that believeth."

"O I long to be there! and the thought
that 'tis near,
Makes me almost impatient for Christ t'
appear;
And fit up that dwelling of glories so
rare,
The earth robed in beauty,—I long to be
there!"

Your Sister in Christ,

MARCIA H. AUSTIN.

Lewiston, July 1, '56.

For the Crisis.

Letter from Bro. Jonathan C. Wilson.

BRO. GRANT:—Through the mercies of God I am enabled to say that my health is much better, so that I think of getting back to my old home next week. My Post Office address will be Vermont Post Office, Chautauque Co, N. Y.

I do not expect to be able to travel any more abroad, to preach. I feel grateful to God that he cast my lot in Peace Dale, R. I., to recover my health, where I have found Brethren and Sisters who have obeyed the gospel fully with regard to me; they received me sick and penniless and have taken the best care of me. Distant friends by letters, have cheerfully furnished me with means to get home: I tender to all those cheerful donors my sincere thanks for the kind assistance they have given me in my distressed circumstances. May the Lord reward them, as I shall never be able to do it.

Yours, in the best of bonds,

JONATHAN WILSON.

Peace Dale, R. I.. July 16, '56.

Foreign News.

Arrival of the Persia.

NEW YORK, July 23.

Steamship Persia was signalled off Sandy Hook at 4 o'clock this morning, and arrived at her dock about seven.

She brings upwards of 200 passengers. She left Liverpool at 3 o'clock P. M.

POLITICAL ARRESTS IN FRANCE.—It is reported that numerous arrests of a political nature have been made at the Sables d'Olonne, in La Vendee—a quarter where, we regret to learn, secret societies increase and multiply in a manner far too rapid to enable the authorities, notwithstanding their vigilance, effectually to check their progress.

RUSSIA.

It is now said that the Czar is sincere in his desire to abolish serfdom. A plan for its gradual extinction now commands the attention of the Russian Government. It is proposed to raise a loan, by means of which the Government will purchase the serfs from the private owners, and then liberate them under certain condition.

Arrival of the Indian.

QUEBEC, July 27.

The steamship Indian, from Liverpool, 9.30 A. M. on Wednesday, July 16, arrived at this port to-day at 11.30 A. M.

FRANCE.

Nothing can exceed the quiet of the political world at this moment in Paris. The journals only reflect the general dullness.

Domestic Summary.

ACCIDENT ON LONG ISLAND SOUND.—*Explosion of the Steam Chimney of the Empire State—9 Killed and others injured.*—A serious accident occurred on board the steamer Empire State, Capt. Brayton, at 10 o'clock on Saturday evening, when off Point Judith, on the passage from Fall River to New York. A despatch dated Fall River, July 27, is as follows:

The accident was caused by the collapse of the steam chimney of the starboard boiler, thereby forcing all the steam down the flues into the fire-room, and upon the main deck, scalding 22 persons, 9 of whom have since died of their injuries.

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Peacedale, Sunday, Aug. 10.
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If these appointments conflict with others, brethren can give me timely notice, or appoint for me, in the vicinity. W. S. CAMPBELL.

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S. W. BISHOP.

Providence permitting, I will preach at West Falmouth, Aug. 3d. I expect Bro. R. R. York will be with me.
Kennebunk Port, Aug. 10th.
If the above appointments conflict with any others, will the Brn. please inform me.
J PARTRIDGE.

Providence permitting, Bro. J. Couch will preach in Portsmouth, N. H., the first and third Sundays in August.

Providence permitting, Bro. A. M. Higgins will preach in Springfield, Mass., Aug. 17.

Bro. York and myself propose, if the Lord will to hold the following conferences, each to continue over the Sabbath.
The first to commence Friday eve, Aug. 15, at Biddeford, Me.
The second, Friday eve, Aug. 22. at Brunswick, Me.
The third, Friday eve, Aug. 29th, at Bowdoinham, Me.
L. L. HOWARD.

WORCESTER, July 7th, 1856.

BRO. GRANT:—Will you please give the following notice a place in the Crisis. As we understand by Bro. Hemenway that Bro. Decker has changed his appointment to the 20th of this month, it makes an alteration with some others, and they will please act accordingly:

Bro. S W Bishop	Aug. 3.
Bro. G Waugh	Aug. 10.
Bro. D E Moulton	Aug. 17.
Bro. H Pratt,	Aug. 24.
Bro. Brewer,	Aug. 31.

If the above Brn. cannot comply with the alterations, will they please notify us here?
Yours in behalf of the church,
S AYRES.

Bro. Geo. Waugh will preach in
Worcester, Aug. 10.
Salem, Aug. 17.

Bro. J. W. Brittian appoints to preach in Ware, Mass., the first Sabbath in August.
T. J. W.

Providence permitting, I will preach in Lowell, the first Sabbath in August.
M. GRANT.

Providenc permitting, I will preach in Portsmouth, N. H., the second Sabbath in August.
M. GRANT.

Providence permitting, I will preach at Fairhaven, Mass., Aug. 3.
New Bedford, Aug. 10. A. DECKER.

Providence permitting, I will preach as follows:
Worcester, (as appointed by Bro. Ayers,) Sunday, August 3.
Ware, Mass. Sunday, Aug. 10th
Springfield, Currier's Hall, Sunday Aug. 24th.
Salem, Sunday, Aug. 31st.
Portsmouth, N. H., Sunday, Sept. 7th.
S. W. BISHOP.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

SPIRITUAL MANIFESTATIONS A SATANIC DELUSION AND A SIGN OF THE TIMES, By WILLIAM RAMSEY, Pastor of the Cedar St, Presbyterian church, Philadelphia, EDITED with a preface, by H. L. HASTINGS, Peacedale, R. I.,—Published by H. L. HASTINGS.

This is undoubtedly the best work extant on this question upon which so much paper and ink has been wasted.

It is a 12mo. volume, neatly bound in cloth gilt, and will be sent by mail post paid on receipt of the price, *fifty cents*. Copies in paper covers will be sent by mail, post paid, for 38 cents, or three copies for one dollar. Price bound, $37 per 100, paper, $25.

Immediate orders are solicited with the *cash*. Direct to H. L. Hastings.
Peacedale, R. I.

A Treatise on the 24th and 25th chapters of Matthew, by R C. Wellcome. Price 33 cts. postage 6 cts.

GLAD TIDINGS!

OR

BIBLE PROOF

That WOE and SIN are to cease in the Universe, by a LITTERAL DESTRUCTION of wicked men and devils, at the Judgment.

All Texts on FUTURE PUNISHMENT collected and arranged.

By JACOB BLAIN,

Baptist Minister, of Buffalo, New York.

"And there shall be no more death, sorrow, crying, nor pain."—Rev. 21: 4.

"And every creature which is in heaven, and on the earth, and under the earth, * * * * heard I saying, *Blessing*, and *honor*, and *glory*, and *power*, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. 5: 13.

"The *last enemy* shall be DESTROYED."—1 Cor. 15: 26.

Published by the author, No. 19 North Division Street, Buffalo, N. Y., and for sale at the Crisis *Office*, Boston, Mass. Price 10 cts. single.

Bro. Brewer's Hymn Book, called the 'Jubilee Harp,' is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 320 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

Dr. Decker's pamphlet on the 2300 Days. Price, singly 10 cts; per dozen, 50 cts.

Pauline Theology,	15 cts. single,	$10 per 100	
The Old Paths,	18 " "	12 " "	
State of the Dead, by Milton,	5 " "	3 " "	
Intermediate State, by Grew,	5 " "	3 " "	
Future Punishment, by Grew,	2 " "	1 " "	
The Church not in Darkness,	5 " "	3 " "	

TRACTS.

I have several new ones. Three by Dr. Cumming.

1. "Noah—his age and ours."
2. "The Desire of all nations."
3. "It is done." Price 5 cts. each. $3 per 100.

Also, The Great Incentive, by Bower, price 3 cts. $1,50 per 100.

Ancient Landmarks, No. 1, "The coming and Kingdom of Christ," by 20,000 Baptists in 1660. A noble confession of faith.

No. 2, The Duration of the Earth, by Dr. Adam Clarke, a good tract.

Works of John Cumming of London:
Benedictions of the Blessed Life, 75 cts.
The Church before the Flood, 75 cts.
Lectures on the Apocalypse, 1 series, 75 cts.
" " 2 series, 75 cts.
Signs of the Times, 75 cts.

BUSINESS MATTERS.

Bro. S. S. Brewer's P. O. address is 54 Wilson St. Providence, R. I.

Bro. S. W. Bishop's P. O. address is Portsmouth, N. H.

Bro. D. T. Taylor's P. O. address is Worcester, Mass.

Some person in Windsor, Me., sent us a dollar for the Crisis last week, but did not sign their name to the letter. Please send the name, then we can credit the amount on our books.

S W Place—It will be cheaper to pay the postage at your office. We therefore send books to the whole amount, reserving enough to pay their postage.

C Doane—We send you 75 cents worth of books, and credit 25 cents on the paper, which pays to No. 52.

Cash Receipts.

E Given, G W Gross, L Baily, S B Saxton, W G Davinson, T R Winn, E G Emmons, Emily Wallace, David Butler, Sarah H Creesy, J King, M L Mills, Miss E W Stevens. $1 each.

J Blaisdell, M Waterhouse, A W Griggs, J E Ainsworth, Ira B Brown, S Cook, M M Ross, Isaac Bliss, 50 cents each.

C Doane 25 cents.

FOR THE OLD DEBT OF THE CRISIS.—S Woodruff, $4; Sarah H Creesy 50 cts.

Whole amount of the Debt,	$200,00
Amount paid in on the Old Debt,	$169.56
Amount still due	30.44

FOR THE DEBT OF THE ADVENT WATCHMAN.—

Laura R. Gilman	$1.00
Sarah H. Creesy	.50
Amount of debt	$785.00
Amount paid in on debt	53 25
Amount still due	$731 75

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis, Asthma, Whooping Cough and Consumptive habits. It will be found to answer an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass., and of Geo. T. Adams, [illegible] Hanover St., Boston, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Dr. Pierce's medicine is well known to be an excellent remedy in many complaints, and as [illegible] to my entire satisfaction, the qualities of one of the articles, it may [illegible] subserve the cause of humanity to [illegible] advertisement to the public.

Poetry.

From the Tribune.

"It is more Blessed."

Give! as the morning that flows out of heaven;
Give! as the waves when their channel is riven;
Give! as the free air and sunshine are given;
Lavishly, utterly, carelessly give.
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not a pale bud from the June rose's blowing;
Give as He gave thee, who gave thee to live.

Pour out thy love like the rush of a river
Wasting its waters forever and ever,
Through the burnt sands that reward not the giver.
Silent or songful, thou nearest the sea,
Scatter thy life as the Summer shower's pouring!
What if no bird through the pearl-rain is soaring?
What if no blossom looks upward adoring?
Look to the life that was lavished for thee!

Give, though thy heart may be wasted and weary,
Laid on an altar all ashen and dreary;
Though from its pulses a faint miserere
Beats to thy soul the sad presage of fate,
Bind it with cords of unshrinking devotion;
Smile at the song of its restless emotion;
'Tis the stern hymn of eternity's ocean;
Hear, and in silence thy future await.

So the wild wind strews its perfumed caresses,
Evil and thankless the desert it blesses,
Bitter the wave that its soft pinion presses,
Never it ceaseth to whisper and sing.
What if the hard heart give thorns for thy roses?
What if on rocks thy tired bosom reposes?
Sweetest is music with minor-keyed closes,
Fairest the vines that on ruin will cling.

Almost the day of thy giving is over;
Ere from the grass dies the bee-haunted clover,
Thou wilt have vanished from friend and from lover,
What shall thy longing avail in the grave?
Give as the heart gives whose fetters are breaking
Life, love and hope, all thy dreams and thy waking.
Soon, heaven's river thy soul-fever slaking,
Thou shalt know God and the gift that he gave.

A. W. H.

From the Calendar.

Harsh Words.

Speak not harsh words; they grate upon the ear;
And what is more, they grate upon the heart;
They cause full many a bitter sigh and tear—
They cause full many a pair of friends to part.

Speak not harsh words; they are a bitter cup
For loving, sympathizing hearts to bear;
They dry the fountain of the heart-blood up—
They chill the feelings like Siberian air.

O, let your words be gentle, kind and true,
To all with whom you meet in life's brief hour;
So shall their influence be like evening dew,
That blesses tree, and shrub, and plant, and flower.

So shall you have from all respect and love,
Which are more precious far than golden ore;
And God, from His most gracious throne above,
Will on you smile, and bless you more and more.

Speak not harsh words, but gentle ones instead;
Then, when your pilgrimage is ended here,
And you repose among the silent dead,
You'll be remembered with a grateful tear.

Correspondence.

For the Crisis.

Letter from Sr. S. P. Green.

Bro. Grant:—Permit me to say a few words to you and all the rest of the flock scattered up and down in the earth. O, how I long to see some of you and talk with you about our blessed hope. What a joyful day will be the overcomer's; but the way is so dark and lonesome at times, that I almost despair of ever winging my flight with all the redeemed, when the last trumpet sounds. Then again, my desponding soul is lifted on high, and a gleam of heaven and earth made new, comes in and scatters night away. Glory to God.

I think drowsiness now would be very dangerous when within reach and sight of the prize; only let us wait for our Master to come, and give to each one of us our reward. I don't think it can be long ere He will come.

Let us study to know our duty, our *whole* duty, and may our acts be right in the sight of God, may our consciences be void of offence, both toward God and man.

Bro. Grant, you may think me too poor and unworthy to write for publication, and I think writing for the public belongs to more able minds than mine; but as I have no means of hearing from the lips of any of the preachers, or holding converse with them, I wish to communicate a few thoughts and wishes to those of like precious faith, through the Crisis.

It is good, yes, blessed to hear from different parts of God's church, which now is in her militant state, and know that there are a goodly number willing to throw themselves into His arms for mercy and protection, having crucified themselves to the world, and the world unto them.

I do claim to belong to that company of [illegible], although I am nearly alone here among the mountains, in a section of the country, where the "everlasting gospel" does not sound. There has been a time when the alarm was sounded in the ears of all, both great and small, rich and poor; and there were many that awoke to a sense of their situation; but most of those who rose to trim their lamps and with vessels full of oil went forth to meet their Lord, have gone back to the world.

But Oh! how they do miss it. Just before them lies the record of all things, good and bad; a strict account has been, and will be kept, until there is heard a "voice from the throne," exclaiming, "it is done!" Ah! to what a scene millions are rushing blindfolded; so it is, and so it must be.

I will leave this subject with you now, and just say to you, that you cannot tell how blest I am in receiving this good little paper,—the *Lord's paper*. It is fitted out expressly for the benefit of poor, unfavored christians; poor, yet heirs of the inheritance.

I hope God's little ones can have this meat sent to them in this dry and barren land.

O praise God in His holiness. Let us learn to praise Him more, and with purer hearts. Let us pray for all saints, both of high and low degree; let us have the spirit of Christ or we are none of His; let us forget not to communicate and to do good, for with such sacrifices God is well pleased.

"O ye saints of God, take courage,
For Jesus leads the army,
And He's sure to win the day,
When we've gained the victory,
We shall lay our armor down.

There will be the crystal river,
And the tree of life forever—
And the children all together,
Praising God and the Lamb—
Shouting hallelujah, shouting hallelujah,
Shouting hallelujah,
With the pure celestial band."

When your eyes meet these imperfect lines, I do hope you will pray for me.

Your Sr., in hope of eternal life,

Sophronia P. Green.

Plymouth, Vt., July, 1856.

For the Crisis.

Letter rom Bro. M. Batchelor.

Bro. Grant:—I take my pen to say a few words for the Crisis. The burden of thought with me, is the coming of Jesus. He has by his own teaching taught me to look for His coming, as the time when the church shall rejoice. Read John 16: 16 22.

His going away was the world's joy and the disciples' grief; His coming again is the world's grief, but joy to the church. The true church has fasted these eighteen hundred years during the absence of the Bridegroom, as Jesus said, Mark 2: 18–20; but when the Bridegroom returns they will feast.

From these facts we learn what the feelings of the church and the world will be, in view of the announcement of the coming One. One will lift up the head with joy at every sign that speaks Him near, while the other will be grieved and show feelings of disgust; and Oh, that this last character belonged only to the profane. The most bitter are in the professed church, and the most violent of that class stand forth by profession as God's watchmen. Let me be any character rather than by profession Christ's minister, and regardless of the prophecy that shows His Advent nigh. Such men will have an awful account to give. Their black coats, long sanctimonious look, will be no screen when God calls them to a reckoning. As certainly as God has given us a prophetic outline of earth's history, so certainly that sketch is about filled up, and the time of trial is near, "even at the doors."

Rome, to me, is the point of interest at this time. It must be in its last position allotted her in prophecy before her judgment comes. If I have a right idea of Revelations 17: she is riding on the scarlet colored beast under the "eighth" head which is of the seven and goes to perdition.

I think Bro. Storrs is right in the main, in the tract he published in '52 on the French empire; the state of the old Roman world justifies his views on the subject, only let the ten kings be the same as once constituted the old empire of Rome. They are all giving their strength and power to that beast that delivered the adulterous woman from her last great struggle in '48, and she is now riding that beast with her cup of abominations in her hand. Rev. 17: 4. But his end will be perdition. Rome is in her last form before she falls like a great millstone to rise no more. Rev. 18.

Brn., let no man deceive you in this matter with the idea that this perdition comes gradually; read, Rev. 18: 8, 17, 21, which shows positively that it will be as when God overthrew Sodom.

But some one will say,—the merchants stand afar off and bewail the ruin, which shows us that the fall of Rome does not bring the end.

True, there are such spectators, but not those merchants that trade, according to Rev. 3: 18,—"I counsel thee to buy of me," &c. The true bride will be gathered to see the smoke of her burning. Rev. 19: 1–9.

The Lord of the true bride takes the reins of government; and now for the great struggle when Jesus will overcome, for he is Lord of lord's and King of kings. Rev. 19: 11–16.

Reader, you may think of getting ready after Rome falls, but it will be too late: there will be other business to attend to in court. There will be a moment of awful suspense when the seventh trumpet sounds, it will not pass and no one know it and leave a few Adventists to quarrel about it and break up into other fragments, with test questions, &c.

No, no. They that are ready will go in to the marriage and the door will be shut.

Lord, prepare the writer and the reader to meet the sound of the last trump with joy, and the approbation of Jesus,—the smiles of our Father, and with all the Redeemed retinue to join in the song of Rev. 19: 1–3. Matthew Batchelor.

P. S. I often think I can excuse myself in not writing for papers, but I feel a responsibility resting upon me to give my testimono in reference to this last great and awful crisis, that is coming upon a slumbering world suddenly. I know of no great change to take place as warning to the world, until the "sign of the Son of man" appears in heaven, when all the tribes of earth shall mourn."

Let us be up and doing, laying aside every weight. M. B.

For the Crisis.

Letter from Bro. F. H. Berick.

Bro. Grant:—Yours came safely to hand and I embrace the present opportunity to reply to the same.

By way of introduction I would say, that my silence for some time past is neither attributable to the recluseness of the hermitage, nor to a want of interest in the cause of truth in which we are engaged, and with which we are associated.

Two reasons may be assigned:

1st. You seemed to have had a plenty of communications without any of my productions.

2nd. My time, as a general thing, has been occupied in another department than that of writing.

I however, gladly comply with your request, and as an answer to your enquiries, pen the following communication relative to my position, general welfare, and the interests of the cause in this region of the country.

My position, as it regards the great doctrine of the Advent, is unchanged. What is meant by this, may be expressed as follows:

The Bible plainly teaches that God, to accomplish His glorious purpose with regard to the salvation of man, has appointed that Christ shall come personally and visibly again to this world, to raise the dead, judge mankind, punish His enemies, and establish His "everlasting kingdom under the whole heaven."

The above are emphatically the truths embraced in the great doctrine of the Advent. They are cardinal truths. They are intimately connected with the interests of the whole human family, and sooner or later their realization will be known by all mankind.

As it regards the questions of the sleep of the dead, and the destruction of the wicked, my mind is unchanged. I have never seen any reason to change my mind, (as it regards these questions,) since I embraced these sentiments, some sixteen years ago.

In respect of the means or condition of attaining to the blessings of the gospel, there are two:

1st. Repentance toward God, and

2nd. Faith in the Lord Jesus Christ.

A life devoted to God and the interests of truth, is what is required. God must be worshipped sincerely; Christ must be honored as our Savior and Redeemer; and self must be crucified.

Now these are my sentiments, and this my position.

As it regards my general welfare, I may say:

1st. Temporally, we have enough to eat and drink and wherewithal to be clothed. Through the kindness of the friends of truth, we possess a little patch of land and a house, and in connection with all of these blessings we have comfortable health, for which we are thankful to God.

2d. Spiritually. On this point I can say I am trying to serve the Lord. Not making, perhaps, so great advancement as some, nor so little as others. Yet we trust with all of our imperfections, the Lord is with us. We do not feel that we merit salvation, for after we have done all, we are unprofitable; but trusting in a God of mercy and justice, and in a Savior whose compassionate heart is "touched with the feelings of our infirmities," having been tempted "in all points" as we are, we have confidence that He will not only succor us here, but will save hereafter.

With regard to my success in preaching, I have nothing to boast of, never having had any great success in this department. I am often sad because I have not the ability to do more; and as often reproved for not improving more faithfully upon the little ability I already have. Sorrowful at times, because I do not have the privilege of leading some happy soul down into the water in obedience to the commands of Christ: and then again, when I see those professing to love Christ, becoming carnal and sectarian, with Paul I am glad that I have baptized none save some Crispus, or Gaius, or the household of Stephanas. Downcast sometimes, on account of temptations and trials, at other times rejoicing in the full assurance of hope."

The interests of the cause in this region are fair. There are a few here who love the Lord and his truth. They do not, perhaps, make so much noise in the world as some, not being as a general thing, of a very excitable turn of mind; yet, possessing as much real principle and sound sense as men in general. Most of them met with a severe disappointment on time, but still their courage is good.

You are aware that a considerable number of churches in the West are believers in what is termed the "Age to come," in which special favor will be shown to the Jews, &c.: the church, however, in this place, reject the above view; believing that "God is no respecter of persons;" that "in every nation he that feareth God, and worketh righteousness, is accepted with Him:"—that the time of saving men is while Christ sits at the right hand of God; that salvation, which is the result of mediation, cannot be realized when Christ ceases to occupy this position, which will be the case when he comes the second time, without a *sin offering* unto salvation;—that the harvest is the end of the world, or age; and, "as therefore the tares are gathered and bound in bundles to be burned"—in the figure,—"so shall it be in FACT, in the end of this age, and not in the beginning, middle, or end of an "Age to come." To which I append my Amen and Amen.

I have thus endeavored to answer your enquiries. Hence, you understand my position, welfare, and the state of the cause in this region. In a word I may say, that I am doing what I can to spread the truth, obtain an honest living, and mind my own business.

Yours in the bonds of the gospel,

F. H. Berick.

Union Mills, July 13, 1856.

For the Crisis.

Letter from Sr. A. P. Morrill.

Bro. Grant:—I have for a long time had a desire to write a few lines for the Crisis, but knowing my inability to write to give satisfaction, even to my own mind, and feeling my own unworthiness, I have in some sense asked to be excused, until I feel that I am not obeying the command of the Savior—"as ye would that men should do to you, do ye even so to them," for I do feel much comforted while reading letters from my dear Brn. and Srs. of like precious faith. In the last No. while in deep trial, I cast my eye upon Bro. Burnham's little bit, headed, "The Triumph." O how it was blessed to my poor soul; how sweet every sentence: it seemed to lift me right up out of the pit (as it were) of grief and sorrow, temptation and suffering, and surely I felt that I could suffer on, and wait a little while longer, even until Jesus come; if the Lord will.

O that the good Lord will continue to fill up Bro. Burnham's whole soul, with his Holy Spirit, to feed the sheep and lambs of the flock that are perishing for want of that food that they can eat. For "blessed is that servant whom his Lord when he cometh shall find so doing."

Again I cast my eye on another page, of the same No., and read Bro. Allen, on "The Crucifixion." O what a spirit of humiliation filled my soul; I seemed less than nothing to myself, and Jesus, yes, that lovely Jesus, was "all in all." My whole soul cries out and longs to be more like him; yes, to be more meek, more mild, more patient in suffering, more persevering in all the Christian graces.

Also, Bro. Sheldon, on the Seventh day Sabbath. I was very glad indeed, that my Heavenly Father, had put it into the heart of some one of his servants, to take hold of that theory, on Bible ground, and write; and my prayer is, that the Lord may direct by his Spirit into all truth, upon the subject of the Sabbath. I believe Bro. Sheldon has got on the right track. "Blessed are the meek."

Finally, all the letters from the Brn. and Srs. are good, I love them; and I have been looking for letters, or writings from some who have formerly written for the Crisis, but do not see their names as yet. Brn. and Srs. do not be discouraged: the Master is coming, although we have been disappointed many times, the word of God cannot fail. The signs of his coming are most all in the past; and now I think the world and the cold-hearted professor, will have a little while to cry "peace and safety," more emphatically than ever before; and then the apostle says, "sudden destruction cometh upon them."

Let us not sleep as do others, but let us watch and be sober, having our lamps trimmed and burning, all ready to meet the bridegroom when he shall come. For Jesus has said, "as the lightning that shineth out of the East even unto the West, so also shall the coming of the Son of man be."

O, what an awfully solemn time we now occupy. I do verily believe that we are living in the last moments of time, and our present position as individuals, and as a body, should be all ready and waiting.

My whole soul cries:—

"O, wake thy slumbering virgins,
Send forth the solemn cry,
Let all the saints repeat it,
The bridegroom draweth nigh!

May all our lamps be burning,
Our loins well girded be;
Each longing heart preparing,
With joy thy face to see."

Then, O then will the saints have one eternal meeting, where sin, sorrow, grief and tears, suffering and death, can never enter; there to enjoy the presence of that lovely, blessed Savior, who has washed and redeemed us by his most precious blood.

"O, how I long to see the day,
When the redeemed shall come."

Yes, "I long to be there.' Glory to God! his children are almost home. A few more trials and sufferings, and our blessed Jesus will say to us:—"Child, your Father calls, come home."

From your unworthy Sister,

A. P. Morrill.

Wolcott, June 23, '56,

For the Children.

Grammar in Rhyme.

We advise every little grammarian just entering upon Murray, Brown, or any of the thousand grammars in use, to commit to memory the following easy lines, and then they never need to mistake a part of speech:

1. Three little words you often see,
   Are Articles—*a*, *an*, and *the*.
2. A Noun 's the name of anything,
   As *school*, or *garden*, *hoop*, or *swing*.
3. Adjectives tell the kind of Noun,
   As *great*, *small*, *pretty*, *white* or *brown*.
4. Instead of Noun, the Pronouns stand—
   Her head, *his* face, *your* arm, *my* hand.
5. Verbs tell of something to be done—
   To *read*, *count*, *sing*, *play* or *run*.
6. How things are done the Adverbs tell—
   As *slowly*, *quickly*, *ill* or *well*.
7. Conjunctions join the words together—
   As men *and* women, wind *or* weather.
8. The Preposition stands before
   A Noun—as *in* or *through* a door.
9. The Interjection shows surprise—
   As *oh!* how pretty; *ah!* how wise.

The whole are called nine Parts of Speech,
Which Reading, Writing, Speaking, teach.

Behind Time—Hints for the Careless.

A railroad train was rushing along at almost lightning speed. A curve was just ahead, beyond which was a station, at which the cars usually passed each other. The conductor was late—so late that the period during which the down train was to wait, had nearly elapsed—but he hoped yet to pass the curve safely. Suddenly a locomotive dashed into sight right ahead. In an instant there was a collision. A shriek, a shock, and fifty souls were in eternity. And all because an engineer had been *behind time.*

A great battle was being fought. Column after column had been precipitated, for eight mortal hours on the enemy posted along the ridge of a hill. The summer sun was sinking to the west, reinforcements to the obstinate defenders were already in sight; it was necessary to carry the position with one final charge, or everything would be lost. A powerful corps had been summoned from across the country, and if it came up in season, all would yet be right. The great conqueror, confident in its arrival, formed his reserve into an attacking column, and led them down the hill. The whole world knows the result. Grouchy failed to appear. The Imperial Guard was beaten back. Waterloo was lost. Napoleon died a prisoner at St. Helena because one of his marshals was *behind time.*

A leading firm in commercial circles had long struggled against bankruptcy. As it had enormous assets in California, it expected remittances by a certain day, and if the sums promised, arrived, its credit, its honor and its future prosperity would be preserved. But week after week elapsed without bringing the gold. At last came the fatal day on which the firm had bills matured to enormous amounts. The steamer was telegraphed at daybreak—but it was found on inquiry, that she brought no funds; and the house failed. The next arrival brought nearly half a million to the insolvents, but it was too late—they were ruined, because their agent, in remitting, had been *behind time.*

A condemned man was being led out for execution. He had taken human life, but under circumstances of the greatest provocation, and public sympathy was active in his behalf. Thousands had signed petitions for his reprieve, a favorable answer had been expected the night before, and though it had not come, even the sheriff felt confident that it would yet arrive in season. Thus the morning passed without the appearance of the message. The last moment was up. The prisoner took his place on the drop, the cap was drawn over his eyes, the bolt was drawn, and a lifeless body swung revolving in the wind. Just at that instant, a horseman came in sight, galloping down hill, his steed covered with foam. He carried a packet in his right hand, which he waved partially to the crowd. He was the express rider with the reprieve. But he had come too late. A comparatively innocent man had died an ignominious death, because a watch had been five minutes too slow, making its bearer arrive *behind time.*

The Allies have lost nearly a year at Sebastopol, because they delayed a superfluous day after the battle of Alma, and came up too late for a *coup de main*, just twenty-four hours behind time." Five minutes in a crisis is worth years. It is but a little period, yet it has often saved a fortune, or redeemed a people. If there is one virtue that should be cultivated more than another, by him who would succeed in life, it is punctuality; if there is one error that should be avoided, it is *behind time.*

It is continually so in life. The best laid plans, the most important affairs the fortunes of individuals, the weal of nations, honor, happiness itself, are daily sacrificed because somebody is "behind time." There are men who always fail in whatever they undertake, simply because they are "behind time." There are others who put off reformation year by year, till death seizes them, and they perish unrepentant, because forever "behind time."

The Hiccup.—Some time ago I had occasion to call at Highland shooting-lodge, and on entering the kitchen, where two English sportsmen were sitting, I happened to be attacked by a fit of hiccup. One of the sportsmen took a piece of grey paper from his pocket, and after lighting and blowing it out, he started up, and held the fumes of it opposite my mouth and nostrils. I started, to be sure, but was quite astonished to find myself entirely cured, and I have since seen it tried on others, and always proving a "never-failing remedy."—*Corr. of Inverness Cour.*

The more a man is envied, the less he is spared.

Money is well spent in purchasing tranquility of mind.

No gain is so certain as that which proceeds from economical use of what you have.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS'S STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 107, HANOVER STREET, BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, AUGUST 6, 1856. VOLUME III. NUMBER 50.

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.

HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION

TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
Twenty copies to one address for 6 months,	15.00
Thirty copies to one address for 6 months,	22.00

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Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelope.

Original Articles.

For the Crisis.

Response.

BY W. M.

BRO. GRANT:—The following remarks were called forth in reply to a letter sent to the writer, a physician in this village, who has lately renounced the popular views held by his more orthodox Presbyterian brother, exhorting him to renounce Millerism, otherwise a polite orthodox world will renounce him. J. PORTER.

[In your letter, you say that you hope I have given up Millerism and if I do not abandon it, I shall not be likely to make a livelihood of any kind.]

Come, let us reason together. What is Millerism?

I do not know, but suppose it may mean following the tenets of a certain man; if that be its import, and this is the only one of which I can think, I am certainly ignorant of them, for I have never read a page either of Miller's life or writings.

If I rightly comprehend your statement, it is this,—unless you follow in the regularly time-beaten, and time-honored track of popular superstition, bigotry and error, the votariés of such systems will be likely to abhor and excommunicate you from their ranks. Terrible calamity! a time-server may well tremble at the sight.

But let a man float on the smooth unruffled tide of immortal-soulism, and bask in the sunny gleams of a—

"Heaven of Elysian delights
Far beyond the skies,
Where his sunny fancies
To Æriel habitations rise;

Let him look down into the dark, deep *abyss* of a fancy-pictured hell till his soul quaff of the stream of unending *torments,* and conjure up ever and anon, the wailing anguish and the unutterable agonies of the DAMNED; as they writhe in tones of suppliant mercy to their Maker.

But mercy fled, and love o'erthrown,
They curse their maker in each moan;

Yes, let a man revel in such ungodlike scenes till the fountain of his fancy is brimming o'er, till his heart's blood chills within its veins, and the hand of terror stays its course, till he reels and sickens at the sight; yes, let a man charge the God of love, wisdom, benevolence, with such horrible impiety, and he is well esteemed; and the more he scoffs at the cause of truth the more meritorious is he thought.

But pause for a moment! Can a man serve two masters? Can he serve the God of truth acceptably and cleave unto error? Can he be a candidate for the world to come, and lay up treasures where moth and rust doth corrupt? "For where your treasure is there will your heart be also." "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

But to return to the subject. What is Millerism?

What would you think of the science of Phrenology were it called, Gallism, or the science of the healing art were it named Gallenism? Would not common sense be shocked by such ignominious epithets and slander thrown upon those noble sciences, by ignorant and malicious persons to mar their truth and beauty, and impede their progress, in weak, and unthinking minds? Such people oppose their lying errors to the principles of truth which they stigmatize as unworthy of the world's approbation.

Certain individuals may discover and elucidate the principles of a science or art which is founded in nature, but which can lay claim to no one's invention, for it comes from the hand of Him whence emanates all truth.

What maliguancy then to brand it for one of man's invention, to mar the wisdom of the great creator, by maligning his immutable truths! But what is *Millerism?* Is it of man's invention? Is it a perversion of the truth and wisdom of God? Then brand it with all the infamy and degradation it justly merits.

Does Millerism advocate views opposed to truth?

But Millerism is something of which, I have told you, I am ignorant; if there were any *ism* in the matter, I should be inclined to call it *Bibleism.* It is Bible truths with which I am now dealing. It is the Revelation which God has given us of his wisdom and plan of redemption. He has made his revealed will plain, and adapted the Bible to the understanding of every intelligent person. We are assured throughout the whole, that he says what he means, and means what he says,—"for it is impossible that God should lie." He is the fountain of all truth, eternal and immutable. The great first Cause—the author of all that is. Harmony, wisdom, love, and holiness are the attributes of the great Supreme. He has developed all nature in harmony with His character.

The science of theology treats of his wonderful attributes—reveals His love, His wisdom, and His greatness. It is the science of all sciences. As far transcendent above all others in its beauty, wisdom and power, as Heaven is above earth.

It alone unfolds the destiny of man and the world. It alone breaks the dark chaotic gloom that hangs around each mortal's destiny, and tells him whence he came and whither he hastens. It tells man he is a dying, perishing creature, fallen from his primeval bliss to his now forlorn condition. It tells him he has transgressed his Maker's laws, trampled on His mercy, slighted His love, despised His counsel. It tells him the plan which God's Holy and omnipotent wisdom has devised to rescue fallen man, formed in the image of his Maker, from the oblivion of eternal death. It tells him "the wages of sin is death,"—*eternal, irrevocable death,* but the reward of virtue and holiness, is eternal life.

The science of theology points man to the lamp of life, that lights and cheers his pilgrimage through this dark vale of sin, woe and death. It points him to God's long-suffering mercy, the depths of His love, the riches of His grace, and the exceeding weight of glory reserved for the inheritance of the saints in the "world to come.

What science so grand, so perfect and sublime. Do not all other sciences sink into merited insignificance before the glorious excellence of this God-taught science—Theology? It emanated from the throne of the Almighty,—sublime, and yet so simple that every intelligent mind can drink in an exhaustless stream from the immeasurable depths of its fountain, and the inestimable riches of its treasures.

How glorious! how cheering amid life's dreary course of trials and vicissitudes of sin, wretchedness and death. It points us forward from Paradise lost to Eden regained in the glorious restitution of the coming age, when Christ shall be our King, (visible and personal) and the redeemed shall be his people; when earth shall regain her primitive material loveliness and transcendent grandeur.

When "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them; and the cow and the bear shall feed; their young ones shall lie down together; and the lion eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cocatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knoweldge of the Lord." The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days." For "I will rejoice in Jerusalem and joy in my people and the voice of weeping shall be no more heard in her, nor the voice of crying." The Lord hath spoken it.

Now, pray what is all this? Is it Bible truth? Is it Millerism? Which?

It is solemn Bible truth.

How, then, can it be Millerism? Was that truth the ingenious invention of any man?

No! no! no! They are the stern declartions of "thus saith the Lord"—and no man can take from or add to these solemn truths.

Seeing then the Word was made what it is without the aid of man, how comes it to be Millerism? What! call the teachings and Word of God Millerism, because one man broke the iron-bound case of heathenism, superstition, tradition and bigotry of fallible divines, and gathered out from the rubbish-heap of apostate ages, the pure bright word; wrested God's plan from its mystic expounders and brought it forth bright and clear, as a sun in meridian effulgence, to the amazement of intelligence.

Think, what ignominy to charge the Word of God with Millerism. Does not the tingling blush of shame creep over you, and conscience whisper you have wronged the noble cause of truth? Shall the truth of God be branded with ignominy, derision, lies? Shall His solemn declarations be mocked? Shall the wicked scoffers flourish forever like a green bay tree? deride His truths, stigmatize his followers, and seek by worldly allurments to draw man away from its embrace?

No, "Behold the day cometh that shall burn as an oven and all the proud, yea, all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the *Lord of Hosts* that it shall leave them neither root nor branch." An awful doom awaits the impenitent. "Be not deceived God is not mocked." The scoffers of His holy cause will bring their retribution fearfully on their own heads. "When the Lord Jesus shall be revealed from Heaven with His mighty angels, in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ; who shall be punished with *everlasting* DESTRUCTION from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in his saints, and to be admired in all them that believe."

My dear brother, I would exhort you with all christian feeling to "search the Scriptures, for in them ye think ye have *eternal life.*" Be strong once, quit you like a man; and with a firm resolve burst the illusive spell which holds you with a giant's grasp to error and tradition. Put on the whole armor of truth and be not afraid. Embrace the everlasting gospel of God's son; the tidings of joy, the proclamation of the kingdom in the future, nigh, even at the door; the glorious inheritance of the saints, "who shall be heirs and joint heirs with Christ."

Let no worldly purpose, no sordid interests hold you back. Remember the carnal mind is enmity against God; you cannot serve Him and the world. The world may despise you, slander you, persecute you; the saints of old "were stoned, were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented;" "of whom" says the sacred word, "the world was not worthy." "Not accepting deliverance that they might obtain a better resurrection." The wicked have but a short day, for the wages of sin is *eternal death;* but the fruits of the spirit are *eternal life.*

Lay hold of your Bible, read it, study it for yourself; take no one's word for anything, but let it be,—"Thus saith the Lord." Remember, ministers, though they may mean well, are fallible like other men. They should be taken as guides to the study of the Holy Scriptures, but never looked upon as authority. The great majority of ministers belonging to the popular orthodoxy of the day are spoiled by education, ruined by bigotry, bound by sectarianism, blinded by tradition. "But beware lest any man spoil you through philosophy and vain deceit after the traditions of men, after the rudiments of the world and not after Christ."

Nor do they always feed the flock in humility with truth, and a willing mind as being ensamples among them; but exalt themselves as Lords over God's heritage and, alas! too often influenced by filthy lucre, the truth is bartered for sordid interests. If the truth of God which alone can make them free, be not in them, then are they slaves to sin and the world.

I am not bound to any particular sect, though my sympathies are attached to those who advocate a literal interpretation of the divine Oracles. I am the Lord's freeman. Any body of people who take the Word of God for their guide and rule, and hold the truth in the love of it, have an equal claim on christian sympathy. Sectarianism is a blind to the eyes of all that are enclosed in it.

Do you think Christ was a sectarian? Behold what love He manifested while on earth! what perfect love flowed through all His actions, and moulded the harmony and loveliness of his character. "Whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister and mother," was the language of our adorable, Redeemer;—but, whosoever shall not believe and obey the tenets and traditions of our church, let him be excommunicated, is the language of every sect.

What a thrilling contrast between christianity and sectarianism! Verily, they have made the commandments of God of none effect by their traditions, teaching for *doctrine,* the commandments of men.

Finally my dear brother, if you are willing to have me correspond on this important subject, the truths of the gospel, I will cheerfully do so, and humbly endeavor to put you on the path of truthful investigation, that you may be able to root up SECTARIANISM, TRADITION and ERROR, and with an unbiassed mind and single eye to the glory of God, may receive and proclaim his blessed truths; laying aside all theories of men; believing that through Christ alone, by patient continuing in well-doing, you will receive glory, honor, and immortality;—eternal life.

Danville, Shipton, C. E., May 15, '56.

For the Crisis.

"Wer'e going home."

BY S. W. BISHOP.

BRO. GRANT:—After the toils of this day of the preacher's labor, I seat myself to drop a few words to the brethren scattered abroad.

I have just closed the labors of another day, and its work, results, and motives, are registered in "the books," to be called up again at the great day of accounts.

Thus, day after day passes away, and brings us nearer, and still nearer the haven of eternal rest.

Yet, if we are indeed the children of God, "we're going home." I [illegible] just now thinking of the multitude of times the above sentence has fallen from our lips. "We're going home," is the burden of our songs, our prayers, and our exhortations. Yes, all, in our christian conversation and intercourse, is leading to this same great idea, "we're going home."

And as I was thinking of the pleasures of home, my mind went back to "the days of other years." I remember well the pleasing delights of that "first home," the home of my boyhood. I remember the scenes around that old hearthstone, in that cottage in the dell; where brothers and sisters met in love, and toiled the live-long day in childish sports. I remember well the joyous countenances of those I loved at home. I remember how we were cheered by a thousand tokens of a mother's love, and how our little hearts were made glad by a father's smiles. Ah yes, I lovod that home, where tender hearts were moulded by the almost matchless power of a mother's sympathy and love. Home was sweet indeed to my boyish heart.

I remember that sometimes I was called, though only for a season, to leave my home, and when after a few short days or weeks I was permitted to return, it was a glad hour, and my heart beat high with emotions of delight when I was fairly on the way. And as we journied on, I minded very little the jars and jolts I might experience on the road, for my mind was all absorbed with the pleasing idea of "going home."

As I passed object after object on the way, each familiar hill, grove, brook, cottage, stump and tree, would count me so much nearer home. And my heart would be filled almost to overflowing at the thought that soon a mother's arms, a father's words of kindness, and brother's smiles, and sisters kisses would greet my return, and bid me a sweet, a hearty welcome to all the joys of home.

Yes, these scenes are all fresh before my mind as though they were but yesterday. And who that has known a mother's love, who that has been blessed with the smile of a loving father, the society of brothers and sisters dear at home, would chide me, if even now, unbidden, the falling tear would tell those joys all passed away.

How much is this slight sketch like the pilgrim on the way to Zion. To the way-worn weary one, toiling on time's troubled ocean, tempest tossed, amid perils and dangers, tears and grief, sorrow and anguish, death and woe, temptations, misery and sin,—nothing is so cheering, so full of heaven-born comfort to his weary exile heart as the glad sound—"we're going home." As token after token, and way-mark after way-mark he passes in his voyage, his heart glows more clearly with longings for the better land. Yes, there is all his hope. *Here* the home circle has been broken. Mothe , little ones, friends, one after another have whispered a last farewell, and we have laid them away in the cold charnel-house; but O, blessed, soul-enrapturing thought, we shall see them all again at home. Yes, from the cold, dreary grave that robs us of our best, our dearest friends; we turn our tear-moistened eyes away towards that sweet, sweet home in our Father's kingdom, and in faith's clear vision we can see a land

"Where all is fair,
Where is seen no broken band—
All, all are there."

Yes all

"The loved of earth will meet
Whom death has sundered here."

And in that blessed country, where

"Death enters not, and not one sigh
E'er ladens zephyr's wing;—
Unfading immortality
Is stamped on everything,"—

dwell forever at home. Yes, around the dying bed of friends most dear; as we march in solemn measured tread to bear them to the narrow house; as we gather around the last resting place of their mortal remains, and gaze in the dark, cold grave, the voice of inspiration is speaking to our hearts;—thy mother, thy brother, thy little ones shall rise again at the last great day. Yes, in that glad morning when God shall be the plague of death, and the grave shall be destroyed, the way-worn, weary ones will reach their long-sought, blissful home in paradise restored.

Oh, sweet thought! "We're going home" to see the friends we love. We've been a long time away from home. We're journeying in a dark and cloudy day. Our sojourn here is in a gloomy, cold-hearted, sin-cursed, fire-doomed world. And Oh! we sigh for home; for there a cloudless day of eternal sunshine shall, by its first dawning rays, chase all this gloom away. Our ardent, agonizing prayer before the throne of God is, "come and reign, Jesus, on thy throne." Oh! come, and bring thy children home. Come, and wipe their tears away; come, and ease their anguish-riven hearts, and give them eternal peace in that goodly heritage, where in quietness they shall rest from all their toils.

"We're going home." How long the story has been told. Patriarchs in olden time were not content to have their portion here. They wandered, strangers and pilgrims. But they too sought a home; a home beyond this vale of tears, a land where thorns and briars never grow—the *promised* land in Eden beauty fair—the paradise of God; and they will reach that home, for God has said to them he'll verify His Word and give them *all the land.*

And prophets too, those holy men, on whom God's spirt moved in ancient days to utter words of solemn import; they, too, in strains of deep sublimity have sung of a home far, far away, in the heavenly land of rest.

And those sainted ones—apostles of a Savior's choice, have dipped their pens in inspiration's living light; and in the holy book of God have written, in "thoughts that breathe and words that burn," the heaven-born loveliness, the matchless unfading beauty, the eternal excellence, and everlasting glory of that blissful home for all the saints. They, too, have sighed for home.

Yes, for near six thousand years the universal church, in one united cry, have been praying God to bring them home. And will they not be heard?

Ah yes, our home is nearing. We can sing and pray and tell the blessed story—"We're going home," and we *are almost there.* A few more days of toil, grief, woe and pain; of sighing, weeping and groaning for deliverance, and home is sweetly and forever gained.

Oh, then, let faithfulness to God and our fellow men mark all our conduct here, till that blessed home is given. Let not trials, or the roughness of the way hinder us in our course but remember, that—

"Our troubles and our trials here
Will only make us richer there
When we arrive at home."

And while we talk and sing of home, Oh! let us carefully and most critically search ourselves in the light of eternal truth; and settle the question for ourselves, whether indeed, with all the holy throng we are on our journey home. If we are, all will be well. And when the King shall come, and gather all the loved ones, our rest will be forever sweet, in "our happy Eden home."

Portsmouth, N. H., July 20, 1856.

For the Crisis.

The Resurrection of the Dead.

BY EDWIN BURNHAM.

Our friends—our fathers, our mothers, our husbands, our wives, our children, our brothers, our sisters, and the fond ones that we loved generally, in many cases, are sleeping in the cold, dark, and silent grave—mouldering and mouldered back to mother dust.

But is this the last of those lovely and interestingly, and in some instances beautifully organized forms? Shall they never again live, move, have a being, think, talk, act, love, and be loved? What more interesting question than this can be proposed to the stricken and bereaved mourner? How many [illegible]

in gloom and desolation, would sit in the light places of joy, could they—would they answer this question in the affirmative, without a fear or doubt! How would it smooth the dreary and troubled pathway of life, to many a groaning, sighing spirit, would they simply, with firm confidence, rest in the blessed expectation of unending life beyond the forbidding confines of the tomb! See that pale, sighing mother, standing solitarily by that short, isolated grave, under the shadow of the weeping willow—her tears are falling like raindrops, and her heart is almost breaking—that little grave contains the once beautiful child of her fond affection. How dark now, to her, is the home where recently the lovely being gambolled in sunny playfulness, and where the music of his silvery voice cheered her hours of toil. How long she lingers here, as if those tones, to her, so almost divinely sweet, would vibrate the tender sympathies of her loving soul again! And will it ever be? She cannot—it is impossible for her to decide in the negative. What now, if, from yon opening heaven, an angel of the Lord, on wings of light, descends and stands before her; and in simple, positive language, declares to her, "thy child shall live again, in an all-glorious and immortal condition, literally, in God's eternal kingdom?" How would the smiles of thankfulness and joy break through her falling tears, and the spirit of divine praise lift up her burdened heart!

But she may not thus be consoled. Such a manifestation is not needed. God himself hath spoken—the Son of God from heaven hath revealed the blessed cheering truth, that "there shall be a resurrection of the dead; both of the just and the unjust."

Let the mourners—let us all, hear the word of the Lord, and believe it. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes. Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto unto the resurrection of damnation."—Such is the positive language of inspiration.

The hope of the resurrection has ever been placed before every edition of the church, to comfort, cheer, and strengthen each individual believer. Abraham obtained strength to offer up his own beloved son, because he held the hope of the resurrection. Job was patient in affliction, because he believed, and consequently hoped, that though he might be hidden in the grave, God would at length "call," and he would "answer" him; and though worms might riot in his "body," yet in his "FLESH" he should "see God," when in the "latter day" his "Redeemer" should "stand upon the earth," and he would see him for himself with his own "eyes and not another." David could, with confidence declare before the Lord, that he should be quickened and brought "up again from the depths of the earth."

Isaiah could sing in anticipant triumph, "thy dead men shall live—together with my dead body shall they arise." Apostles could preach with almost divine boldness in the midst of fightings without, and fears within—perils by land and sea—stripes, imprisonments, sufferings and deaths, "Jesus and the resurrection." Agonizing martyrs, who shed their blood plentifully as the showers of heaven, and loaded the winds of the earth with their prayers, groans and sighs, could sing, as they rode on "fiery wheels,"

"We shall live again, to die no more."

When life's buffeting waves rise too high, and surge too heavily, and the mortal mariner can stay no longer above the flood—when by God's own appointment he seeks the quiet of the grave, how sweet to him is the confident expectation that the grave shall not be his eternal home—that "the sunshine of glory will beam bright on his waking, and the song he will hear will be the seraphim's song." O blessed, blessed, thrice blessed, glorious hope! If we must lie down in the dust, and be hidden in the darkness [illegible] before the deliverer comes, [illegible] of our number do make their bed in corruption with the groveling reptiles of [illegible] dusty pillows [illegible] till the dawn of endless morning.

The World's Crisis.

BOSTON, AUGUST 6, 1856.

Editorial.

For want of time, we have not been able to say much recently by way of editorial, and had we time, we doubt whether it would be best to take room that may be better occupied by others.

If the paper were the property of the editor, the case would be different; but as it belongs to the church of Christ, we think the editor should act only as a *servant*, doing the best he can, in preparing and arranging the food provided, so as to give the greatest amount of benefit to the household of faith.

We hope to have time soon to answer some important questions, that have been submitted for consideration.

We wish to express our thanks to our new contributors, and hope the number will be greatly increased.

Brethren and Sisters in Christ, we wish you to *feel* that the Crisis is *your* paper, and that you are responsible for its financial, moral, and intellectual support.

Make it as *good* as you can. Send in your *best* thoughts, and let us scatter them to a perishing world, like food to the starving.

We wish our paper to be one which GOD will own and bless, to the salvation of the people.

Time is SHORT. *Work*, while the "day lasts." AROUSE! No time to slumber now.

"Blessed are those servants whom the Lord, when he cometh, shall find WATCHING."

To our Contributors.

Those who write for the Crisis, must have a little *patience* with us, their interesting communications are not lost or rejected; we shall do the best to accommodate all.

Write short articles, baptizing them with prayer, and when the subject is necessarily continued, endeavor to have each number independent in itself, if possible. In these days when people ride by steam, and talk by lightning, they wish their reading matter *plain*, and expressed in as *few words* as possible.

It is well to write out your thoughts in full, and then re-write, and condense till every word is "like apples of gold in pictures of silver."

Notice.

We conclude from some letters received, that several, who have had the Crisis in room of the *Prophetic Messenger*, did not see the notice in No. 44, June 25, stating that their subscription for the *Messenger*, expired with that number of the Crisis; hence, we repeat it now, and hope to hear from *all* before the close of this volume. If you do not wish to take the Crisis, please give *immediate* information, that we may know what number to issue at the beginning of the new volume.

ED., in behalf of the Committee.

For the Crisis.

An Explanation.

BRETHREN:—Several of you have written to me from different parts of the country, to come and preach with you. I have not answered your letters. You think I treat you with contempt. It is not so. I will explain the matters to you. I presume I shall not come to you at all, or at least, at present. The reason is, I have not the means. I have spent my last dollar in the cause of God and humanity. I am now persuaded that God will have me change my temporal situation in life. Just what I shall do, I do not know; but the following things *I will not do*.

1.

I will not beg money to preach the gospel. I do not believe God ever sent a man to preach the gospel by begging. I despise a ministerial beggar.

2.

I will not borrow money to preach with. I do not believe God ever sent a man to preach by borrowing.

3.

I will not "run in debt" to preach. The gospel commands "owe no man anything."

4.

I will not "settle down" and be a pastor, for the sake of a living. I despise the mean thing.

5.

I will not leave the "Advent Cause," and preach what I do not fully believe, among other denominations, for the sake of a living. No, I will die in the Alms House first, rather than seek such a mess of pottage.

6.

I will not leave off preaching the gospel while I can honestly procure the means to preach with.

7.

I will not cease to trust in God to provide in some way, such means as are needful.

Now, Brethren, I wish to engage in some honest, profitable business; so that I can labor week days, and preach Sundays and evenings, as God shall open my way. If any of you know of any way open to this end, please let me know immediately. If any of you know of a small farm, in any part of New England, within one and-a-half mile of a permanent High School, which I can hire for one or more years, if *time continues*, please write to me soon; or if you hear of such a place any time this Fall, please write. I *can* work, and I *love* to work.

EDWIN BURNHAM.

Newburyport, Mass.

For the Crisis.

The Holy Spirit.

BY J. B. COOK.

No. I.

We are bound to speak on this vital truth according to the "oracles of God;" else, we stand convicted as having "no light" in us.

To present a basis on which to stand and illustrate this foundation doctrine, I remark,—that "He who made all things is God." God is "over all—blessed forever." Hence he has not become exhausted or absorbed—latent or lost in his creation. It is written "from everlasting to everlasting, thou art God." He sees "the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." "The wrath of man shall praise thee; the remainder of wrath shalt thou restrain;" for a sparrow doth not fall without thy notice! This, "the godly" see and own, but the ungodly neither own, nor see "the blessed God" in any of these relations. This is the difference.

Now, as there is a Creator back of, and at present over the natural creation, so in "the spiritual" system. The gospel recognizes "the Holy Spirit," back of, and over, and present with, and in—all its operations. As the Creator stands related to creation, so is the Holy Spirit to redemption, the incipient, progressive, and yet to be completed, new creation.

PROOF.

"Holy men spake as they were moved by the Holy Ghost." Their words were His utterance. His presence and agency were matters of promise. This promised spirit was not the Father Almighty, as such; but "from the Father." Not "the Son" as such, but IN His heavenly "name." Not "the word of inspiration," as such; but He who brought the word "to their remembrance," to enable them to speak (not the Holy Ghost as such, but) by "the Holy Ghost sent down from Heaven." This "spirit" given at the Pentecost, was an effusion of Heavenly light and favors, distinct from the gospel—the verbal drapery of the spirit's power. "The word of the gospel"—the spirit's utterance from the Father, in Jesus' name, is the Divine presence, only in the *form of promise*. This promise that fills out and constitutes the fulness of "the word of the truth of the gospel," is "the sword of the spirit." It was not precisely the promised Pentecostal effusion. No. This mighty spiritual bestowment enabled the apostles to remember the word of Jesus, and bring out "the gospel" as the channel and instrument of the spirit's powers, throughout the gospel age.

This gospel system is *the spiritual system;* all others claiming this name, are only got up in mockery of Divine mercy: they are counterfeits from the tempter—"clouds without water;" for whose devotees, "is reserved the blackness of darkness forever." As Satan and all false Christ's are to God Almighty and his Christ; so, all "spiritualism" aside from the gospel, (the only divine spiritualism,) is a Satanic sham—an insult to the Holy Spirit.

Mark! The gospel system of motives, ordinances and agencies, is subordinate to the Holy Spirit, as the Creation of God is subject to the Creator. "The spirit" is no more absorbed in "*the word*" than the creature, (the product of creating power) absorbs the Creator, or, than an effect, exhausts its cause. No, indeed. This spirit, as revealed in the gospel's unerring "word," pervades "the body—the church" of Christ, as an unfailing life-giving presence. It was not given like the Savior's personal manifestation, "for a little while," nor, for a part of "the body," but "*forever!*" Yea, for ALL who ever become "living stones" in "the temple of God." All so distinguished, "are GOD's husbandry—God's building." They are "builded for an habitation of God THROUGH THE SPIRIT." This agency exists in every member, and extends on to the resurrection, to quicken the mortal body into immortality. It is the recognized power that now transforms "from glory to glory," by the ministration of righteousness. And it will yet transfigure "the bride" and adorn her to meet "the bridegroom in all "the glory of the kingdom."

Let those who can afford it," use the world" as if it were not God's world. It does not matter that you find an excuse for ungodliness in the errors of some, as erring as yourselves.

Thus also, those who have a substitute for this Holy Spirit—or no conscious need of it—must do as they can. But as it is a sin to deny God in his own works and ways; as it is anti-christian to deny Christ, as the only Savior set forth for dying sinners, so, we read of a "sin against the Holy Ghost," that hath never forgiveness! It is safe to believe. It is best to bow; "for if any man hath not the spirit of Christ, he is none of his."

New Bedford, Mass.

For the Crisis.

Prayer.

BY A. D.

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father who seeth in secret, shall reward thee openly." Matt. 6: 6.

Feeling it duty to pen a few lines on this command of our Savior, I desire to be guided by the Holy Spirit. This subject would be profaned were it treated in any other way than with the holy seriousness and devout affection which we should cultivate in the closet or in secret; that is, it demands the privacy of a closet. When withdrawn from every creature, we feel deeply penetrated with the awe of his presence, and having no one else to regard, we make the solemn reflection,—"Thou God seest me." It is there each one can enter into his own particular case and draw near with acceptance to Him whose presence fills the place; and pour out our feelings, temptations and griefs to Him who knows our hearts. It is in secret that those who complain of not having the gift of prayer, can call upon God unencumbered with the shackles of the form of prayer. Here the language of an overflowing heart offends no ear, however ungrammatical, and we feel no propensity to quench the emotions of the Spirit, conscious that "He who searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Here we may peform the secret, solemn act of surrendering ourselves to God, and the consecration of our hearts to Him in an everlasting covenant; never to be forgotten. Devout meditation is a duty of the closet; this is repeatedly inculcated in scripture. Self-examination should also attend our secret worship. Observe how Paul urges this duty,—"Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" "The world," says a pious writer, "must not dare to tread the floor that is washed with the tears of penitence; nor unhallowed thoughts to live in the air that is filled with sighs and prayers." Let all the outward service go for nothing, 'till we draw near to God in full assurance of faith in secret. O may we imitate Christ's example, who withdrew from the multitude for private devotion, to a garden, field, or mountain. Secret worship is the path to public excellence. Thy Father "will reward thee openly." Can a sincere christian live without secret worship? What would be thought of a child, who, in public, should pretend much love for its parent, but in private should treat him with coldness and neglect? Would not every person of discernment turn away with disgust at such hypocrisy? What then must our Heavenly Father think of our public services and professions, if we neglect to worship Him in private where his eye alone can behold us? We may safely say he who never prays in secret, never prays at all. O what delightful communion the believer enjoys with the Savior in the silence of the closet; how freely he pours out his whole heart into the bosom of that God who is to him more intimate, than any other creature. At his feet he lays down the burden which no other friend could lift from his shoulder, and then goes on with cheerful steps. Look at Moses, as he descends the Mount, after he has been with God, where no eye saw him but His. Look, how the sons of Israel turn away; their eyes dazzled with the glory of his countenance; they now knew what had become of him, they see he has conversed with God face to face, for the skin of his face shines with beams of glory, and they cannot endure to look upon him unveiled. We see the christian return from his closet, we had missed him,—he tells no one where he has been, but his looks divulge the secret; we behold an air of heaven about him, a beam of glory playing on his countenance; we perceive something divine in his spirit, his temper, his conversation and conduct; the beauty of the Lord is upon him in a measure, and in his company, we can feel we are with a child of God. He has been conversing with his God and beholding by an eye of faith his glory, excellence, and beauty, and has felt his matchless love and power like fire shut up in his bones. O how blessed to walk in the footsteps of the dear Saviour, and feel our acceptance with Him, and realize at all times our ways please Him, and that we are His, and He is ours.

How shameful to make public business an excuse even for neglect of retirement, when the greater the pressure and publicity of business, the more imperiously they demand that exercise in which we derive grace and honor from God. David seems to have delighted much in private meditation and worship. Elijah retired into his chamber and shut the door when he would pour out his soul to God. To David his prophetic visions were vouchsafed at the close of his private humiliation and prayer, and many others I might name took delight in private worship as well as public. But some complain of being deterred from entering the closet by guilt of conscience or some unhappy frame of spirit. Well, then forsaking the throne of grace is no remedy for a guilty conscience or worldly frame of mind; no, but go to God in the spirit of meekness, and be reconciled to Him. O Brethren and Sisters, let us pray without ceasing—let us be careful to set a good example before those around us. O how apt we are to ask amiss of God that we may consume it upon our lust; and how often do we ask God for certain blessings, and then go on forgetting what we asked for. O, let us ask in faith, and then live as though we expected to receive what we asked for.

How soberly and righteously ought parents to walk before their children, and keep in mind that they have got to meet them at the judgment. Are we doing all we can for the bleeding cause of Christ? Are we measuring ourselves by the word of God, and living out his commands strictly? O God help us to do right, keep us from wounding thy cause,—and Brethren and Sisters, if there are conflicting views on points of scripture, do not let that cause you to throw away this or that Bro. or Sr., no matter if they do not think just as *dear self* does, we can love them just as well, or ought to. May God be with us and guide us by his Spirit, is my prayer.

For the Crisis.

A Statement.

BY W. S. CAMPBELL.

TO THE READERS OF THE CRISIS:—Having intimated in a letter from Chicago that a farther statement of facts might be looked for respecting my recent tour West, and its results, and finding it impossible to proceed at once to those places where Brn. may wish to see me and hear from me: I avail myself of this medium to set forth all those things which might interest my friends, and answer any queries in the minds of the curious.

First, then, it was known in the outset that I had no means to take my family West in the spring.

It was also plain that my wife had no health to endure the privations of settling in an entirely new country, without proper previous preparation. To make such preparation, as well as to secure a place, was my object in going out early in the spring, as also to secure a company to settle with me.

It is likewise known that my boy who has been suffering at times with lung complaint for years, was suddenly taken down worse, and entirely prostrated for several weeks, immediately after I left. His health is now somewhat improved, but with insufficient strength to labor.

That we did not obtain a place in Minnesota is to be attributed to facts and circumstances which could not have been fully provided against. This affected me most seriously; since I would, at best, have to return for my family, which would require several months; add to this the fact that some six or eight men, mostly with families, did not arrive till a month after we did and expected them; with our entire ignorance of their whereabouts, also some we expected to go with us did not, and farther, that those who were on the ground were not prepared to do anything except to pre-empt, which we were unwilling to undertake. All the difficulties will appear and at once show the poor policy, if not impracticability of the object at first contemplated. The testimony of brethren out West, and of reliable gentlemen of my acquaintance may be taken if desired, to show that this is a correct view.

Secondly, I was taken sick in Chicago with lung fever, which I succeeded in breaking, but was left with an inflammation of the lungs for four or five weeks, in addition to which I suffered indescribably with inflammation of the eyes, which has left the eyes exceedingly weak yet; all this prevented me from preaching for awhile, and incapacitated me for business of any kind.

This was my peculiar misfortune; especially as in this respect I incurred considerable expense; still, by the aid of friends, with prudence and expedition, after I sufficiently recovered, I was enabled to pass to the work of preaching without great expenditure. I had not much to expend.

Thirdly. The purpose of settling as originally intended, having been frustrated, I did to the best of my ability, and still think to the best advantage, the business of those parties who entrusted business to me; and am happy to say that my relations with those gentlemen are perfectly satisfactory.

Fourthly. I will state the reasons of my return. I intended when I left New England, to return by the first of July, I did reach home by the first of June. In leaving the West I was obliged to refuse calls in various places; and one region of the field where I had good prospect of effecting good for the cause, and of being sustained in the work; but the afflicting circumstances of my family imperiously demanded my return East.

When I left the Mississippi river, I was not able to begin the work necessary to prepare for a residence, either as it regards health or means. My strength, which, owing to a fine constitution, has been adequate to labor in all the conditions incident to our work, is very far from that state now.

Believing that the word of life was still demanded by the people, and having received it, I have labored thus far since my return in this state, preaching every Sunday, mostly three times, and some during the week. I have received not half enough to support my family. I suffer a constant anxiety and embarrassed state of mind on account of my wife's feeble health; who, without sufficient strength to do her own house work, has resorted to taking work from the shop, contrary to protestations, to keep the family from beggary. Should I not then have returned, and for the present, labor as I might find openings in the East, and provide, if possible, for my own household?

In conclusion: I remark that, to say nothing of my relations and prospects in the Methodist church, I have since 1832 been preaching the near coming of Christ, and kindred topics, required to awaken the world and save the church, in these last days; and have refused all inducements to leave this work. Having been in the field, it presents the only home to me, even in view of all its vicissitudes. I have refused to practice medicine, to which I have been urged by experienced and scientific physicians, or even to take patients; but if I do not find encouragement in my own proper calling, I may have to turn my attention to business.

I was embarrassed at Chester Factories, and found it necessary to remove to a location where my family could have an entirely different situation.

At that place, where we resided nearly ten years, and most of the brethren in the ministry know with what labor and privation; entertaining "good, bad, and indifferent" connected with the cause, sometimes deceived but oftener having "angels" it was a continued scene of sacrifice, toil and tri-

al to my wife, with almost an entire deprivation of privileges such as a minister's family should enjoy.

We have no disposition to shrink from any of the responsibilities of the gospel work; but a determination to rear the family in the fear of God, by a proper and thorough moral and intellectual training, even if we are told there is no need of attention to their education, "because the Lord is coming." The fruits of that sentiment have been sufficiently seen. "We continue to the present," &c.

I find one of the defects of our plan, if plan we have, is, that if a preacher is absent in a distant field, he returns to know nothing where his labor may be required or adapted, and to find his old acre turned to other products, or gone to a deserters.

This much I wish to say; and shall not obtrude such matters upon your attention farther, now, or hereafter.

Yours, &c., W. S. CAMPBELL.

New Britain, Ct., July 1856.

For the Crisis.

Letter from Bro. N. Tuttle.

BRO. GRANT:—I am taught in the good book to "bear one another's burdens, and so fulfil the law of Christ," and by what I see in the Crisis respecting Bro. Turner's debt, I think the burden is too much for him to bear alone; for he has labored for the good of the Brethren and Sisters, and with an eye, we think, single to the glory of God; and if we are members of the same body, can we look on and think it is nothing concerns us, when we are taught in the same good book, that if one member suffers, all of them suffer with it, so far as we have knowledge of their sufferings?

We are taught by Jesus Christ to do unto others as we would wish to be done by. Bro. Turner now appeals for help, and Brethren and Sisters, let him not ask in vain, but let us cast in our free will offerings, knowing that God blesseth the cheerful giver, and that it is more blessed to give than to receive. N. TUTTLE.

Plymouth, Ct., July 29, '56.

For the Crisis.

Letter from Bro. Clark H. Morgan.

BRO. GRANT:—Dear Sir: I trust you will pardon me if I trouble you with a line. The various capacities in which you act, as an Evangelist, Pastor, Editor, afford you little time for the perusal of letters unless necessary.

But while I have been from my Connecticut home nearly eight months, hearing but two Advent sermons in the time, my heart has ofttimes been made sad by my reflections. Well do I remember the first time Bro. Matthewson came to our place—then on old Kent Mountain—to proclaim the glad tidings of the kingdom near. The effect of the labors of that man and my beloved *father*, are recorded by the pen of angels. Though we were *twice stoned*, (which made us much expense) and would probably have been, like Paul, beaten with stripes, had not God interposed, yet we never regretted the stand we took upon this mighty platform, founded on the eternal truth of God. O glorious truth! Amid all the ridicule the world can rally, still this mighty car of God's truth moves unshaken. Who that has watched the movements of divine power, can but exclaim—"God moves in a mysterious way, His wonders to perform." While in this corrupt village, necessarily mixing with the profane, the ungodly, the careless and the thoughtless, I have endeavored to let my "light shine." I am grateful, that I feel confident of doing some little good. I have boarded with the Methodist clergyman of the place, and have not shunned to declare what I believed to be the "counsel of God." Of course it meets with much prejudice.

May the Lord give you grace to act according to His will, and give you a portion of good things in this life, and in the "world to come, life everlasting."

Cordially, your Bro.,

C. H. MORGAN.

Johnstown, N. Y., June 25, '56.

Obituary.

Died in New Boston, N. H., of consumption, Sr. Eliza T. Andrews, wife of Bro. Joseph Andrews, aged about 41 years.

The subject of this notice was formerly a member of the C. Baptist church in New B., but in the preaching of Christ's advent about 1843, she became interested, and finally embraced the faith of our Lord's speedy coming, and in this faith she lived till she fell asleep in Christ, in the hope of soon being made immortal from the dead, at the appearing of our [illegible]

Died in Bangor, Me., April 12, sister Mary, wife of Bro. Moses Grant, aged 38. Sister G., embraced religion in the winter of '44, and was baptized by the writer in the town of Lowell, Me. Her privileges were small till last summer, when she came to the city of Bangor, where she had the privilege of meeting with those that loved the coming kingdom. She died in hope of being raised to immortality soon.

A discourse was given by the writer from John 11: 24, "I know that he shall rise again in the resurrection at the last day."

N. F. NASON.

July 4th, 1856.

[This should have been inserted earlier but was accidentally overlooked.—Ed.]

Died in this city, 28th inst., Albert, son of Bro. W. C. Stone, aged 14 years, 4 months.

BRO. GRANT:—As you know, I have been made to drink a little deeper into the cup of sorrow of late. The enemy has made a breach in our little circle. One has been prostrated by the fell destroyer, whom a few weeks ago, we looked upon as the most robust of our number. Albert has passed away as a dream of the night. I had hoped that the Life-giver would come before we should be broken in upon, but it is not the will of the Lord. I submit to him. I rejoice that the cup of sorrow may be sweetened by the consolations of the gospel. Here our breasts may swell with grief, and tears gush forth because of the absent one; but praise the Lord, there will be a time not far distant, when sorrow will give place to joy, that never afterwards will be mixed with grief. Life there, never will decline,

"But there eternal youth shall bloom,
And bright shall beam each eye."

W. C. STONE.

Boston, Mass., July 31, '56.

Died in Litchfield, Conn., July 22, 1856, Mary, wife of Milo Beach.

Sister Beach was confined to the house about two weeks before her death, and was aware that her departure was at hand—she gave directions in regard to temporal matters, the disposal of her property, and was entirely resigned to the will of God, knowing that when the Chief Shepherd should appear, she should appear with Him in glory.

THOS. L. SALTONSTALL.

Domestic Summary.

WRECK OF TWENTY-NINE VESSELS—LOSS OF LIFE—PROVINCETOWN, July 30.—We learn from a letter dated Green Island, Straits of Belleisle, July 7th, from Capt. Cook, of brig Samuel Cook, that during a gale on July 1st, 29 vessels went ashore at that place, two of which belonged to this port, the brig Samuel Cook, and schooner Lousia. The brig will be taken off if possible, but the schooner will not be got off. 353 men are living in tents on the island. But one vessel rode out the gale.

The gale was the most severe ever experienced by the oldest inhabitant.

THE MORMONS.—The Fort Desmoines (Iowa) papers give some details of the passage of a band of Mormon emigrants through that place a few days since. In the broiling sun these poor creatures, the majority of whom are women, moved along slowly in Indian file, dragging behind them in little carts the necessaries for the journey, sometimes two women dragging the cart, at other times a man and a woman together.

The company was from Europe, and mostly consisted of English people, who had left their comfortable homes, their early associations, and all the attachments which render the English people such unwilling emigrants, and here, with a journey of more than a thousand miles before them, of which two hundred would be through a perfect desert, without shade or water, these miserably deluded people were trudging forward.

FROM KANSAS.—A telegraphic despatch from Rock Island, July 25, says that Gen. Stringfellow, and other citizens from Preston, issued a hand-bill on July 8, calling on all Missourians to go over to Kansas before August to vote at the November election under Toombs' bill.

Lane's party of 200 persons, including women and children crossed the Missouri to Nebraska City on Monday. Gen. Smith says if Lane enters Kansas he will arrest him if it costs him $500. Lane will remain in Iowa unless the Missourians attempt to intercept his party.

At St. Joseph, 600 Missourians are said to be organized to intercept Lane's party. There will be a battle if they attempt it. At Nebraska 90 Chicagoans and 30 Massachusetts men are expected to join Lane. At Council Bluffs, 520 miles west of Iowa City, there are 300 Mormons, and several hundred others near; Gen. Harney left there on Monday for Kansas.

RETURN OF THE GREAT COMET.—The astronomer M. Babinet, member of the Academy of Sciences, and M. Bomme, of Middleburg, Holland, have been making some investigations in respect to the return of the great comet which appeared in the year 104, 392, 629, 975, 1264, and 1556. The result gives the arrival of this rare visitor in August, 1858, with an uncertainty of two years, more or less.

THE TRANS-ATLANTIC TELEGRAPH—*The submarine Cable laid in the Gulf of St. Lawrence.*—SYDNEY, C. B., July 12.—The Sub-Marine Electric Telegraph Cable, for the New York, Newfoundland, and London Telegraph Company, has been successfully laid across the Gulf of St. Lawrence, between Cape Ray Cove, Newfoundland, and Ashby Bay, Cape Breton; a distance of 85 miles, and messages are now being freely transmitted from shore to shore.

The Company have now seven hundred men at work on the line in Newfoundland and Cape Breton, and it is confidently expected that the whole line will be completed, and in successful operation between New York and St. Johns, N. F., the first of Sept. next, and between St. Johns and London within one year thereafter.

We understand that Cyrus W. Field, Esq., one of the most prominent members of the New York, Newfoundland and London Telegraph Company, will leave for Europe this week, to complete arrangements for the immediate commencement of the trans-Atlantic line.

FOURTH OF MARCH.—Why Selected. Do our readers generally know the reason why the Fourth of March was chosen as the day for the inauguration of the President of the United States? It was selected because the Fourth of March in every year, commencing from the first inauguration, cannot come on a Sunday for at least three hundred years. This fact shows the great regard which the framers of our Government had for the Sabbath."—*Rural New Yorker.*

Now the above is utterly false. Every day of every month falls on each day of the week four times in each successive cycle of 28 years. The 4th of March fell on Sunday in 1804, 1810, 1821, 1827, 1832, 1838, 1849, 1855, and will so fall in 1860, 1866, 1877, 1883, 1888, and 1894.

At the second inauguration of Monroe, in 1821, and that of Gen. Taylor in 1849, the 4th came on Sunday, and the inauguration had to be deferred to Monday. Persons must ache for new errors, when they originate or give currency to a statement so at variance with truth!—*Adv. Herald.*

Foreign News.

Arrival of the Arabia.

HALIFAX, July 28.

The steamship Arabia, from Liverpool, Saturday morning 19th, arrived here at 2.45 this evening.

FRANCE.

No news of importance.

SPAIN.

A formidable insurrection has broken out in Spain. The imbroglio began by the opposition compelling Espartero and ministry to resign, and the appointment of a new ministry, viz.: O'Donnell, Minister of War; Deay, Foreign Affairs; Cantero, Finance; Rosas, Interior; L'llzdaga, Justice; Ollado, Public Works.

Espartero is supposed to have left Madrid. At least it is not known where he is.

Immediately on the new appointments, the insurrection broke out in Madrid. The National Guards assisted the citizens in erecting barricades, and, being attacked by the troops, fighting ensued in the streets for twenty-four hours, with much loss on both sides.

On Tuesday, the 15th, at 4 P. M., a suspension of hostilities was agreed to until 5 o'clock, to allow the insurgents to make submission. Fighting seems to have been then resumed, for the next accounts we have is a government despatch, dated Madrid, 4 P. M., 16th, stating that the insurrection is suppressed, excepting a few bandits, one band under command of Pachita, the celebrated bull fighter.

The Queen presented herself to the combatants, and a government despatch says she was respectfully received, but other statements say the insurgents proclaimed a republic.

Gen. Eufante, President of the Cortes, commanded the insurrection. O'Donnell was appointed to the new Municipality of Madrid, and has declared all Spain in a state of siege. He is acting with rigor, but Paris despatches say that the French government do not believe in his remaining master of the situation.

O'Donnell, by decree, dissolves the National Guards, and calls on them to deliever up their arms.

General Eufante assembled the minority of the Cortes, but O'Donnell caused them to be dispersed.

Another account says that the Queen appeared on the plaza in tears, and besought the combatants to cease, and that it was owing to her intercession the armistice of one hour was agreed to.

Gen. O'Donnell's despatch says he hopes to suppress the insurrection, from which it is surmised that the revolt is yet unquelled.

The revolt has broken out at Saragossa; all Arragon is more or less in insurrection, and fears are entertained of an outbreak at Barcelona.

THE MAN DEMON.

The Paris correspondent of the London Court Journal writes as follows:

The wonders of Signor Ragazzoni, whose approaching departure for London fills us with dismay, have been exhibited at the Tuilleries. This wondrous magnetizer, called the "man-demon" in Italy, has produced more surprising effects in magnetism, than have ever been witnessed before. The experiment of striking senseless was repeated the other night at St. Cloud, and filled the beholder with amazement. Signor Ragazzoni placed himself at one end of the long gallery of the palace, upon receiving the indication in writing of the person chosen from among the company to serve as an example of his power, outstretched his hand towards the victim, who instantly fell, struck as with the lightning's blast, stiff and senseless on the floor. So long as Ragazzoni willed it, did the patient remain thus stretched out before him, to all appearances dead—for it seems that this magnetiser is the first whose power has been strong enough to stop the pulsation of the heart. Another gesture and the patient rises—wondering what has happened, and why he is lying thus irreverently before Imperial greatness on the ground. After the exhibition of these and other curious experiments, an Italian singer, just arrived from Florence, was introduced under the auspices of the Princess Matilde, and sang with great *eclat* the andante of Vaccai's bravura, "La Romeo." The allegro followed, and the cantatrice was rushing from the top to the bottom of the clavier, sending out rockets and blazes of harmony to the great delight and admiration of the company, when the Emperor, who was seated at the further end of the room made a sign to Ragazzoni, who was standing at a distance behind the singer—the "man-demon" stretched forth his hand towards her, who suddenly, as if some infernal power had seized her in its grasp, the singer paused, with staring eyes and mouth wide open—the note unfinished died away; and, after two or three gulping efforts, she gazed around terrified—then, falling forward on the piano, burst into tears. The audience, believing the effect to be produced by timidity, applauded to the utmost, encouraging her by every means in their power—but to all the kind inquiries of the ladies she could return no answer. Her [illegible] was [illegible] with a piteous expression of countenance, and shook her head in despair. Another sign from the Emperor, who had been much amused at the scene, Ragazzoni stretched forth his hand once more, and then the spell was unloosed—the poor cantatrice could thank, with all the volubility of her country, the courtly audience for the interest they had expressed, and give way to the pent-up words which came rushing in a torrent to her lips; but the emotion had been too violent, nothing could induce her to resume her cavatina, and the concluding notes of "La tremenda necise spada" remain yet to be sung before we can judge of the power of her contralto notes, by the famous phrase of that air, which has been the stumbling-block of so many singers, and made the fortune of Giulio Grisi.

TERRIBLE COLLIERY EXPLOSION IN SOUTH WALES.

The London papers furnish us with the details of the terrible explosion which occurred on the 15th inst., in the collieries at Cymmer, in the Rhoudda valley, about 14 miles above Cardiff. It was attended by a frightful fatality, not less than 110 miners having been killed.

ITALY.

Naples letters say that signs of a revolt are more frequent, and even the army are discontented. Government increases its securities.

Austria has sent another note of remonstrance, and a letter in Borsenhall says if not attended to, a special ambassador will be sent to Denmark for categorical guarantee. Austria is supposed to be acting by instigation of France.

RUSSIA.

The Crimea was entirely evacuated, excepting the allied ships carrying away hewn stone and iron from Sebastopol.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will be with the brethren in
Springfield, Sunday Aug. 10.
Westfield, Thursday eve. Sept. 4.
Chester Factories, Friday Sept. 5.
Cheshire, Saturday Sept. 6.
North Adams, Sunday 7.
Savoy Tannery, Monday evening 8.
West Hawley, Tuesday 9.
Charlemont, Wednesday 10.
Conway, Thursday 11.
Greenfield, Friday 12.
Vernon, Vt., Sunday 14. H. PRATT.

Providence permitting, I will preach in Bangor Me., the second Sabbath in Aug.

ALBION ROSS.

The meetings in Lowell are at the old stand, "Kirk street Chapel" as follows:

Wednesday evenings, prayer and conference meetings. Friday evenings, class meetings. Preaching every Lord's day.

The following brethren are engaged:
Bro. J. Hemenway, Aug. 10.
Bro. E. Burnham, Aug. 17.
Bro. J. Couch, Aug. 24.

M. W. CORLISS.

Providence permitting, I will preach in Brimfield, Mass. Sunday Aug. 17.

S. W. BISHOP.

Providence permitting, I will preach at Kennebunk Port, Aug. 10th.

J PARTRIDGE.

Providence permitting, Bro. J. Couch will preach in Portsmouth, N. H., the first and third Sundays in August.

Providence permitting, Bro. A. M. Higgins will preach in Springfield, Mass., Aug. 17.

Bro. York and myself propose, if the Lord will to hold the following conferences, each to continue over the Sabbath.

The first to commence Friday eve, Aug. 15, at Biddeford, Me.

The second, Friday eve, Aug. 22. at Brunswick, Me.

The third, Friday eve, Aug. 29th, at Bowdoinham, Me.

L. L. HOWARD.

Appointments for Worcester.

Bro. D E Moulton Aug. 17.
Bro. H Pratt, Aug. 24.
Bro. Brewer, Aug. 31.

S AYRES.

Bro. Geo. Waugh will preach in Worcester, Aug. 10.
Salem, Aug. 17.

Providence permitting, I will preach in Portsmouth, N. H., the second Sabbath in August.

M. GRANT.

Providence permitting, I will preach at New Bedford, Aug. 10. A. DECKER.

Providence permitting, I will preach as follows:
Ware, Mass. Sunday, Aug. 10th
Springfield, Currier's Hall, Sunday Aug. 24th.
Salem, Sunday, Aug. 31st.
Portsmouth, N. H., Sunday, Sept. 7th.

S. W. BISHOP.

Bro. Grant, I find by consultation with Bro. Munger, that my appointments would be more easily met by the following alteration:
Peacedale, R. I., Sunday, Aug. 10.
Lafayette, (Bro. Bellows will appoint) Tuesday, Aug. 12.
Appanaug, Wednesday, Aug. 13.
River Point, Thursday, Aug. 14.
Providence, Friday, Aug. 15.
New Bedford, Sunday Aug. 17.

If these appointments conflict with others, brethren can give me timely notice, or appoint for me, in the vicinity.

W. S. CAMPBELL.

Providence permitting, I will preach in the grove at South Vernon Depot, Vt., (or as the Brn. may arrange,) Sunday, Aug. 10.

A. M. HIGGINS.

Providence permitting I will preach at Canterbury town-house the third Sabbath in Aug.
West Boscowen, the 4th Sab. in Aug.
Waterloo (Warner) the 5th Sabbath in Aug. T. M. PREBLE.

Providence permitting, I will preach in Granby, Sunday Aug. 10th.

D. E. MOULTON.

Providence permitting, I will meet with the brethren in Rockville, Ct., where Brother Storrs may appoint, Sunday Aug. 17.

H. PRATT.

Providence permitting, I will preach at Waterbury, Ct., Thursday evening, August 14.
Bristol August 15.
Lovely St. (Canton) Sunday, Aug. 17.

S. E. [illegible]

I will preach at Portland, Me. (if the Lord will) Aug. 10. J. COUCH.

Independent Camp-Meeting and Conference at Wilbraham.

We have in conformity with the wishes of many Brethren, decided to hold a *Camp-meeting* and *General Conference* at Wilbraham, Mass., to commence on Monday the 18th of August. We call this an *Independent Camp-meeting* and *Conference*, because we intend that it shall be independent of all *sectarianism* and *partyism*. We invite all to attend it who are interested in, and love the immediate appearance of our Lord Jesus Christ. We expect at this meeting a general gathering of the "waiting ones." It seems to us that it cannot be otherwise, as this will be the only camp-meeting of importance that we contemplate holding this season, and this will be centrally located for the friends of the cause.

Come Brethren and Sisters, in the Lord's name, help! Make all the preparation you consistently can to attend, we beseech you, for "is there not a cause?" *We feel lonely* and *pilgrim-like*, and it will be well to meet, and greet, and cheer each other once more on the journey. Will you come from the East, and West, and North, and South, and sit down once more in the anticipation of the kingdom?

The objects of this meeting are three-fold.

1. To comfort and strengthen one another.

2. To endeavor to benefit, with the truth, all who will attend the meeting, who are not yet ready for the kingdom.

3. To consult, in conference, as to what is duty in relation to the various branches of public work, as the people, *and especially the ministers*, of God.

Let all preaching brethren, who can possibly, be present. We shall expect each Bro. and Sister at this meeting, to speak and act as he, or she may think God requires, with a view to the best good of all concerned. We desire no public debates or controversy, but let each speak independently of others, and in the spirit of Christ. It is the general desire of the friends that Bro. Munger be Superintendent of this meeting, inasmuch as his acquaintance with that part of the country and long experience in these matters render him the fittest person that can be selected. We can all confide in his integrity and faithfulness. We trust he will comply. We would say in conclusion, that it will be well for our friends in all parts, where they can, to associate and prepare *tents* and *bedding*, &c., for themselves, so as not generally to be dependent, as many individual cases must necessarily be. The cloth which is used for tents can be taken by the several families which purchase it, after the meeting, and be used for domestic purposes. In some cases, tents may be more cheaply hired. We will try to get the fare on the railroad from Boston to Wilbraham reduced, if possible, and thus help our Eastern friends; and should we succeed, will give notice in season. Perhaps other brethren will do the same on other railroads.

Get tickets for NORTH WILBRAHAM—the Camp-ground is near the North Wilbraham depot.

And now, Brethren and Sisters, we submit this matter to you in the Lord. Act right.

EDWIN BURNHAM,
For many Brethren.

Boston, July 7, '54.

P. S. Provision for man and beast will be made as usual. E. B.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

SPIRITUAL MANIFESTATIONS A SATANIC DELUSION AND A SIGN OF THE TIMES, By WILLIAM RAMSEY, Pastor of the Cedar St, Presbyterian church, Philadelphia, EDITED with a preface, by H. L. HASTINGS.

This is undoubtedly the best work extant on this question upon which so much paper and ink has been wasted.

It is a 12mo. volume, neatly bound in cloth gilt, and will be sent by mail post paid on receipt of the price, *fifty cents*. Copies in paper covers will be sent by mail, post paid, for 38 cents, or three copies for one dollar. Price bound, $37 per 100, paper, $25.

Immediate orders are solicited with the *cash*. Direct to H. L. Hastings.

Peacedale, R. I.

Bro. Brewer's Hymn Book, called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

Pauline Theology,	15 cts. single,	$10 per 100	
The Old Paths,	18 "	12 "	"
State of the Dead, by Milton,	5 " "	3 "	"
Intermediate State, by Grew,	5 " "	3 "	"
Future Punishment, by Grew,	2 " "	1 "	"
The Church not in Darkness,	5 " "	3 "	"
The Three Worlds,	5 " "	3 "	"
The Last Days,	5 " "	3 "	"
Scripture Tract,	3 " "	1,50 "	"

TRACTS.

I have several new ones. Three by Dr. Cumming.

1. "Noah—his age and ours."
2. "The Desire of all nations."
3. "It is done." Price 5 cts. each. $3 per 100.

Also, The Great Incentive, by Bower, price 3 cts. $1,50 per 100.

Ancient Landmarks, No. 1, "The coming and Kingdom of Christ," by 20,000 Baptists in 1660. A noble confession of faith.

No. 2, The Duration of the Earth, by Dr. Adam Clarke, a good tract.

GLAD TIDINGS:

[illegible] BIBLE PROOF

That WOE and SIN [illegible] by a LITERAL DESTRUCTION [illegible] at the [illegible]

[illegible] and arranged.

By JACOB BLAIN,

Baptist Minister, of Buffalo, New York.

"And there shall be no more death, [illegible]"—Rev. 21:4.

"And every creature which is in heaven, and on the earth, and under the earth, [illegible] unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. 5: 13.

"The last enemy that shall be destroyed [illegible]"—1 Cor. 15: 26.

Published by the author, No. 19 North Division Street, Buffalo, N. Y., and for sale at the Crisis Office, Boston, Mass. Price [illegible]

"WELCOME'S TREATISE ON MATT., 24TH AND 25TH CHAPTERS.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, [illegible], adapted to convince, and not lengthy. I hope our brethren will circulate it widely."

"D. T. TAYLOR."

Dec. 11th, 1855.

For sale by J. M. Fairchild & Co., New York city, 109 Nassau St.; P. B. Morgan, Moline, Ill.; and by H. L. Hastings, Peace Dale, R. I. Price 33cts. Postage, 6 cts.

BRO. GRANT:—Permit me to inform the friends in the West, that I have received a quantity of books and tracts, and can fill orders at short notice. I will give a list of the works I have received.

BOOKS.—Voice of the Church on the Reign of Christ, by D. T. Taylor, Price $1.00
Dobney on Future Punishment, .75
Pauline Theology, .75
Church Debts, by Wm. Ramsey, D.D., .75
Treaties on Matt. 24th and 25th Chaps., by I. C. Welcome, .33
The world as it was, is, and will be, by Mrs. A. C. Judson, .38
Bible vs. Tradition, paper covers, .60
Unity of Man, by Anthropos, .15
Age of Gospel Light, by Z. Campbell, .12
Spiritualism, a Satanic Delusion and a sign of the times by Wm. Ramsey, D. D., 38cts, bound, .50
Old Paths, by H. L. Hastings, .18

TRACTS.—Voice of warning from the four winds—Church not in darkness—Three Worlds—Last days—New Heaven and Earth—Milton on the State of the Dead—Tracts by Dr. J. Cumming—Noah, His and our age, No. 1.—The desire of all nations, No. 2.—It is done, No. 3. The above tracts are $3. per hundred, 5 cts single.

Also, Tracts entitled—Vindication—Landmarks—True source of Life—Key of truth—Night cometh, and others.

Also, Scripture Searchers, No. 1, 2. 3.

Send orders with cash, to Walter Pratt, Moline, Illinois.

BUSINESS MATTERS.

N Tuttle—There is now three dollars credited on your account, including the dollar sent this week.

N. Davidson—You have paid to No. 59, we therefore credit the amount sent, on the old debt of Crisis.

Cash Receipts.

C Lewis, J B Dodge, E W Taft, B C Needham, J Brown, L Parmlee, J G Smith, S Boardman, J Clark, T Chase, N Tuttle, D S Cables, W Dingwell, W H Rogers, J Morrison, A Subscriber in Hartford, O D Pease, F M Allen, R Reding, W Bradbury, E S Levi, P H Eaton, Capt D Tripp, A Anthony, B S Colby, J Pulsifer, J R Brown, J P Babcock, G A Hawley, W Woodman, N Leonard, H Wheeler, T D Bailey, M Keyes, H Johnson, R Morril, Ira Hartwell $1 each.

L D Woodward, J Burgess, $2 each.

M O Pray $1.60; M A Hoxie, 40 cts.

FOR THE OLD DEBT OF THE CRISIS.—

J Brown $1; Daniel Kendall $1; T L Saltonstall $1: N Davidson 54 cents: A Friend $1.

Whole amount of the Debt,	$200,00
Amount paid in on the Old Debt,	$174.10
Amount still due	25.90

For the poor—A Friend, $1.

FOR THE DEBT OF THE ADVENT WATCHMAN.—

Daniel Kendell	$1.00
Nelson Tuttle	3.00
David S Cables	2.00
A Friend	1.00
A Friend	1.00
Received at Hartford.	
D Kinsman	$5.00
E R Converse	1.00
R Tripp	1.00
Amount of debt	$785.00
Amount paid in on debt	68.25
Amount still due	$716.75

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis, Asthma, Whooping Cough and Consumptive habits. It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass., and of Geo. T. Adams, [illegible] St., Boston, Mass.

[illegible]

Poetry.

For the Crisis.

O give me a Home.

BY [illegible].

Air—"O give me a home if in a foreign land."

O give me a home in that promised land
Where the saints shall meet in a happy band—
Where the millions of ages who holy have lived,
Redeemed from the earth, in Paradise saved;
In anthems of praise together unite,
Swelling loud their glad notes in blissful delight.

O give me a home where the lowly live,
Where the peaceful and meek their joy receive;
Where the sighing ones and the weary rest,
With the smiles of their Savior forever blest.
Where the pure in heart their God shall see,
And dwell in his kingdom, eternally free.

O give me a home where the darksome shades
Of death are unknown,—where nought ever fades;
Where eternally blooming those forms we've loved
Shall shine in the presence of angels and God;
With Christ's glorious likeness in beauty divine,
The pure starry radiance of heaven outshine.

O give me a home where the tear-drops ne'er flow
From eyes bathed in grief, where no anguish or woe
Shall dim the existence of that changeless sphere
Resplendent with glory—unsullied with care.
Haste on, thou bright morn! I welcome thee near!
Bring Eden restored! O Jesus appear!

Boston, Mass.

From the Voice of Truth.

Call me not back.

BY L. L. LESLIE.

Speak not to me of honors now;
Speak not of things so vain—
I've parted with them all, nor would
I take them back again.
They all are gone—though once so dear,
How worthless now to me!
Since soon in judgment to appear,
My God, I turn to thee.

Speak not to me of fortune now;
Speak not to me of fame—
I ask no laurels on my brow,
No earthly, empty name;
The shame alone I now would bear
Of him who died for me;
That when again He shall appear
I may remember'd be.

Speak not to me of those who loved
Me when in folly's maze;
Nor of the hours of sinful mirth,
We spent in other days:
Wev'e parted since—a long farewell
I've taken of them all;
Then hail me not—in vain 'twill be;
I cannot heed the call.

O, tell me of that brighter shore;
That promised, better land;
Where they who meet will part no more,
A happy, shining band.
But tell me not of earthly toys,
So fleeting, and so vain;
I've parted with them all, nor can
I take them back again.

Original Articles.

For the Crisis.

The Kind of Preaching we Need.

Conclusion of a Discourse preached in Moline, July 6, '56.

BY P. B. MORGAN.

2 Cor. 3: 6. "Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."

But it is objected, that if there is such a thing as being "led by the spirit," and having its aid after this manner, then there is less need of the word of God. That is just what the Anabaptists of Germany said when they threw away the Bible, but it is a false position *in toto*. The facts are, the the spirit and the word agree. Again, they say its tendency is to mystify the word of God; but I would say it is what *vitalizes* the word of God. "The spirit giveth life, or quickeneth."

Now I would not be unfair—for I have yet to learn that it is possible to do any body, or their creed any good by false or wrong representations: but if I mistake not, the popular and opposite view is precisely this—there is no spirit to operate aside from the word; that is to say, abstractly; or in other words, the spirit is the influence of the word. Now if that is not German neology, I should like to know what is. Hear the Savior—"If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." Does He mean the word? No. But perhaps it is said, He means the influence or spirit of the word, then we ask, why did he not say so? Was our Lord incapable of saying what He meant? If their position was correct, then I ask, if it does not follow as a most logical conclusion, that commensurate with the amount of Bible truth we have, is our holiness? Consequently among Christians equally sincere and [illegible] those who have the most [illegible], the most retentive memory, and the most time to search the scriptures, must necessarily have the most of the spirit of God. If this were true, with the latter consideration, I should be almost tempted to be a monk—seek a protestant monastery and do nothing else.

As an example of the specious arguments used to prove their position, I refer you to this, one of their strongest texts. John 6: 63.

Our Lord, after speaking of the Eucharist—or the eating of His flesh—uses these words:—"It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." But mark, this is precisely the same kind of reasoning made use of by the Swedenborgians, Quakers, Universalists and others, when they attempt to prove there is to be no resurrection of the body. Paul to the Ephesians says,—when we were dead in sins, God hath quickened us together with the quickened or resurrected Christ, hath raised us up together, etc., Eph. 2: 5–6. And again in chap. 5: 14, "Awake thou that sleepest, and arise from the dead and Christ shall give thee light." Now does this prove there is to be no literal resurrection of the body? Yet, just as much as the text in John 6: 63, proves that there is no spirit aside from the word, received of the Father and ministered to us by Christ; John 15: 26, and in the power and demonstration of which Paul was wont to preach. . . . .

And now a few remarks by way of application.

1. I wish to say that what was needed in the apostles' times is needed now; that is, in the way of preaching to convince and save men from sin. If they needed spiritual preaching, or that which was in the power and demonstration of the spirit, then we need it now. Some presume to think that the world is making progress in goodness, and that consequently the time will very soon be here, when this side of the day of judgment, all the world will be converted to God. But this we know is untrue. Both glaring facts and unqualified scripture prove the contrary. "As it was in the day of Noe," "so shall also the coming of the Son of man be," Matt. 24: 37–39. "Evil men and seducers shall wax worse and worse, deceiving and being deceived;" 2 Tim. 3: 13. Mark,—not better and better, but *worse* and *worse*. Now under such a state of things as this, I say, if ever the gospel needed to be preached in the power and demonstration of the spirit, it is now.

2. Again, let me say to you, that this is a time when infidelity is making most fearful and unwonted progress. In the church is German neology, or rationalism; and it is taking a far wider spread and deeper hold of the Christian Church—both of ministers and people—than many dream; and few theories are more utterly subversive of God's truth than this. It is one of the most specious and popular forms of infidelity the devil ever put forth. Spiritualism, a species of Mythology, is likewise bearing with ponderous weight on the minds of thousands; and the plausible-looking philosophy of the mesmeric and psychological lecturer is uprooting the faith of thousands more. While these things are in the church, the wheels of salvation's car are clogged; Zion ceases to travail; the pious efforts of good men are hindered if not paralyzed, and the spirit of revival has almost ceased to exist in the church. Now, when such things exist IN the church, what may we expect OUT of it? The facts are, the masses are loosing all confidence in the present reality of divine things, are feeling there is no God in Israel, and that religion is only in form, or else that the present form is a mere pretention. Now in this state of things, we need in a pre-eminent degree, preaching not of the letter, but of the spirit, and in the power of the spirit.

3 These are days of peril; not merely of peace and progress as the millennialist would have us believe, but of danger, as the apostle in his Epistle to Timothy declares the last days should be; and observe, there are no days after the last. Almost all men have gone mad after the world. The spirit of covetousness has taken hold of all minds. As one of our western editors has cogently remarked,—"the world, the world, the world is the cry, though heaven weep tears of blood o'er our heads, and though the earth quakes beneath our feet, give us the world!" Now with such things, what can we expect but SPIRITUAL INDIFFERENCE AND DEATH? And if ever a heart-quickening ministration was needed, it is now.

4. Again.—However favored in doctrine or other religious privileges, we should never rest satisfied short of having with this form of godliness, the power thereof. In this matter, I know our danger; not that we have too much fervor,—for I would that when Almighty God is worshipped in this place, all felt like humbly bowing on their knees: and when prayers are offered, in the name of the Lord Jesus Christ, I would that all could heartily and devoutly join in the responsive and scriptural Amen. But I know how easy it is to feel concerning the great question at issue between us and the other sections of Christendom—the nature of the approaching millennium—that having the most consistent, the literal interpretation of scripture, and which alone is consistent with sound Bible exegesis: and having with the scripture, the undivided voice of history in our favor, [in proof of which I refer you to that admirable work of D. T. Taylor's, the Voice of the Church on the Reign of Christ, and which you will find at Mr. Garnsey's book store], I say with all this in your favor, I know how easy it is to settle down in a kind of phariseeism, for it is nothing else, and feel that although our number is small, yet for glorious truths, as well as for moral integrity, we are unsurpassed; and thus rest down in the mere letter of the gospel, without its quickening power. I have no doubt there will be thousands of such Adventists found in the day of judgment. Let us rest satisfied short of nothing less than a religion, and preaching, that has with it the power of God. *Nothing* else can save us from the contaminating influence that surrounds us. Observe the only difference between the wise and foolish virgins of Matt. 25th, where we find a picture of the last state of the church; is, the wise have oil in their vessels, or the spirit of God with them, and the foolish do not.

Finally, my brethren, let me entreat you, as an individual church, to be determined to have as far as may be, *apostolic preaching*, and only that, not only in the letter, but also in the spirit. Be determined you will have no other. Not that I invite you to criticise every discourse you hear, to see if it suits in every minutia, your own notions: but watch closely to see if its doctrines and spirit is apostolic. And this you have a right to demand at the hand of your preacher; yea, more, it is your duty to demand this of him or of any man who preaches the gospel to you. Nothing can more effectually kill the life of godliness in a church, than to habitually sit under a cold and lifeless ministration of the gospel. Though a minister preach the gospel with the exhibition of much talent, though he speak logically, or eloquently, yet if he have not manifestly the spirit of God with him, better by far dismiss him at once; for "like priest, like people," is as true to-day as yesterday. Oh, would to God that the Advent Church and all churches would think more of these things. What strife there is for every man of talent, as they are called, and how exceedingly desirable is it now-a-days, to have him a learned man. Even among the most common men it is thought their preacher must understand the Greek language. Now while all this may be well enough of itself, yet to rest here, is to rest satisfied with the letter, that killeth—the spirit giveth life. To do after this manner, is like the Jews who cared for the annis, cummin, &c., which of themselves were well enough, but they neglected the weightier matters. Now to so much applaud the glitter of talent and the polish of scholastic lore without regard to the spirit of God is just as foolish as were those Jews.

The facts are, that with the spirit of God to assist us in preaching, we have success, without it we may arrange our discourses with never more care, but the sound is like a tinkling cymbal. With the spirit of God, truths though common-place and familiar, fall with great weight on the hearts of men, converting the sinner and arousing the backslider. Men call such, powerful preaching, little thinking why it is so. The sequel of which is this; truth whenever spoken in the power and demonstration of the spirit, is always mighty and effectual. Was this matter understood, it seems to me that on the part of the preachers and people, we might see a great reform. But this is my counsel to you; co-operate with your pastor and pray for him. If you have a Jonah on ship-board, throw him overboard and be determined you will have no other than apostolic preaching.

For the Crisis.

What is Truth? What is Duty?

BY PHI.

No. I.

These are questions equally important, and the one frequently involves the other. It was necessary for our government to know the truth of the Kansas outrages, in order to know its duty; so, of the question I am about to bring before the church.

I read in 1 Cor. chap. 14, Paul's direction concerning the manner of conducting religious meetings. He says, verse 23rd, "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." The point I wish to call your attention to, is this; Paul is giving instructions relative to social meetings. Mark—"*if* the *whole* church be come together into one place," . . . "if *all prophesy*," implying that all took part in the meeting. Again, "ye may *all* prophesy one by one that all may *learn*, and all may be *comforted*." In the immediate connection, and without a hint at a change of subject to church government, he goes on to say in verse 34, "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." And then as if to bind it still stronger, he further adds,—"if any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

He says in 1 Tim. 2: 11, 12, "Let the women learn in silence with all *subjection*. But I suffer not a woman to teach, nor to usurp authority over the man, but to learn in silence." But I think I hear some one say this means that women should not preach or teach; but that is not the matter under consideration, exclusively; it is a social meeting. "Ye may all prophesy," . . . but the women, it is not permitted unto them to *speak*," "but be in silence." The seal of the great apostle, might seem to be placed upon her lips, so as to settle the question forever, had he not elsewhere, both by word and practice, set the matter in clear light. But before we enter the opposite list, we will examine terms.

1. *The church. What is it?*

Ans. The mystical body of Christ. "For by one spirit are we all baptized into one body." Does this include females? It does. "For as many as have been baptised into Christ, have put on Christ." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." From this, we would suppose that the body of Christ in some sense was equal, so that if being a Jew, or a bond-man, would not exclude from the privileges or offices of the church, neither would it exclude the female; "ye are all one." We proceed to inquire,

2. *What is the order in the church?*

Still retaining the beautiful figure of the body, the apostle says,—"Ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Now if Christ has an entire body on the earth, these gifts or offices make up that body, and different members are endowed with different gifts; and in some cases one member may have many gifts, and hence be qualified to fill different and many offices. For instance, the apostle Paul says, he "was not behind the chiefest apostle, though he was nothing; it is also said of him that he was a "prophet," and that "he spoke with tongues more than they all;" and it is certain that he performed miracles. So we see that one individual is not shut up to one gift; but we are exhorted to covet earnestly the best gift, and that seems to be the gift of prophecy; which brings us to inquire,

3. *What is the gift of prophecy?*

The primary meaning of the term prophecy, is *to foretell future events*.

Secondarily, *To preach* and teach. "Now there were in the church that was at Antioch, certain prophets and teachers, as Barnabas and Simeon, ... and Paul." Acts 13: 1. "And Judas and Silas being prophets also themselves, exhorted the brethren with *many words*, and confirmed them." "For ye may all prophesy one by one, that ye may all *learn*, and all may be *comforted*." It seems perfectly evident from the above passages—and many more might be quoted to prove the same point—that to prophesy, was not only to foretell future events, but to preach, exhort, and teach for the edification of the church. Having established this point, we are prepared to return to the question before us—did women thus prophesy under the apostolic sanction? They did. In the same epistle where Paul's instruction not to speak appears, are found directions how they should demean themselves while praying, and prophesying in meeting. "Every man praying or prophesying having his head uncovered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." To be consistent with the construction some put upon the last of this epistle, he should have left this entirely out; or have said, I do not mean anything by these directions, for I have received a commandment from the Lord that *the women must "keep silence in the churches."* But he says, "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." On his way to Jerusalem, he visits Philip the evangelist, who "had four daughters, virgins, which did prophesy." But do we hear of any commandment to the contrary? any apostolic rebuke? Not a word. We do not even hear him say "I have no confidence in your improvement." But on the contrary, we DO find him commending to the special attention of the church, certain sisters. Let us examine Rom. 16; "I commend unto you Phebe, our sister, which is a servant of the church which is at Cenchrea. In what sense she was a servant of the church, he does not tell us; but he does tell us that HE is servant of all. Does he mean, that he not only supports himself, but that he labors with his hands for all the churches. He tells us—"unto the Jews I became as a Jew, that I might gain the Jews. . . . "To the weak became I as weak, that I might gain the weak," &c. The Master, Jesus, placed himself in the attitude of a servant to the disciples, and as if to clip the wings of ecclesiastical pride, he says,—"whosoever would be great among you, let him be your minister. And whosoever would be chief among you, let him be your servant." Again the faithful servant is found when his Lord returns, "giving meat in due season;" hence, Paul calls himself a "servant of Christ called to be an apostle," and the younger preachers as sons, that "served in the gospel." From the above, we might reasonably suppose that Phebe did something else beside serving tables, were she not of the proscribed sex.

"Greet Priscilla and Aquilla, my helpers in the gospel."

"Well, it is not certain what they did, but it is certain that they jeopardized their lives, helping in the gospel, and deserved not only Paul's thanks, but the thanks of the entire Gentile church.

"Salute Tryphena and Tryphosa, who labored in the Lord. Salute the beloved Persis, who labored much in the Lord." Now there seems to be a difference between these last three mentioned sisters, and the notice of Mary in the 6th verse; she "bestowed much labor on us."

In his epistle to the Phillippian church, chap. 4: 2; he says, "I beseech Euodias and Syntyche, that they be of the same mind in the Lord. I entreat thee also, *true yoke fellow, help those women which labored with me in the gospel*, with Clement also, and with other my fellow laborers, whose names are in the book of life." What "laboring in the gospel," and "fellow laborers" means, I am not able to say, unless it means what it does in other places, where similar terms are used. Let the candid judge.

God says by Joel, "I will pour out my spirit upon all flesh, and your sons and daughters shall prophesy." Peter quotes this on the day of Pentecost, and says it had its fulfillment then, for the out-pouring of the spirit was then introduced; hence, they were all prophesying. Either we are in the last days or we are not; if we are, the time is due for the daughters to prophesy. It is useless to say that the prophesying Joel spoke of, was the foretelling of future events, since there is not a fragment of prophecy, claiming to come from a female, in the New Testament. Now that Joel was a prophet of God and spake as God moved upon him by his spirit, perhaps none will question; if they should, Peter under the immediate influence of the spirit, endorses the text. If the term prophesying has the secondary signification, which is *explaining* the prophecies, I can arrive at no other conclusion, than that it is right, and in *harmony* with the scriptures, when rightly understood for every child of God to improve their talent in the vineyard of the Lord wherever there is an opportunity.

Yours, seeking for truth that it may elucidate duty.

Northern Illinois Conference.

The Semi-annual Conference of Adventists of Northern Illinois assembled at Shabbona Grove, Friday, May 30th 1856.

Had a season of prayer at 11 o'clock, and preaching at 1 o'clock P. M., by W. Pratt, from 1 Cor. 2: 2. Conference organized at 4 o'clock. Elder W. Pratt was called to the chair, and N. W. Spencer acted as Secretary.

Brethren N. W. Spencer, S. Marsh, A. Hurd, W. Pratt and M. Chandler were chosen a Business Committee.

Adjourned to meet at half past 8 o'clock Saturday, A. M.

Saturday morning. Prayer by W. Pratt—business of the Conference resumed.

Bro. M. Chandler had just arrived with the tent from Moline, which we expected to have been here on Tuesday. This crowded everything into a moment as it were, and in consequence, there was no time for a general report from the churches.

Brother Chandler remarked concerning Cordova, where he now resides, that they have a small church organized, numbering about fifteen. They meet in a hall. He preached a part of the time. Also preaches at Princeton, in Iowa, where there is a church of thirty members, and great interest to hear upon the Lord's soon coming.

At Moline the cause is more prosperous than formerly. Have a very interesting Sabbath School.

Brother Janes remarked with regard to DeKalb, that the cause was not as prosperous with them as they could wish. No distracting influence as yet has come among them. They have had to withdraw fellowship from six young members of the flock. Seven have removed to Iowa, which greatly reduces their number. At South Grove there is an interest to hear. At Sycamore, the labors of brother G. W. Burnham left a good impression.

Brother A. Hurd, from Union Grove remarked, that he was not a representative from any church, but that he represented our faith. There were three churches in his place. The Free church are friendly and favorable to our views, and wish some brother to come and preach to them a part of the time. Thinks good might be accomplished.

Having the tent to put up, for want of time there were no further reports from the churches.

Preaching at half-past 10 o'clock by W. Pratt, from Isa. 62: 11. Also in the P. M., by brother Chandler, from Rev. 8: 24.

Conference called at 4 P. M. A resolution was then acted upon that was passed at the Conference held at Payne's Point, in December last, viz.:

For this Conference to take into consideration the changing of it from a semi-annual to an annual Conference. After remarks from several brethren the resolution passed, making this an Annual Conference.

The following resolutions were presented by the Business committee and adopted.

1. In view of the infant state of the cause in Northern Illinois Conference, the wide and destitute field, and few laborers; and as the signs are thickening and opposing influences are increasing, we see the necessity of more piety, engagedness, and sacrifice, in order to accomplish the work that in the providence of God it is our special duty to perform, therefore

"Resolved, That we recommend to the churches and brethren of this Conference, to appoint a committee in each church to visit brethren and ascertain what they can do to support an evangelist to travel and labor within the bounds of this Conference—the funds raised to be placed in the hands of the board, for them to disburse as the wants of the cause may demand."

We also recommend that all become tract distributers, or place them in the hands of the evangelist to distribute as he travels and preaches the word.

The following brethren were then chosen said committee:

Shabbona Grove, S. Sherwood; DeKalb, Lee Taylor; Payne's Point, Joshua King; Amboy, S. Maybee; Paw Paw, Bro. Kidney; Moline, Bro. Dean; Cordova, Brn. Chandler and Gilbert; Somanauk, W. A. Fay; Union Grove, A. Hurd.

"Resolved, That the Business Committee prepare an address to be sent out from this Conference to those of like precious faith." Adopted.

Officers chosen for the ensuing year:

Michael Clapsaddle, President; N. W. Spencer, Secretary; Brn. S. Marsh, J. King, and W. A. Fay Directors. Adjourned, to meet Sunday morning. June 1st.

Met according to adjournment. The folllowing resolution was then presented and adopted:

As brother Himes designs visiting the West soon, therefore

"Resolved, That this Conference cordially invite him to labor among us, and we promise to co-operate with him in the great work of the Lord."

Adjourned to meet at the call of the board.

Sermons on the Sabbath by brethren Pratt and Chandler. There was a general impression upon the minds of all present, of the necessity of putting forth all our energy to spread this glorious truth.

N. W. Spencer, Secretary.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS'S STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER STREET BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, AUGUST 13, 1856. VOLUME III. NUMBER 51.

The World's Crisis, is published weekly by believers in the Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.

HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

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TO BE PAID IN ADVANCE.

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Always let the business portion of your letter stand by itself. If necessary, it can be writen on a separate slip of paper and enclosed in the same envelope.

Original Articles.

For the Crisis.

The Holy Spirit.

BY J. B. COOK.

No. II.

Evasions.—1st. The doctrine of the gospel as to the "Holy Spirit of promise" is confined to the apostles and so denied to us.

Reply. This is a mere evasion; because the leading texts apply it to the whole "body of Christ." "As the body is one and hath many members, so also is Christ: for by *one spirit* are *we all* baptized into one *body*—whether Jews or Gentiles; whether bond or free; and have been all made to drink into one spirit!" This embraces the whole church, on to the resurrection. 1 Cor. 12: 12–31: 13: 1–13; 15: 51–55. Eph. 4: 1—13.

2. It is applied as if there was "no Holy Spirit" to any save to those who are miraculously endowed!

Reply. This ignores every leading text on the subject. Nay, it flatly denies them; for, "if any man (every one, who,) have not the spirit of Christ, he is none of His." Rom. 8: 1—18.

3. The "faith, hope and charity" of 1 Cor. 13;, is dis-associated from "the spirit" named in the context. The spirit, it is said, ceased, while "faith, hope and charity remaineth" to and in the church.

Reply. This denotes profound ignorance; or a culpable disregard of the apostle's own plain words.

a. Paul makes no such hint as that which is assumed to evade this truth.

b. The assumption flatly denies all that the apostle does say! So far from affirming the spirit of himself and other inspired men, was to cease with them; or saying that "faith, hope and charity" would characterize the church of Christ in ages after theirs, he uses the first person including himself, *twenty* times.

c. The apostle teaches that the crowning gift of the spirit—the grace that saves—is not confined to "tongues," or "healing, or to splendid alms-giving." No. The divinest bestowments of God's spirit embrace mental and moral qualities. "Faith, hope and love, the greatest" of which "is love! for God is love!" This assertion covers Paul and all "the called, the chosen and the faithful."

4. The Lord's prayer has been quoted—"thy kingdom come," as if the omission of the spirit in those classes could be an argument against prayer for spiritual aid.

Reply. The paragraph on prayer containing the form called the Lord's prayer, culminates in this sweet assurance. "If ye then being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father GIVE THE HOLY SPIRIT to them that ask Him!" Luke 11: 1—13.

Mark! This promise of the spirit is commensurate with our use of the Lord's prayer. It is co-extensive with our need of forgiveness, and "daily bread."

5. An evasion that should, perhaps, end this series, has been based on John 17: 11. "Holy Father, keep through thine *own name* those whom thou hast given me." But this unscriptural, irrational and evasive argument against "the spirit of promise," grows out of "an evil heart of unbelief," that ignores the *three* foregoing chapters! The veriest child can read the promise of the Spirit in John 14, 15 and 16. "The spirit" is there the crowning theme of Divine promise.

But after so much said by our Lord in that ONE discourse, an omission of the word in chap. 17, is taken with sophomorean, philosophic pride, as an argument against the promised spirit that fills and crowns and consummates all divine bestowments. It is the Christian's highest good and greatest glory to say, "we have received not the spirit of the world, but the *spirit which is of God—the spirit of His Son!*"

The ostensible ground of all these puerile evasions has been, to honor "the word," the holy scriptures—and its ministration.

But Mark! This unwarrantable turn seems less excusable than the original evasions themselves. It involves a plain and palpable contradiction. The fullest, divinest promises of the gospel to be enjoyed here, are those which specify the spirit. "*The word*" that relates to this subject is all that we want to perfect or express our faith. This "word of promise" the objector takes away, or explains away, and refuses it to the household of faith." He fain would exalt some other theory, so as to contravene the divine.

The prevailing mis-apprehension of this great subject—the want of the spirit,—is seen and felt. But the calamity is increased by covering up and perverting "the *word* of promise." Let us have and hold the doctrine of the spirit in its God-given form and fullness. Then while the multitude mistake other spirits for the Divine, let us ask and receive "the Holy Spirit," till we shall be "filled with the spirit." Let us "know that we are of God, because God hath sent forth the *spirit* of his Son into our hearts." Gal. 4: 6; 1 John, 5: 19. The spirit on Moses was put on the 70 elders! The spirit of God's son must rest on us, or we shall never belong to Him nor make part of his heavenly "household."

It he is *ungodly* who refuses to acknowledge God Almighty as he is *revealed*, then for a like reason, he who fails to acknowledge the Holy Spirit in his official character as revealed in "the word" is *un*-spiritual, and of course, so far *un*-christian!

To be among those of whom it is written—"having not the spirit,"—is to be without the crowning bestowment of the gospel age.

It is certainly christian to accept the promise of Christ on this vital doctrine, for ourselves. It is also christian to try to correct those who strive to *evade* the application of these Divine promises to the church of Christ. Amen.

New Bedford, July '56.

For the Crisis.

Practical Stories.

BY EDWIN BURNHAM.

Now I am going to write a few practical stories. First, on liberality. There was, some few years since, an aged, and good friend of mine, living in the town of Stratham, N. H., who possessed a comfortable quantity of this world's goods, and who was very liberal, devoted and godly. Well, this man used to entertain a great many of the people of God, from time to time, and especially the ministers. This man had worldly and covetous neighbors who had much to say about his wasting his substance on these running about preachers," and lazy "christians" and all that. But it did not have the least effect on his christian mind to hinder him from doing his duty in the fear of God. They even went so far as to predict that he would be eaten out of house and home; but the more they expected him to become poor and embarrassed, the more he seemed to prosper and increase. At length there came a succession of years in which there was a great scarcity of grass and hay; and as the ministers continued to call on the dear old man, and put up their horses, the people all round were very confident they certainly should have to help him in the spring, to keep his cattle and sheep from starving. But the spring came, and the neighbors, nearly all lacked hay and fodder, while that of our friend was still abundant, so that he could help them. This was a poser to them. So some one called on him, and asked him what it meant? "O," said the humble christian, "I can tell you the reason I have hay; it is because I keep the horses of the Lord's ministers; if you will only put up the horses of the Lord's ministers, your hay will hold out well enough!

Moral. Is there not a text somewhere that reads like this, "There is that that scattereth and yet increaseth?" seems to me I have read such a text in an old book somewhere.

Another. Bro. ——, in the State of Maine was very liberal, and yet he seemed to prosper wonderfully. He always kept open doors for all saints.

But he was sure to do all that he did for Jesus' sake, even if he only gave a cup of cold water to one. Well, his prosperity excited the covetousness of one of his neighbors, who went to him and asked him how he contrived to get along so well. "Why," said he, "because I give part of what I get to others." This was a new idea to the man; and he went home resolving, "I will make an experiment." So he just went and gave a man who was poor, a sum of money—five dollars I think—and waited the result. The result was, the next day or two he lost ten dollars out of his pocket! When he inquired, "what does it mean?" the answer was, "what was your motive in giving?"

Moral. God will not allow people to speculate or experiment on his commands. People should do what they do for the Lord's sake.

Another. One of our congregations in N. H., is in the most flourishing condition—a house full of people—prayer-meetings excellent—preaching acceptable—no divisions among them; a good chapel; souls converted among them from time to time; and the blessing of God continually resting upon them. What is the reason?

Ans. They serve the Lord—take care of their own poor—and treat their ministers liberally and kindly.

Moral. God blesses those who bless others.

For the Crisis.

A Few Scattered Thoughts on Practical Religion.

BY A. D.

How I love this good old religion that is practiced, as well as talked and prayed. What obligations we are under to serve God, and how sincerely we ought to love him. He is worthy of all the love which we poor mortal creatures can bestow. We should practice this love as well as talk it. O how much talkative religion there is in this our day, but how little practical, inward, pure religion, that will break down pride and a haughty spirit, and will strip us of costly apparel, gold and silver, and make us forsake the outward adorning of plaiting the hair, and such like. O the danger of having a form without the power! What an abomination in the sight of the Lord, who looks at the heart, and is "no respecter of persons." Blessed be his holy name that it is just such a way as it is; I would not have it any other way if I could. Let us strive to walk in the way of his commandments, for they are not grievous—not half,—two or three of them, but *all* of them; nor should it be a burden to us, but we should love to walk in his precepts and delight to share in his reproach. Praise his holy name. O for grace to love and to serve him with our whole heart, for he will accept no divided affections. Let us keep God's mirror continually before us, and pray often, for "prayer makes the christian's armor more bright." Then let us get on the whole armor, that we may be able to stand in that day, which is about to be ushered in upon an ungodly world. Pure and holy we must be in order to reflect his lovely image. We need this practical religion to fit us for that solemn day. May God keep us from a slumbering spirit. I believe He will if we trust in Him, for He has promised, as our day is, so shall our strength be, and his promises cannot fail. Let us believe in God—take him at his word. Proud, wicked unbelief! may God cleanse our hearts from this wickedness. How apt we are to spend our money, for that which is to no profit, for the frivolous and foolish things of this world, things which we do not need, and that do not add anything to our comfort or happiness, but only to gratify our natural taste, foolish desires, and worldly lusts. We are commanded to deny ourselves "of all ungodliness and worldly lusts, and to live soberly and righteously in this present evil world." How careful we should be to spend our time and money in just that way that we would if the Savior was with us, as he was with the apostles, teaching and commanding us what to do. His written word should be given heed to, just as much now as ever, and just as much now as in '54, and the commandments lived out as strictly now as then. I do feel to mourn when I look around and see what a falling away there is; the body of Christ all torn and lacerated, bleeding at every pore.—What long-suffering, love, and mercy is extended to us; and though our love grow ever so cold, yet when we come to him, how willing, how ready to receive and forgive. How blessed to go to him in prayer when alone, shut in from the world, and hold sweet communion with him, and by faith behold that blessed land and view ourselves almost there. O that glorious rest, that beautiful home, where Jesus has said we should eat and drink with Him at his table in his kingdom. Who would not be willing to suffer here a little while for the sake of obtaining that blessed inheritance."

"O wished for, longed for day,
For thee we'll ever pray."

O quickly come, Lord Jesus, we long for thy return—when thou will set up thy kingdom that will never be destroyed! Brethren and Sisters, let us be pure and holy, even as he is holy, and strive to keep ourselves in the love of God and patient waiting for his appearing, yielding ourselves as instruments of righteousness to God, and lay all on the altar of sacrifice, watch continually, and be careful not to catch the spirit of the world. We need to go often to the throne of grace, and wrestle with God as did Jacob, until we get the blessing. What a responsibility rests upon Zion's watchmen! How careful they should be to keep themselves unspotted from the world—for, as a general thing, they are looked up to as patterns.

How often we hear it expressed by some Brother or Sister, that Elder such a one does not appear as he used to, or does not seem to have that interest that he once had—and also, it wont be any more hurt for me to do this thing, or that, than it will be for Elder A. or B. But let us strive to be like *Jesus*—let us arm ourselves with that same mind, and look at our own faults and not so much at others. We can see others faults little better than we can our own, unless we keep in possession the spirit of Christ; for the influence of the devil is so strong, that almost before we are aware, we yield to it. What a picture this world presents; wickedness increases fast, iniquity abounds, and the love of many is waxing cold. A profound slumber seems to hang over the world; scoffers are growing bolder, the evil servant is smiting his fellow, and everything bespeaks the near coming of Jesus Christ. But none of these things seem to have any effect on the slumbering mass, their adamantine hearts seem unmoved; but let us hold fast the profession of our faith without wavering, let us strive to do the will of God a little longer; hold on, hold on, do not let the transitory things of this world draw your minds away from God, away from that Eden-home where there will be no more sickness, sorrow nor death; where we shall meet the loved ones who now lie sleeping. O that blessed home, my longing heart cries out—come, Lord Jesus, and come quickly!

Glory to Jehovah's name! How I long to see that dear Savior, who once suffered on the cross for me. Praise his name! Praise him, Brethren and Sisters! Love him with all your hearts—be bold in his cause, for he wants bold soldiers to fight the good fight of faith. If you get a little cold in your minds, or feel almost ready to give up the warfare, then go to the throne of grace, plead and wrestle with God till you get a blessing, for he is always ready to hear us when we come to him with a contrite spirit. Let us serve Him with reverent and godly fear, and strive to keep self subdued. Amen and Amen.

For the Crisis

An Eastern Tour.

Bro. Grant:—For the last four weeks I have been quite out of health. Sometimes I have almost concluded that my work in the vineyard of the Lord was about done. In my feeble state, my appointments with Brn. Hemenway and Ross came on, and on learning that Bro. H. would be unable to attend, I concluded duty was made plain for me; so on the 6th of June, with but little courage, I started from home by way of Lowell, for Me. On my way to Lowell, I was cheered by meeting some of like precious faith; a sister from Holyoke, who had been but a little while with the kingdom-bound company, and still another who was one of the early believers, who had done much to enlighten others by the distribution of Bro. Miller's lectures on the coming of the Lord. And thus the time passed almost imperceptibly away as we talked over the reasons of our still blessed hope. We were comforted by the way, seeing their determination to still hold on till faith is swallowed up in sight. We soon found ourselves at Lowell, and separated. Here I stopped with Bro. Churchill long enough to rest.

Again, at five o'clock, I seated myself in the *last day* lightning chariots, which were to run with the increase of knowledge, and soon we passed Lawrence, and onward. As I was musing, and thinking, lonely among many, I was accosted by a friend taking me by the hand, saying, "this is Bro. Boutell, I think." I said, "Yes, that is what they call me." It was Bro. E. H. York, of Alton, N. H. Many of the toil-worn pilgrims have found a home or comfort with him on their pilgrimage. He informed me he still solicited patronage, and would wait upon customers. He also said, the cause was languishing in that region, and he wished some preaching might be had there; he would find a house for the same. The calls are many, the laborers few. He left at Dover, and, by the good hand of the Lord, I soon found we were in sight of Portland. Here we changed our mode of conveyance to the boat, which was in steaming readiness. Soon the crowd with their baggage were on board, the tackling loosed, and we on the way. It being dark and foggy, and past 10 o'clock, I soon took my berth and fell asleep. At length my unconsciousness was broken in upon by the loud call for passengers for Rockland to select their baggage. I kept still a little longer, then out and prepared to leave at Camden. As the boat neared the wharf, I could see the old pilgrim, Bro. Blanden, waiting to welcome me to his home. He took my carpet bag, and soon I found myself with his family seated at the breakfast table with some appetite to eat. Thank the Lord for his goodness by land and sea, by cars and boat, by day and night; a present help at all times. Amen.

Here I found Bro. M. Hemenway all ready to take me to South Hope, the place of our first meeting. We were soon on our way, eight miles by wagon, rough road, but it wore off and we were at the spot. Here I met Bro. Ross, my true yoke fellow, and a goodly number of believers, who had held meetings the day before in a hall. This being too small for them, they fitted up a big barn for our meeting-house the rest of the time. At ten the meeting commenced, and although rainy, enough of the faithful came together to have a good time in exhorting one another to faithfulness and love, as the day is approaching. In the afternoon the meeting was omitted, as the child of Bro. Howard had fallen asleep in death, and the funeral was to be attended. Bro. Ross preached on this solemn occasion, from Nahum 1: 7, showing the only true source of comfort and consolation in affliction. This is not the first time our Bro. has been afflicted by the ravages of this cruel enemy. A son was the first victim, then a daughter, then his beloved companion, then a child; thus his afflictions have been sore, but they died in hope. So let our dear Bro. and the remaining children be comforted—"they shall come again from the land of the enemy," and have life eternal. Thank the Lord for such a hope.

At five o'clock we met again, and things assumed quite an encouraging aspect. We had a good gathering, and after my discourse the time was all taken up in giving in testimonies by the brethren, which told that there was a *stick-to-it-iveness* about them which would hold out to the end. Things are growing better here, and it is to be hoped the old adversary will not be suffered to bring his chaff basket this way.

Sunday was fair and pleasant. Conference and prayer-meeting before preaching. The pilgrims from the region round about came together, and, by the goodness of the Lord, we had a good time all day. The barn was well filled, and good attention was paid to the preaching of the word; we had three meetings, and were much encouraged, hoping that permanent good would be the result. The brethren here seemed determined to live good religion, bearing much fruit; so, being good disciples, they will get the heavenly kingdom. I made a happy acquaintance with the church in this place, hoping for a renewal of it in the world to come. God bless them by stirring them up to double their diligence, letting their light shine, so as to be all ready at any moment to wing their way to meet their Lord, and "so be forever with him."

From here, as in apostolic times, we were brought on our way by the church. Bro. Walker kindly carrying us over the hill country, to Lincolnville. Here we found a low state of things. Stopped at Bro. McKenney's, and had meetings two days with them. A few came together, and we did them all the good we could, hoping that an interest might be awakened, so that they might meet together often, in love, and see a blessed revival of good religion, and better days.

Leaving them we were brought onward to Camden. Staid at the pilgrim house of Bro. Blandin over night. We were up in the morning at four o'clock to take the boat for Bucksport; thence to Prospect to meet our appointments. Here we found good homes with Bro. Cousins, and Willis. There has been quite a reaction since the time passed, and a scattering, with a kind of fearfulness about giving up the past, or receiving the present; hence there was a seeming lack of interest in the life-giving word. But we held our meetings, Friday, Saturday and Sunday; and although the weather was unpleasant Sunday, we had a good congregation. Some of the faithful came in from other places, adding to the interests of the meeting. Bro. Merrill from Newburg, and his companion, were with us, and this we were glad of, but better *than all, the Lord* was with us; so we could but say—Amen and thank the Lord. Thus we labor and pray with full assurance, that our labors will not be in vain in the Lord. Our interest was awakened for this people, and in leaving I could but pray the Lord to send them the gospel in love and power, that there might a goodly number be ready to be translated at the coming of our Lord.

From here, Bro. Cousins took us into

a sail boat, carried us up the river, and landed us on the other side. After committing ourselves and our Bro. to the Lord in prayer, we started for the road, where we could take the stage for Orrington. We called at a Methodist brother's to make inquiry, took dinner with him, and rested awhile, having a pleasant time in giving him the reasons of our blessed hope, till we saw the stage coming. We took our seat, telling the driver to leave us at Bro. Moses Blaisdell's. No sooner were we seated, than a gentleman whom we found to be a Methodist elder, said that Bro. Wood of Orrington, one of those who expected to live till Jesus came, had, a few days before, breathed his last. I said to him I had seen many such cases for the last few years, but nevertheless, I thought, hoped, and expected to live to see the coming of the Lord. This opened the subject of our faith which was the topic of conversation till we arrived at the gate of our stopping place. Thus we go, and as we go "we preach," bless the Lord. At Bro. Blaisdell's we found a welcome, where we rested till our meeting on the 20th, with the exception of visiting Bro. Smith's, and making Bro. Ross a pair of shoes. My health is still very poor; if it were not that Bro. R. was with me, I should not be able to fill the appointments on this mission. O for a land where the inhabitants will never be sick. I long for the time to come. This world is but one *great hospital—sickness, everywhere—all dying.*

Orrington is the place in which Bro. Cox came into the Advent faith in its early history, and most of his church with him. Since that time, although many changes have been seen, still the sacrificing, living faith could always be found, and although this may be as low a time with them as they have ever experienced, yet there is a little life to be found even here. Our meetings commenced with a few, but the numbers and interest increased. Friday afternoon we had a heavenly time. Full congregation Sunday. Bro. Thomas Smith was with us. There did seem to be an interest awakened. The Brn. came in from the vicinity. One of like faith was with us from Woodstock, N. B. Two Bro.'s rode forty miles Saturday night, to be at the meeting Sunday. We saw most of the *old go through* saints, and should have been glad to have seen them more wide awake, as we are nearing the land of promise. But they did look, after all their disappointment, as though they meant to hold on to the blessed Bible. God bless them all. I was sorry I could visit no more of them at their homes, but my health would not permit. I do pray the Lord to revive his work in all their hearts Amen.

We had one meeting at the Creek. Thus ended our meeting at Orrington, and I could but hope, under God, it might prove a great blessing to this people, one that should be salutary and soul-saving in the future. May love and union be fully restored, and others added to the church, such as may be saved in the day of the Lord Jesus. Surely it is no time to be asleep, while the last prophetic picture is in process of fulfillment. This is emphatically the time to watch and pray always; not to be overcharged in any way. This is a fearful time—our own country rocking and reeling—outbreak and bloodshed, aggression without mercy or right, crowding with the call *to arms! to arms!* The patriotism of '76 is awaking, excitement runs high, and will still higher. But the ballot and cartridge box and battle-field, are so inseparably connected, that the true doctrine for those who would be overcomers, is,—"*touch not, taste not, handle not.*" "The wisdom from above is first PURE, then PEACEABLE." Be staid on the Lord, and have perfect peace. The storm must come, and nothing but the living faith will protect us here.

Monday 23, Bro. Rich took us to Brewer. Here, and at Bangor, we spent our time till Friday morning. Visited Bro. Smith. Bro. Ross attended two meetings here, I, only one, not being able. We found a few who still hold on to that faith that works by love, and makes those that have it, free in Christ Jesus. Yesterday, I [illegible] to Holden by the favor of Bro. [illegible], who took us to his ever free pilgrim house. The conference commenced, and our first meeting was one of peculiar interest. Bro. Thomas Smith was with us in harmony, with but one interest. Thus, the glory of God by the saving of men, was the great absorbing theme. Friday, Saturday and Sunday the meetings continued, and this was one of our best meetings. Sunday there was quite a gathering. Brn. came in from *Great Works* region, and there was quite a revival interest awakened, and the spirit of the Lord was present to apply the word, which did have free course. Our Brethren concluded it was one of the best meetings they have had there for a long time. I am thankful the Lord, as he has promised, is still with us. And although this is the eleventh hour, yet all who will enter the vineyard will be fully rewarded. Thus, there is abundance of encouragement to labor. The Brn. in Holden seem to be in good harmony, and, with but few exceptions, determined by faithful perseverance to overcome and inherit the land of Israel. I could but observe, that in all the places we visited, the church were encouraged, and their spiritual strength made stronger. We did, under the Great Head of the Church all we could by speaking the word of love, IN love, to strengthen the things that remain, that were drooping and ready to die.

Sunday, was a blessed good day. All the weary, waiting ones were refreshed; others heard with interest, and it was a time when seemingly, a deep impression was made of the need of personal religion, and that speedily. O that men would immediately make sure of a good hope through *grace.*

Thus ended a tour of four weeks with Bro. Ross, and we separated, hoping that our influence had been salutary and saving in all the places we visited, that God might be glorified. *Amen.* Yesterday, by the good hand of the Lord, I arrived at home once more—toil worn and weary, but hoping for rest.

In love, L. BOUTELL.

Groton, Mass, July 2, '56.

The World's Crisis.

BOSTON, AUGUST 13, 1856.

Last Call.

We wish to say one word more about the "old debt." Well, it looks pretty *small.* With a little more effort, it may be easily annihilated.

Shall it be done? We do not like to transfer it to the new volume, to be there like a black spot on the sun.

We have but one more number to issue to end this volume, and we wish to have the *debt* close at the same t me. You will notice that it is less than twenty-five dollars.

Come, let us pay our debts, and "owe no man anything."

We feel very thankful for the noble generosity of our brethren and sisters which has been so often manifested in time of need.

Now just take your farewell look at the "old debt," and aid in burying it out of sight, for we do not intend to give but *one* more opportunity to view its *remains.*

[Ed. in behalf of the Committe.]

News.

We wish to say a word relative to the *news* in our paper from week to week. Those who have daily papers in our cities and larger villages may wish to see our columns filled with "selections," rather than the *news,* which they have already received; but not so with those who take no daily, or weekly paper except the *Crisis.* This is the case with many of our subscribers, and they would be very unwilling that our *news* columns should be omitted.

We propose, therefore, to keep our readers who reside among the mountains and valleys, posted up in the *foreign* news of interest, that we can gather during the week from the daily papers; also to give them the most interesting items of *domestic* news, excepting the political excitement of the day, in which we hope our patrons take no part, for as the apostle says we are "*strangers* and *pilgrims*" looking "for a city which hath foundations, whose builder and maker is God."

It is said by Paul of the *good* in days by-gone, that they "*confessed* that *they* were *strangers* and *pilgrims* on the earth

Let us then live and *act* like pilgrim, or else admit our pilgrimage *ended.*

For the Crisis.

Help the Poor.

BRO. GRANT:—I am requested by Sr. A. Page, to write to the Advent believers, or all such as expect an abundant entrance into the kingdom of our Lord Jesus Christ, knowing that none will ever find admittance only such as obey the gospel from the heart. God must and will have such as are worthy to have a part in the first resurrection, tested at all points. Sufferers test our liberality. It is painful to see the saints suffer. Sr. P. has lived with me since October last, and has been grieved, being burdened in spirit, because, as she expresses it, I am under Cæsar's household, and it ought not to be so. For no saint ought to be placed there for help, unless there has been a greater than Paul, since his day, to provide for the poor saints, and we think there has not a greater than he risen up in these last days.

Sr. P. has been sick nine or ten years, and has spent all that she had. She has felt it duty to lay her case before the household of faith, and leave the event in the hands of God. She has been a believer in the advent doctrine since '43, and it has been her all. She was was one of the disappointed ones at that time, and in '54. She is now waiting and looking with much anxiety for her blessed Lord and master.

All communications to Sr. ALMIRA PAGE, should be directed to EAST CANAAN, N. H.

If any one is disposed to give her a mite, it will be received thankfully.

MRS. C. COLE.

Orange, N. H., July 6, '56.

For the Crisis.

The Law and the Gospel.

BY W. G. DAVISON.

My mind of late, has been called up to the subject of *the Law* and *the Gospel.* I find from Deut. 4: 10—13, and Mal. 4: 4, that the ten commandments are called the Law of Moses. That it is *the* Law, whether reference is had to the Law of God, or Law of Moses, or the Law of the Lord; for at different times it is called by each of these names, but never called the *Laws.* There is one Law under the Mosaic dispensation, as there is one Gospel under the gospel dispensation. I have been led to inquire, are the Laws of one dispensation binding on those living under another dispensation, after the other has enacted its own Laws? I find from the following texts of scripture that by the deeds of *the Law,* there can no flesh be justified; that we are not under *the Law,* but under *grace,* not without Law to GOD, but under the La : CHRIST.

Romans 6: 14, 15. "For sin shall not have dominion over you; for ye are not under the law but under grace. What then? Shall we sin because we are not under the law, but under grace? God forbid. 1 Cor. 9: 21. "To them that are without law, as without law, being not without law to God, but under the law to Christ")—Gal. 2: 16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be *justified.*" Gal. 3: 11, 12. "But that no man is justified by the law in the sight of God, it is evident; for the just shall live by faith. And the law is not of faith;"—Gal. 4: 4, 5. "But when the fulness of the time was come, God sent forth his Son, made of woman, made *under the law,* to redeem them that WERE *under the law,* that we might receive the adoption of sons."—Acts 13: 39. "And by him all that believe, are justified from all things, from which ye could not be justified by the law of Moses."—Romans 3: 20. "Therefore by the deeds of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin." 28th verse. "Therefore, we conclude that a man is justified by faith without the deeds of the law."—Gal. 5: 4. "Whosoever of you are justified by the *law,* ye are fallen from GRACE."—Gal. 3: 24, 25. "Whereupon the law was our school-master to bring *us unto Christ,* that we might be justified by faith; but after that faith is come, we are no longer under *a school-master.*"

Now to illustrate. We were once under Great Britain. Then the laws of Great Britain governed these colonies, or in other words was our school-master to bring us unto the *Revolution.* But after the Revolution, we were no longer under *Great Britain,* but under the *United States*—and although the United States adopted some of the laws of England, yet we are not bound to keep any law of *England* that is not embodied in the laws of the *United States.* Therefore, I come to the conclusion, that we as *Christians* are not morally bound to keep any law, of any former dispensation, any more than we as *citizens* of the United States are bound to keep the laws of *England, unless* such laws are embodied in the NEW TESTAMENT, and taught either by precept or example. *The law* ended with the introduction, or the establishment of the Gospel.

Blooming Valley, Crawford Co. Pa., July 17, '56.

For the Crisis.

Great was the Gain—but Greater the Loss.

BY G. DILLABAUGH.

"For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away." Luke 9: 25.

The Syriac reads—*lose his life or be deprived of it.*

This scripture was forcibly brought to my mind this morning, when hearing of the death of one of our citizens, and the words he made use of a few hours before he closed his eyes in death. He had four of the best physicians that he could get. He called one to him, and asked him what he thought of his cause. The Dr. replied:

"You are a very sick man."

"But," says Mr. W., "is my case dangerous?"

The Dr. replied: "I think it is."

He then called another, and asked him, and was answered in about the same manner. He gazed around for a moment, and then said:

"I HAVE LIVED FOR THE WORLD, FOR MYSELF, AND FOR MY WIFE; *and now I shall die* WITHOUT ANY HOPE IN THE FUTURE."

Poor man. He must die and lose his *life.* Willingly would he then have given his fine *marble block,* the most splendid in the city, the admiration of all who pass by. But this marble block and his costly goods could not be given to save his life. No, he must die, without any *hope* in the future of life eternal.

WHAT A LOSS! Lost the society of a loving wife, and the circle of numerous friends, together with all his wealth for which he had toiled early and late for many years; and more than all, he has *lost* his LIFE, without any *hope* of LIFE when Jesus comes to open the graves of his sleeping saints, and to beautify the EARTH, remove the curse, and make it a fit dwelling place for the saints of God. "And THERE SHALL BE NO MORE DEATH."

O ye dear children of God, take courage, though you may be the despised of earth—pilgrims and strangers here, without any *certain dwelling place.* If you have a sure hope in Christ of living in the future, you can well afford to suffer want, and be looked upon as the despised of earth—the poor of the world. Your day of rejoicing and exaltation is not far in the future. Toil on a little longer without coveting the worlding's hope. This old sin-cursed earth, where there is so much disease and pain, and mourning the loss of departed friends, is well disposed of, if you could be possessor of all, to freely give it up for an inheritance in the beautiful new Earth, with Eternal Life, to enjoy its glories and unfading flowers, where pains or aches or dying groans will no more be felt or heard. Jesus, your Elder Brother, was *rich.* He enjoyed Glory with his Father, but he was willing to lay it by for a little season, and become poor, yes, poorer than many of you who profess to be his disciples, that through his poverty, you might become rich; be made heir and joint heir with him of the kingdom, to die no more.

Reader, which will you choose? The present, with the prospect of laying up treasure here, with the *certainty* of losing it all, and your Life too, without any *hope* in the future? or, to be numbered with the poor of this world, pilgrims and strangers here, looking for a better country, a heavenly one, possessing a *rich faith,* being heir of the kingdom soon to come? The latter, is my choice. My lot is cast with the despised ones of earth—the chosen of God—though they are few and far between. I have given up ALL for a home in the beautiful NEW EARTH. God grant that I may not forfeit my title, for a home, or on an inheritance in this old sin-stained and blood-dyed earth. I have never possessed any of it, neither do I want to. Like Abraham, I can soon pull up *stake* and journey on to a better spot, if such can be found.

Your pilgrim Bro. waiting for Israel's king to come and restore the kingdom.

G. DILLABAUGH.

Rochester, N. Y., July, '56.

Be contented and thankful; a cheerful spirit makes labor light, sleep sweet, and all around cheerful.

He is a worthless fellow who lives only for himself.

Correspondence.

For the Crisis.

Letter from Sr. S. P. Green.

A few more broken lines to all the dear brethren and sisters in Christ. I cannot see any of you, and hold sweet communion face to face, but I can be, and am delighted to hear from many of you, through our good paper: and it is no less delightsome to write a little now and then, to let you know something of my feelings. To me, all things are wearing a very gloomy aspect, both spiritually and temporally. Oh, what a deadness and drowsiness prevails here; is it so all over the land? Ah, yes, "wickedness so abounds," that the love of many is "waxing cold."

O, brethren and sisters, all that are living in gospel light and privileges, be faithful a few days longer, don't give o'er—let us be more careful now than ever before; there seems to be more danger now, when nearing the shore. O, if there is a little light amongst the crew, do let it shine,—take your lamps and go around amongst all the company, and see if there is not some one burdened, or lame, so that with a little help the whole family may be able to get ashore. Ye who are strong bear the infirmities of the weak," and we that have but little strength, must improve, keep striving, do all that we can, that we may gain more strength.

My prayer is daily, that we, who profess to be looking for our blessed Lord and Master, may not only profess, but be *assured* that we belong to God, that we are Christ's friends, and he will receive us when He comes. I never felt more like giving up the world, and all its pride, than I do now; never did I feel more willing to see Jesus, and dwell with Him, than at the present time.

Let our few remaining days be spent to the best good of the little flock, and from that flowing fountain, drink everlasting love. Let us watch and be sober, gird on the whole armor of God, and fight the good fight.

"It doth not yet appear what we shall be, but we do know that when He shall appear we shall appear also with him in glory." It is enough for us that we be made like our Master, when He comes the second time without sin unto salvation.

Is it not a great privilege to be called His sons and daughters, and we *so unworthy?* Let us all try to live up to the standard rule in all things, and at all times. that we may meet His approval when "He comes to be admired in all them that believe."

Let all christians pray for each other's welfare, and see that no more of our company go back to the world. O Lord, keep us *all* safe from the foe, and all the plans he is master of to draw us away from the way that leads to thine abode.

At times, the way is dark, dreary, lonesome and gloomy; and at others, my heart is all in tune, to chant forth His love and favor. Praise the Lord *continually* for His loving kindness. Let us be often at the throne of grace,—let us be fervent, be watchful, be sober, be kind,—imitating our pattern in our daily walk, for soon He will come; then I trust, I, with the remainder of our Father's family, shall be free from bondage.

O may the grace of our Lord Jesus Christ be with you all, Amen.

S. P. GREEN.

Plymouth, Vt., May 26, '56.

For the Crisis.

Letter from Sr. V. N. Cudworth.

Well, dear Brn. and Srs., how does the call for a camp meeting sound in your ears?

The lines of the poet addressed themselves to my mind, instantly:

"The trumpet of the gospel sounds
With an inviting voice,—
'Tis music in the sinner's ears;"—

If not in the sinner's, in the last days of peril, it is in the christian's; it is to fainting pilgrims that "long have sought for a cooling stream at hand," and they must drink or die."

It is for the few travelers in the desert lone, who seldom find a green spot in the wilderness, who pass many weeks and perhaps months, without hearing a gospel sermon, or indeed, a sermon without gospel in it; for the lips that have drank at the pure fountain, or tasted the ripe fruit of Canaan, cannot sup at the muddy rivulet, or eat the husks that swine eat. It is to the soul that has "tasted the good Word of God and the powers of the world to come"—that has had visions bright of that holy land, that world of light."

Well, the great question with me is, and no doubt with many others, can I go? Many mountains arise of considerable magnitude, and the giants stand in the way, but with God all things are possible, and I leave it all with Him. If He shuts the door, it is all well, I shall not attempt to push it open; but if He opens it I shall not fail to walk through.

Dear children, let us go right to the Lord if we want any good thing; walk uprightly, and we shall get it. He is the best lawyer, if we want a case plead. He is the best doctor. He has the best bank. In short, He has all that we need—*only believe*—all things are possible. "Is anything too hard for me, saith the Lord?"

Well, dear children, if I come not up to the feast, if I do not share in this blessed meeting, I will try to be faithful, and hope soon to meet all the saints in the golden city; the pearly gates will be opened wide to the pilgrims there, avarice, will, pride, lust, poverty, sickness, or death, cannot close them against us then.

May the good Lord go with those that go; may peace and union, kindness and benevolence prevail: may the watchmen on Zion's walls, have the fulness of the blessing of the gospel of Christ; they be fully impressed with a sense of the perils that surround us, giving the note of warning to the people, and the people prove their religion extends to the business departments of this life, by giving liberally, and so be blest bountifully. O may the gospel reach some poor sinners' hearts, before the great days—man stops interceding.

From your Sr. expecting emancipation speedily, VESTA N. CUDWORTH.

Charlemont, Mass., Aug. 1, 1856.

For the Crisis.

Letter from Bro. R. Batley.

BRO. GRANT:—I hope you will send me the Crisis again, as I am a poor man with a large family, and have but one hand, having had one amputated over 20 years ago. But I like the paper and would like to pay for it, were I able, for its weekly arrivals are truly like cold water to a thirsty soul.

How I love to look for the return of Jesus, who has promised to come again, not as a man accustomed to sorrow and acquainted with grief, but as the Lion of the tribe of Judah, taking vengeance on them that know not God and obey not the gospel.

Dear Bro., I thought that we should have seen the King in his beauty, ere this, but praise the Lord. he that shall come, will come, and will not tarry. Praise the Lord! O, praise his holy name! I hope the Crisis will be sustained, and I wish I had the means to remunerate you for it, but you shall have my prayers for your prosperity, and the paper you publish, that it may continue to be the herald of good tidings to the saints scattered abroad.

I remain your Bro. in Christ, looking for the appearance of Jesus.

ROBERT BATLEY.

Bury, C. E. May 25, '56.

For the Crisis.

Letter from Bro. J. E. Clark.

BRO. GRANT:—Time hastens on, and we are nearing the port of rest. Bro. Decker's argument looks good. After hearing him at Newark, N. J., and again at Waterbury, Ct., I can say the argument looks sound, and appears to be well sustained by testimony. The saints are rejoicing in many places in hope of going home *this year.* History fully confirms, that the union of Church and State was completed in 521, consequently there is the true point of time to commence the 1260 years of Rev. 12. If so, they ended in 1781. Between these points of time they had the power to kill with the sword, burn at the stake, &c.; or in other words, the saints were in the hands of that persecuting power between A. D. 521 and 1781. This "little horn" power might not have tormented the saints all this time, yet it had the power so to do up to 1781. In that very year there was an edict passed, granting toleration to the saints, yea, to all was granted freedom of mind to worship God as they chose. Here the 1260 years appear to end. And this is one reason why many of our Brn. could not embrace the '54 time argument, because they saw History affirmed—the union was not completed till 521, and some said even later; but we are to be governed by the edict passed in 1781. I think this is the latest point we can extend the 1260 years. Then add on the 75 years, and we are carried to the termination of the 1335 years, which brings to the present year.

O solemn thought! The Judge so near, and thousands are unprepared, and will be,

when the Lord comes! The wise virgins will heed the cry and be ready, but the foolish will go on until it is too late. The wise virgins that have oil will stand ready and watching, with their loins girt about. But the world—the cold-hearted church, and back-slidden Adventist's will scoff at and put far off the day of God, and on them Christ will come as a thief in the night.

The Lord help the people to see the truth, and when they see it, believe it, and live it out.

Yours, expecting the Lord, soon.

J. E. Clark.

Fairhaven, Ct., June 30, '56.

For the Crisis.

Letter from Bro. Thomas Wilkins.

Bro. Grant:—Seeing in last week's Crisis, some remarks on the Sabbath, I should like the privilege of saying a few words on that subject.

And first, in no instance in the scriptures is the word *Sabbath* applied to the first day of the week, and to call the first day of the week Sabbath, is therefore unscriptural and incorrect. The word Sabbath, (since the ceremonial services of the Jews ended) belongs exclusively to the *seventh day*, or Saturday. God blessed and sanctified the seventh day, and praised be the name of the Lord, he has not removed his blessing from it; he gave it for our good. It cannot be among the things nailed to the cross, for they were against us, contrary to us. Whereas, the Sabbath has always been for us, for our comfort, for our good. He that spake as never man spake, says the Sabbath was made for man. Some will say it was made for the Jews. Jesus says, for MAN. The Sabbath was made for all men. Jesus recognized the existence of a Sabbath long after he had nailed to the cross all that was to be nailed there; when he says—"Pray that your flight be not in the winter, nor on the Sabbath-day." As truly as there was no Sabbath, so truly there was no winter, as Jesus understood it. I believe we all need a Sabbath physically, as well as morally. How clearly God gave the Sabbath to man at the beginning: then made it one of the ten parts of his law as given on the Mount. Now I think it should be as clearly repealed before we say it is abolished. It is best to serve God though it be contrary to all the world. "Blessed are they that do his commands, that they may have right to the tree of life, and enter in through the gates into the city."

Believing the cause of truth requires something said on this subject, I have written the above; and remain your Bro. in the bonds of Christian love, looking for the return of Jesus from heaven, to set up his everlasting kingdom on the earth—when every knee to him shall bow, and every tongue shall call him blessed.

Thos. Wilkins.

Dorchester, Mass., July 20, '56.

For the Crisis

Letter from W. H. Wild.

Bro. Grant:—With the help of the good Lord I thought I would sit down and pen a few lines for the encouragement of those of like precious faith, who are waiting and looking, and longing for the return of their blessed Master, the Lord Jesus Christ, when he shall come the second time without sin unto salvation to give to every man as his work shall be. O, Brn. and Srs., give glory to God, for soon the heavens shall roll together as a scroll, and then shall we see him whom we fondly love.

Let us therefore fight the good fight of faith, having on the whole armor of God, that we may say when the good Lord shall come,—"lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation."

Then let us keep our armor bright, and be like men that wait for their Lord, when he shall return from the wedding, and call us to supper. Bless the Lord! we shall drink wine anew with Him in that very day at his table, for he has promised such to all his disciples.

Brethren and sisters, ours is surely a glorious hope; it is big with immortality. Although we are scoffed at by the world, taken up on the lips of talkers, yet, nevertheless for that eternal weight of glory we can endure it.

Think it not strange concerning the fiery trials that shall try you as though some strange thing happened unto you; no, think it not strange if they call you Beelzebub, for so they called our Master. Think it not strange if they say you are beside yourself, for so they said of our Master; but let us hold out faithful, for "when the chief Shepherd shall appear we shall receive a crown of glory that fadeth not away."

Let us therefore "be sober and watch unto prayer, for the end of all things is at hand." Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself and make them sit down to meat, and shall come forth and serve them.

But Oh, my heart aches when I see so many in the broad road to destruction, even them of my own household. We are told to 'rejoice evermore," but I cannot rejoice when I see my father, my mother, my sisters and brothers traveling in the path that leads to destruction. Oh, sinner, how long will you let Satan lead you on? Will you not prepare to meet your Savior; "when He shall be revealed from heaven with flaming fire taking vengeance upon all those who fear not God, and who obey not the gospel of our Lord Jesus Christ?" O do you not wish to be made like that dear Savior, and be taken into His blessed kingdom, where you shall ever be at rest?

If so, come to your Savior; deny your self, and verily I say unto you ye shall inherit the earth, when the kingdoms of this world shall become the kingdoms of our Lord and his Christ, and the time comes that the saints shall possess the kingdom.

Your Bro., looking for the blessed Hope,

Wm. H. Wild.

Lenox, June 23, 1856.

For the Crisis

Letter from Sr. S. B. Saxton.

Bro. Grant:—As I was going to send my mite for the Crisis, I thought I would write a few lines more, that the Brethren and Sisters might hear how we get along in this great city. We have no one to preach to us, nor do we have even a prayer meeting. The brethren are making an effort to have one if they can get a room that will do. Our number which was so very large in the beginning, has dwindled to a very few with whom I can talk on the coming of the Savior and the joys of our Father's kingdom. I love to look back to '44; and think what good preaching we had from the many brethren coming to open unto us the truth of God's holy word, and the many that saw light and rejoiced in it. I shall never forget Bro. Brewer, who was so full of the love of God,—it seemed to me that the kingdom had truly come. How happy we were, and what love ran from heart to heart when we heard the Saviour was so nigh. Well, we were disappointed like those in the parable; the Bridegroom did not come, to consummate our hope; the day passed and the trial came, and where are the preaching Brethren? and where are those who sat and listened? They are gone—some to their farms, and some to their merchandize, because their lamps have gone out, and darkness surrounds them. Some are sleeping, and few with lamps trimmed and burning, are longing for the morning to dawn. I try to have patience and keep the prize in view, but the past experience has left an aching void in my heart, that the world can never fill. I, like one of old, will never be satisfied until I arise in the likeness of my Savior, and am gathered with all the redeemed to meet the Lord in the air. The few I can talk with are believing the time very near. We feel we are ready and waiting to hear the Master's voice. It will be a joyful time to see Jesus and all the dear children, when we meet to part no more.

I wish the Crisis to continue, for it nerves and strengthens us when we hear from those we love. May the grace of our Lord with his Holy Spirit, be with you all, and may we soon cease to sing the following song, and unite in one of joy and victory.

"How long, dear Savior, O how long,
Shall these bright hours delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

Sarah B. Saxton.

Cincinnati, O., July 16, '56.

Whosoever sincerely endeavors to do all the good he can, will probably do much more than he imagines or will ever know till the day of judgment, when the secrets of all hearts shall be made manifest.

Men are like words; when not properly placed, they lose all value.

Whatever you dislike in another, take care to correct in yourself.

You will never have a friend if you must have one without a failing.

Obituary.

Died, in Savoy, July 20th, Bro. Zachariah Mayhew, aged about twenty-five years.

Bro. M. has been a believer in the speedy coming of the Lord for some years, and a devoted christian. Two years ago last Fall, he commenced preaching while traveling with the writer. He has preached to the edification and comfort of the church until last Fall, when his health failed. The church has sustained a great loss. He has left a companion and two children to mourn their loss, and a large circle of other relatives; but they mourn not as those who have no hope. Funeral sermon by the writer. E. W. Tent.

Florida, July 27, '56.

Domestic Summary.

Great Flood in Florida.—The Tampa Peninsula of the 19th, gives an account of some disastrous floods, which, in consequence of heavy rains have recently visited that section of the State. The roads have been impaired by them to such an extent as renders it impossible to travel, and the immense amount of water falling in cascades, has materially injured the crops. In Hernando county, many plantations have been entirely ruined, and over a vast tract of country, the fields are submerged, crops destroyed, and the surface of the soil cut into ravines. "Alas," exclaims the Peninsular, "the elements seem to have united with the Seminoles in their conspiracy against the welfare of South Florida, and the only dependence of her citizens for sustenance is now rendered void."

Distressing Occurrence.—Mr. S. Hooper, residing near McKissack's Grove, Iowa, while driving his team past the house of Eli Slusher, last Tuesday, was attacked by bees. They made the attack apparently in three strings about the size of a man's arm, first attacking the horses. Mr. Hooper still held to the team until Messrs. Gilmore and Slusher came to his assistance. One horse in endeavoring to extricate himself broke a blood vessel, and died shortly after; the other is severely injured. They next attacked Mr. Hooper, and those that came to his assistance. Everything was done that could be to extricate the unfortunate men, but not until Mr. Hooper and Mr. Slusher were so severely injured that but little hopes are entertained of their recovery. The symptoms and sufferings of the unfortunate men resemble those of hydrophobia. Dr. Casaca is in attendance, rendering every medical assistance.—*Nebraska City News, 5th.*

Foreign News.

Arrival of the Atlantic.

Sandy Hook, Aug. 4.

The steamship Atlantic, Capt. Eldridge, from Liverpool, July 23 has arrived.

ITALY.

Serious disturbances had broken out at Cassena, in the Papal Sates; also at Naples. At the latter place several persons were wounded, and numerous arrests were made.

A Republican conspiracy had been detected at Tarentum, in the two Sicilies, and several arrests made.

The Russian Ambassador at Rome, it is said, has arranged all difficulties with the Holy See touching the nomination of Bishops for Poland.

SPAIN.

The news relates mainly to the outbreaks of civil war in Spain. The statements representing its progress and prospects are very conflicting.

It appears that O'Donnell had previously prepared to crush any manifestation, and had assembled in and around Madrid 18,000 troops. Against this force the National Guard and citizens held their ground for thirty hours, but at length gave in, and were disarmed. Two hundred persons were killed in the emeute. At latest dates Madrid was tranquil. Espartero was supposed to be within the city, under arrest.

At Barcelona and elsewhere there had been smaller outbreaks, but they were speedily suppressed.

The head-quarters of the insurrection were at Saragossa, where Espartero's friends had gained a victory over the garrison, and where it is reported more than a legal quorum of the Cortez had assembled, proclaiming Liberty and the Constitution.

The Emperor of France had ordered a French force to assemble on the Spanish frontier as a measure of precaution.

Narvaez and other adherents of the ex-Queen Christina were also hastening to the frontier.

Arrival of the Asia.

New York, Aug. 7.

The Cunard steamship Asia, Capt. Lott, arrived off Sandy Hook about 4 o'clock this afternoon, and reached her dock about 6. The Asia left Liverpool on the afternoon of the 26th ult. She brings three days later intelligence from Europe. Her news, however, is not of special importance, excepting from Spain, where the insurrection is not subdued.

FRANCE.

The intentions of the French government regarding Spain are a subject of much speculation in Paris. It is said that if O'Donnell is successful, France can have no occasion to interfere. On the other hand should the Liberals succeed and the Queen be required to abdicate in favor of the Princess of Austria, with Espartero regent, neither would France interfere. But if the Duchess Montpensier should become next heir to the throne, or should a republic be proclaimed, then France would invade Spain.

Prince Lucien Bonaparte has gone on a mission to Madrid.

LATEST.

Paris, Aug. 24.

The royal troops are masters of every point at Barcelona, but still remain under arms. Preparations are making to execute all taken with arms.

Gerona has risen where Gen. Ruiz commands the garrison.

The London Sun says that 1200 were killed in the streets of Barcelona. The people fought behind barricades, with determined courage, for three days, when their leaders deserted them.

The Spanish government had issued a programme of policy which is, theoretically, very liberal.

A number of arrests had been made in Paris of persons who had formed groups in the streets talking of Spanish affairs.

THE STATES OF THE CHURCH.

The whole dominions of the Pope are divided into 20 provinces, of which Rome is the chief. Of the remaining nineteen, six have the rank of legations, and are governed by cardinals, whilst the other thirteen are delegations under "prelates," some of whom are not necessarily churchmen.

Both of these classes of provinces are subdivided again into districts, governorships, and communes, whose administrative chiefs, as in case of the delegations, may or may not be ecclesiastics. Of the whole of this territory the supreme government lies in the hands of the Pope and a council of ministers, of which last the Cardinal Secretary of State is the chief, and from the nearly autocratic influence of his position, is generally—as in the case of Monsignore Antonelli—the virtual ruler of the country.

FOREIGN ITEMS.

The reports from the wine districts in Portugal are most lamentable. Not only has the disease manifested itself in a most virulent manner, but in the Oporto district the vines appear to be dying and decaying, as was the case at Madeira and the alarm is consequently much greater than if a temporary blight only were feared.

Wine and corn, the two great staples of the country, are this year quite a failure, and famine will be severely felt.

The first railway in the Roman States, which goes from Rome to Frascati, was opened on the 7th.

Advices from Florence state that a negotiation has been pending for some time between the governments of Rome, Naples, Florence, and Modena, for the purpose of forming a confederation of those States, under the patronage of Austria.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Edwin Burnham appoints to preach at
Lowell 2nd Sunday in Aug.
Portsmouth 5th Sunday in Aug.
Kennebunkport 1st Sunday in Sept.
Boston 2nd Sunday in Sept

Bro. Grant:—As some of my appointments now published interfere with others, will you please do me the favor to drop the list now being published and in their stead publish the following:

Providence permitting, I will preach as follows:
Brimfield, Mass., Sunday Aug. 17.
Athol, Mass., Sunday Aug. 24.
Salem, Mass. Sunday, Aug. 31.
Lawrence Mass. Sunday Sept. 7.
Portsmouth N. H., Sunday Sept 14.

S. W. Bishop.

Providence permitting, I will preach at
Lawrence Sunday Aug. 17.
Portsmouth N. H. Sunday Aug. 31.
Lowell, Sunday, Sept. 7.
Lynn Dye-house Sunday Sept. 14

J. Hemenway.

Providence permitting, I will be with the brethren in
Westfield, Thursday eve. Sept. 4.
Chester Factories, Friday Sept. 5.
Cheshire, Saturday Sept. 6.
North Adams, Sunday 7.
Savoy Tannery, Monday evening 8.
West Hawley, Tuesday 9.
Charlemont, Wednesday 10.
Conway, Thursday 11.
Greenfield, Friday 12.
Vernon, Vt., Sunday 14. H. Pratt.

The meetings in Lowell are at the old stand, "Kirk street Chapel" as follows:
Wednesday evenings, prayer and conference meetings. Friday evenings, class meetings. Preaching every Lord's day.
The following brethren are engaged:
Bro. E. Burnham, Aug. 17.
Bro. J. Couch, Aug. 24.

M. W. Corliss.

Providence permitting, Bro. J. Couch will preach in Portsmouth, N. H., the first and third Sundays in August.

Providence permitting, Bro. A. M. Higgins will preach in Springfield, Mass., Aug. 17.

Bro. York and myself propose, if the Lord will to hold the following conferences, each to continue over the Sabbath.
The first to commence Friday eve, Aug. 15,
The second, Friday eve, Aug. 22. at Brunswick, Me.
The third, Friday eve, Aug. 29th, at Bowdoinham, Me.

L. L. Howard.

Appointments for Worcester.

Bro. D E Moulton	Aug. 17.
Bro. H Pratt,	Aug. 24.
Bro. Brewer,	Aug. 31.

S Ayres.

Bro. Geo. Waugh will preach in Salem, Aug. 17.

Providenc permitting, I will preach in Portsmouth, N. H., the second Sabbath in August.

M. Grant.

Bro. Grant, I find by consultation with Bro. Munger, that my appointments would be more easily met by the following alteration:
Appanaug, Wednesday, Aug. 13.
River Point, Thursday, Aug. 14.
Providence, Eriday, Aug. 15.
New Bedford, Sunday Aug. 17.
If these appointments conflict with others, brethren can give me timely notice, or appoint for me, in the vicinity.

W. S. Campbell.

Providence permitting I will preach at Canterbury town-house the third Sabbath in Aug.
West Boscowen, the 4th Sab. in Aug.
Waterloo (Warner) the 5th Sabbath in Aug. T. M. Preble.

Providence permitting, I will meet with the brethren in Rockville, Ct., where Brother Storrs may appoint, Sunday Aug. 17.

H. Pratt

Providence permitting, I will preach at
Bristol August 15.
Lovely St. (Canton) Sunday, Aug. 17.

S. B. Munn.

Independent Camp-Meeting and Conference at Wilbraham.

...G OF CHRIST.

...Just." 1 Cor. 15. Rom. 6: 3, 5.
...his is "the form of the doctrine."
...its type or outward exhibition.
...s in the Lord's supper we show His
...h till He come;" so in baptism we
...fess openly, that there is no hope from
...w" in mortality. Our hope is in
..."who giveth life to the dead." "The
...live by faith."
...ew Bedford, Mass. July, '56.

Choice Selections.

Clerical Politicians.

...e remember that some years ago, when ...temperance reform was in its infancy, ...e was a decided hostility manifested ...the part of certain of the clergy, against ...ing the topic introduced into their pul... on the Sabbath day. This course ...w down upon them the severest animad...ions of those who esteemed themselves ...e, in a peculiar manner, the represen...ves and embodiment of temperance ...ciples. The course pursued by the ...gy in those early days of reform, is de...ible and was perhaps, the best practi... commentary they could give of their ... faith in the efficacy of spiritual teach...s, to meet and rectify every social and ...al evil; for they had read in the great ...rter under which they were called to ...ach:—"the fruit of the spirit is love, ..., peace, long-suffering, gentleness, good...s, faith, meekness, *temperance*," and ...y knew, if they were faithful in spirit... things, temperance must follow, as a ...ural result.

But a change has taken place in the ...ws of a majority of the clergy, and it is

Boston, July 7, '54.

P. S. Provision for man and beast will be made as usual. E. B.

Fare to the Camp meeting

The fare to the camp ground from Boston is $2.50 in the *first* class cars, and $1.85 in the *second*.

The only trains from Boston that stop at the Camp-ground, leave the Boston and Worcester depot at 6 A. M., and 1.30 P. M.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Spiritual Manifestations a Satanic Delusion and a Sign of the Times, By William Ramsey, Pastor of the Cedar St, Presbyterian church, Philadelphia, Edited with a preface, by H. L. Hastings.

This is undoubtedly the best work extant on this question upon which so much paper and ink has been wasted.

It is a 12mo. volume, neatly bound in cloth gilt, and will be sent by mail post paid on receipt of the price, *fifty cents.* Copies in paper covers will be sent by mail, post paid, for 38 cents, or three copies for one dollar. Price bound, $37 per 100, paper, $25.

Immediate orders are solicited with the *cash.* Direct to H. L. Hastings.

Peacedale, R. I.

Bro. Brewer's Hymn Book, called the 'Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

Pauline Theology,	15 cts. single,	$10 per 100
The Old Paths,	18 " "	12 " "
State of the Dead, by Milton,	5 " "	3 " "
Intermediate State, by Grew,	5 " "	3 " "
Future Punishment, by Grew,	2 " "	1 " "
The Church not in Darkness,	5 " "	3 " "
The Three Worlds,	5 " "	" 3 "
The Last Days,	5 " "	" 3 "
Scripture Tract,	3 " "	1,50 "
"	"	2 series, 75 cts.

Signs of the Times, 75 cts.

A Treatise on the 24th and 25th chapters of Matthew, by I. C. Wellcome. Price 33 cts. postage 6 cts.

Voice of the Church, by D. T. Taylor Price $1 single, $9 per dozen. Postag 17 cents.

Dr. Decker's pamphlet on the 2300 Days. Price, singly 10 cts.; per dozen, 80 cts.

Works of John Cumming of London;
Benedictions of the Blessed Life, 75 cts.
The Church before the Flood, 75 cts.
Lectures on the Apocalypse, ... series, 75 cts.

GLAD TIDINGS:

THE

BIBLE PROOF

That WOE and SIN are to end in the Universe, by a LITERAL DESTRUCTION of wicked men and devils at the Judgment.

All Texts on FUTURE PUNISHMENT collected and arranged.

By JACOB BLAIN,

Baptist Minister, of Buffalo, New York.

"*And there shall be no more death, sorrow, crying, nor pain.*"—Rev. 21: 4.

"And every creature which is in heaven, and on the earth, and under the earth, * * * heard I saying, *blessing*, and *honor*, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. 5: 13.

"The last enemy shall be DESTROYED."—1 Cor. 15: 26.

Published by the author, No. 10 North Division Street, Buffalo, N. Y., and for sale at the *Crisis Office*, Boston, Mass. Price 10 cts. single.

"Wellcome's Treatise on Matt., 24th and 25th chapters.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."

"D. T. Taylor."

Dec. 11th, 1855.

For sale by J. M. Fairchild & Co., New York city, 109 Nassau St.; P. B. Morgan, Moline, Ill.; and by H. L. Hastings, Peace Dale, R. I. Price 33cts. Postage, 6 cts.

Bro. Grant:—Permit me to inform the friends in the West, that I have received a quantity of books and tracts, and can fill orders at short notice. I will give a list of the works I have received.

Books.—Voice of the Church on the Reign of Christ, by D. T. Taylor, Price	$1.00
Dobney on Future Punishment,	.75
Pauline Theology,	.75
Church Debts, by Wm. Ramsey, D.D.,	.75
Treaties on Matt. 24th and 25th Chaps., by I. C. Welcome,	.33
The world as it was, is, and will be, by Mrs. A. C. Judson,	.38
Bible vs. Tradition, paper covers,	.60
Unity of Man, by Anthropos,	.15
Age of Gospel Light, by Z. Campbell,	.12
Spiritualism, a Satanic Delusion and a sign of the times by Wm. Ram-]	

Tracts.—Voice of warning from the four winds—Church not in darkness—Three Worlds—Last days—New Heavens and Earth—Milton on the State of the Dead—Tracts by Dr. J. Cumming—Noah, His and our age, No. 1.—The desire of all nations, No. 2.—It is done, No. 3. The above tracts are $3. per hundred, 5 cts single.

Also, Tracts entitled—Vindication—Landmarks—True source of Life—Key of truth—Night cometh, and others.

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We have thus far avoided publishing any advertisements in the Crisis; but as Dr. Pierce's medicine ... excellent remedy in ... I have proved to my entire satisfaction ... qualities of one of the articles ... subserve the cause of humanity ... advertisement to the public.

a sail boat, carried us up the river, and landed us on the other side. After committing ourselves and our Bro. to the Lord in prayer, we started for the road, where we could take the stage for Orrington. We called at a Methodist brother's to make inquiry, took dinner with him, and rested awhile, having a pleasant time in giving him the reasons of our blessed hope, till we saw the stage coming. We took our seat, telling the driver to leave us at Bro. Moses Blaisdell's. No sooner were we seated, than a gentleman whom we found to be a Methodist elder, said that Bro. Wood of Orrington, one of those who expected to live till Jesus came, had, a few days before, breathed his last. I said to him I had seen many such cases for the last few years, but nevertheless, I thought, hoped, and expected to live to see the coming of the Lord. This opened the subject of our faith which was the topic of conversation till we arrived at the gate of our stopping place. Thus we go, and as we go "we preach," bless the Lord. At Bro. Blaisdell's we found a welcome, where we rested till our meeting on the 20th, with the exception of visiting Bro. Smith's, and making Bro. Ross a pair of shoes. My health is still very poor; if it were not that Bro. R. was with me, I should not be able to fill the appointments on this mission. O for a land where the inhabitants will never be sick. I long for the time to come. This world is but one *great hospital—sickness, everywhere—all dying.*

Orrington is the place in which Bro. Cox came into the Advent faith in its early history, and most of his church with him. Since that time, although many changes have been seen, still the sacrificing, living faith could always be found, and although this may be as low a time with them as they have ever experienced, yet there is a little life to be found even here. Our meetings commenced with a few, but the numbers and interest increased. Friday afternoon we had a heavenly time. Full congregation Sunday. Bro. Thomas Smith was with us. There did seem to be an interest awakened. The Brn. came in from the vicinity. One of like faith was with us from Woodstock, N. B. Two Bro.'s rode forty miles Saturday night, to be at the meeting Sunday. We saw most of the *old go through* saints, and should have been glad to have seen them more wide awake, as we are nearing the land of promise. But they did look, after all their disappointment, as though they meant to hold on to the blessed Bible. God bless them all. I was sorry I could visit no more of them at their homes, but my health would not permit. I do pray the Lord to revive his work in all their hearts Amen.

We had one meeting at the Creek. Thus ended our meeting at Orrington, and I could but hope, under God, it might prove a great blessing to this people, one that should be salutary and soul-saving in the future. May love and union be fully restored, and others added to the church, such as may be saved in the day of the Lord Jesus. Surely it is no time to be asleep, while the last prophetic picture is in process of fulfillment. This is emphatically the time to watch and pray always; not to be overcharged in any way. This is a fearful time—our own country rocking and reeling—outbreak and bloodshed, aggression without mercy or right, crowding with the call *to arms! to arms!* The patriotism of '76 is awaking, excitement runs high, and will still higher. But the ballot and cartridge box and battle-field, are so inseparably connected, that the true doctrine for those who would be overcomers, is,—"*touch not, taste not, handle not.*" "The wisdom from above is first PURE, then PEACEABLE." Be staid on the Lord, and have perfect peace. The storm must come, and nothing but the living faith will protect us here.

Monday 23, Bro. Rich took us to Brewer. Here, and at Bangor, we spent our time till Friday morning. Visited Bro. Smith. Bro. Ross attended two meetings here, I, only one, not being able. We found a few who still hold on to that faith that works by love, and makes those that have it, free in Christ Jesus. Yesterday, I came to Holden by the favor of Bro. Cheeley, who took us to his ever free pilgrim house. The conference commenced, and our first meeting was one of peculiar interest. Bro. Thomas Smith was with us in harmony, with but one interest. Thus, the glory of God by the saving of men, was the great absorbing theme. Friday, Saturday and Sunday the meetings continued, and this was one of our best meetings. Sunday there was quite a gathering. Brn. came in from *Great Works* region, and there was quite a revival interest awakened, the spirit of the Lord was present to apply the word, which did have free course. Our Brethren concluded it was one of the best meetings they have had there for a long time. I am thankful the Lord, as he has promised, is still with us. And although this is the eleventh hour, yet all who will enter the vineyard will be fully rewarded. Thus, there is abundance of encouragement to labor. The Brn. in Holden seem to be in good harmony, and, with but few exceptions, determined by faithful perseverance to overcome and inherit the land of Israel. I could but observe, that in all the places we visited, the church were encouraged, and their spiritual strength made stronger. We did, under the Great Head of the Church all we could by speaking the word of love, IN love, to strengthen the things that remain, that were drooping and ready to die.

Sunday, was a blessed good day. All the weary, waiting ones were refreshed; others heard with interest, and it was a time when seemingly, a deep impression was made of the need of personal religion, and that speedily. O that men would immediately make sure of a good hope through *grace*.

Thus ended a tour of four weeks with Bro. Ross, and we separated, hoping that our influence had been salutary and saving in all the places we visited, that God might be glorified. *Amen.* Yesterday, by the good hand of the Lord, I arrived at home once more—toil worn and weary, but hoping for rest.

In love, L. BOUTELL.

Groton, Mass, July 2, '56.

The World's Crisis.

BOSTON, AUGUST 13, 1856.

Last Call.

We wish to say one word more about the "old debt." Well, it looks pretty *small*. With a little more effort, it may be easily annihilated.

Shall it be done? We do not like to transfer it to the new volume, to be there like a black spot on the sun.

We have but one more number to issue to end this volume, and we wish to have the *debt* close at the same t me. You will notice that it is less than twenty-five dollars.

Come, let us pay our debts, and "owe no man anything."

We feel very thankful for the noble generosity of our brethren and sisters which has been so often manifested in time of need.

Now just take your farewell look at the "old debt," and aid in burying it out of sight, for we do not intend to give but *one* more opportunity to view its *remains*.

[Ed. in behalf of the Committe.]

News.

We wish to say a word relative to the *news* in our paper from week to week. Those who have daily papers in our cities and larger villages may wish to see our columns filled with "selections," rather than the *news*, which they have already received; but not so with those who take no daily, or weekly paper except the *Crisis*. This is the case with many of our subscribers, and they would be very unwilling that our *news* columns should be omitted.

We propose, therefore, to keep our readers who reside among the mountains and valleys, posted up in the *foreign* news of interest, that we can gather during the week from the daily papers; also to give them the most interesting items of *domestic* news, excepting the political excitement of the day, in which we hope our patrons take no part, for as the apostle says we are "*strangers* and *pilgrims*" looking "for a city which hath foundations, whose builder and maker is God."

It is said by Paul of the *good* in days by-gone, that they "*confessed* that *they* were *strangers* and *pilgrims* on the earth

Let us then live and *act* like pilgrim, or else admit our pilgrimage *ended*.

For the Crisis.

Help the Poor.

BRO. GRANT:—I am requested by Sr. A. Page, to write to the Advent believers, or all such as expect an abundant entrance into the kingdom of our Lord Jesus Christ, knowing that none will ever find admittance only such as obey, the gospel from the heart. God must and will have such as are worthy to have a part in the first resurrection, tested at all points. Sufferers test our liberality. It is painful to see the saints suffer. Sr. P. has lived with me since October last, and has been grieved, being burdened in spirit, because, as she expresses it, I am under Caesar's household, and it ought not to be so. For no saint ought to be placed there for help, unless there has been a greater than Paul, since his day, to provide for the poor saints, and we think there has not a greater than he risen up in these last days.

Sr. P. has been sick nine or ten years, and has spent all that she had. She has felt it duty to lay her case before the household of faith, and leave the event in the hands of God. She has been a believer in the advent doctrine since '43, and it has been her all. She was was one of the disappointed ones at that time, and in '54. She is now waiting and looking with much anxiety for her blessed Lord and master.

All communications to Sr. ALMIRA PAGE, should be directed to EAST CANAAN, N. H.

If any one is disposed to give her a mite, it will be received thankfully.

MRS. C. COLE.

Orange, N. H., July 6, '56.

For the Crisis.

The Law and the Gospel.

BY W. G. DAVISON.

My mind of late, has been called up to the subject of *the Law* and *the Gospel*. I find from Deut. 4: 10—13, and Mal. 4: 4, that the ten commandments are called the Law of Moses. That it is *the* Law, whether reference is had to the Law of God, or Law of Moses, or the Law of the Lord; for at different times it is called by each of these names, but never called the *Laws*. There is one Law under the Mosaic dispensation, as there is one Gospel under the gospel dispensation. I have been led to inquire, are the Laws of one dispensation binding on those living under another dispensation, after the other has enacted its own Laws? I find from the following texts of scripture that by the deeds of *the Law*, there can no flesh be justified; that we are not under *the Law*, but under *grace*, not without Law to GOD, but under the La CHRIST.

Romans 6: 14, 15. "For sin shall not have dominion over you; for ye are not under the law but under grace. What then? Shall we sin because we are not under the law, but under grace? God forbid. 1 Cor. 9: 21. "To them that are without law, as without law, being not without law to God, but under the law to Christ")—Gal. 2: 16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be *justified*." Gal. 3: 11, 12. "But that no man is justified by the law in the sight of God, it is evident; for the just shall live by faith. And the law is not of faith;"—Gal. 4: 4, 5. "But when the fulness of the time was come, God sent forth his Son, made of woman, made *under the law*, to redeem them that WERE *under the law*, that we might receive the adoption of sons."—Acts 13: 39. "And by him all that believe, are justified from all things, from which ye could not be justified by the law of Moses."—Romans 3: 20. "Therefore by the deeds of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin." 28th verse. "Therefore, we conclude that a man is justified by faith without the deeds of the law."—Gal. 5: 4. "Whosoever of you are justified by the *law*, ye are fallen from GRACE."—Gal. 3: 24, 25. "Whereupon the law was our school-master to bring *us unto Christ*, that we might be justified by faith; but after that faith is come, we are no longer under *a school-master*."

Now to illustrate. We were once under Great Britain. Then the laws of Great Britain governed these colonies, or in other words was our school-master to bring us unto the *Revolution*. But after the Revolution, we were no longer under *Great Britain*, but under the *United States*—and although the United States adopted some of the laws of England, yet we are not bound to keep any law of *England* that is not embodied in the laws of the *United States*. Therefore, I come to the conclusion, that we as *Christians* are not morally bound to keep any law, of any former dispensation, any more than we as *citizens* of the United States are bound to keep the laws of *England*, *unless* such laws are embodied in the NEW TESTAMENT, and taught either by precept or example. *The law* ended with the introduction, or the establishment of the Gospel.

Blooming Valley, Crawford Co. Pa., July 17, '56.

For the Crisis.

Great was the Gain—but Greater the Loss.

BY G. DILLABAUGH.

"For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away." Luke 9: 25.

The Syriac reads—*lose his life or be deprived of it.*

This scripture was forcibly brought to my mind this morning, when hearing of the death of one of our citizens, and the words he made use of a few hours before he closed his eyes in death. He had four of the best physicians that he could get. He called one to him, and asked him what he thought of his cause. The Dr. replied:

"You are a very sick man."

"But," says Mr. W., "is my case dangerous?"

The Dr. replied: "I think it is."

He then called another, and asked him, and was answered in about the same manner. He gazed around for a moment, and then said:

"I HAVE LIVED FOR THE WORLD, FOR MYSELF, AND FOR MY WIFE; *and now I shall die* WITHOUT ANY HOPE IN THE FUTURE."

Poor man. He must die and lose his *life*. Willingly would he then have given his fine *marble block*, the most splendid in the city, the admiration of all who pass by. But this marble block and his costly goods could not be given to save his life. No, he must die, without any *hope* in the future of life eternal.

WHAT A LOSS! Lost the society of a loving wife, and the circle of numerous friends, together with all his wealth for which he had toiled early and late for many years; and more than all, he has *lost* his LIFE, without any *hope* of LIFE when Jesus comes to open the graves of his sleeping saints, and to beautify the EARTH, remove the curse, and make it a fit dwelling place for the saints of God. "And THERE SHALL BE NO MORE DEATH."

O ye dear children of God, take courage, though you may be the despised of earth—pilgrims and strangers here, without any *certain dwelling place*. If you have a sure hope in Christ of living in the future, you can well afford to suffer want, and be looked upon as the despised of earth—the poor of the world. Your day of rejoicing and exaltation is not far in the future. Toil on a little longer without coveting the worlding's hope. This old sin-cursed earth, where there is so much disease and pain, and mourning the loss of departed friends, is well disposed of, if you could be possessor of all, to freely give it up for an inheritance in the beautiful new Earth, with Eternal Life, to enjoy its glories and unfading flowers, where pains or aches or dying groans will no more be felt or heard. Jesus, your Elder Brother, was *rich*. He enjoyed Glory with his Father, but he was willing to lay it by for a little season, and become poor, yes, poorer than many of you who profess to be his disciples, that through his poverty, you might become rich; be made heir and joint heir with him of the kingdom, to die no more.

Reader, which will you choose? The present, with the prospect of laying up treasure here, with the *certainty* of losing it all, and your Life too, without any *hope* in the future? or, to be numbered with the poor of this world, pilgrims and strangers here, looking for a better country, a heavenly one, possessing a *rich faith*, being heir of the kingdom soon to come? The latter, is my choice. My lot is cast with the despised ones of earth—the chosen of God—though they are few and far between. I have given up ALL for a home in the beautiful NEW EARTH. God grant that I may not forfeit my title, for a home, or on an inheritance in this old sin-stained and blood-dyed earth. I have never possessed any of it, neither do I want to. Like Abraham, I can soon pull up *stake* and journey on to a better spot, if such can be found.

Your pilgrim Bro. waiting for Israel's king to come and restore the kingdom.

G. DILLABAUGH.

Rochester, N. Y., July, '56.

Be contented and thankful; a cheerful spirit makes labor light, sleep sweet, and all around cheerful.

He is a worthless fellow who lives only for himself.

Correspondence.

For the Crisis.

Letter from Sr. S. P. Green.

A few more broken lines to all the dear brethren and sisters in Christ. I cannot see any of you, and hold sweet communion face to face, but I can be, and am delighted to hear from many of you, through our good paper: and it is no less delightsome to write a little now and then, to let you know something of my feelings. To me, all things are wearing a very gloomy aspect, both spiritually and temporally. Oh, what a deadness and drowsiness prevails here; is it so all over the land? Ah, yes, "wickedness so abounds," that the love of many is "waxing cold."

O, brethren and sisters, all that are living in gospel light and privileges, be faithful a few days longer, don't give o'er—let us be more careful now than ever before; there seems to be more danger now, when nearing the shore. O, if there is a little light amongst the crew, do let it shine,—take your lamps and go around amongst all the company, and see if there is not some one burdened, or lame, so that with a little help the whole family may be able to get ashore. Ye who are strong bear the infirmities of the weak," and we that have but little strength, must improve, keep striving, do all that we can, that we may gain more strength.

My prayer is daily, that we, who profess to be looking for our blessed Lord and Master, may not only profess, but be *assured* that we belong to God, that we are Christ's friends, and he will receive us when He comes. I never felt more like giving up the world, and all its pride, than I do now; never did I feel more willing to see Jesus, and dwell with Him, than at the present time.

Let our few remaining days be spent to the best good of the little flock, and from that flowing fountain, drink everlasting love. Let us watch and be sober, gird on the whole armor of God, and fight the good fight.

"It doth not yet appear what we shall be, but we do know that when He shall appear we shall appear also with him in glory." It is enough for us that we be made like our Master, when He comes the second time without sin unto salvation.

Is it not a great privilege to be called His sons and daughters, and we *so unworthy?* Let us all try to live up to the standard rule in all things, and at all times, that we may meet His approval when "He comes to be admired in all them that believe."

Let all christians pray for each other's welfare, and see that no more of our company go back to the world. O Lord, keep us *all* safe from the foe, and all the plans he is master of to draw us away from the way that leads to thine abode.

At times, the way is dark, dreary, lonesome and gloomy; and at others, my heart is all in tune, to chant forth His love and favor. Praise the Lord *continually* for His loving kindness. Let us be often at the throne of grace,—let us be fervent, be watchful, be sober, be kind,—imitating our pattern in our daily walk, for soon He will come; then I trust, I, with the remainder of our Father's family, shall be free from bondage.

O may the grace of our Lord Jesus Christ be with you all, Amen.

S. P. GREEN.

Plymouth, Vt., May 26, '56.

For the Crisis.

Letter from Sr. V. N. Cudworth.

Well, dear Brn. and Srs., how does the call for a camp meeting sound in your ears?

The lines of the poet addressed themselves to my mind, instantly:

"The trumpet of the gospel sounds
With an inviting voice,—
'Tis music in the sinner's ears;"—

If not in the sinner's, in the last days of peril, it is in the christian's; it is to fainting pilgrims that "long have sought for a cooling stream at hand," and they must drink or die."

It is for the few travelers in the desert lone, who seldom find a green spot in the wilderness, who pass many weeks and perhaps months, without hearing a gospel sermon, or indeed, a sermon without gospel in it; for the lips that have drank at the pure fountain, or tasted the ripe fruit of Canaan, cannot sup at the muddy rivulet, or eat the husks that swine eat. It is to the soul that has "tasted the good Word of God and the powers of the world to come"—that has had visions bright of that holy land, that world of light."

Well, the great question with me is, and no doubt with many others, can I go? Many mountains arise of considerable magnitude, and the giants stand in the way, but with God all things are possible, and I leave it all with Him. If He shuts the door, it is all well, I shall not attempt to push it open; but if He opens it I shall not fail to walk through.

Dear children, let us go right to the Lord if we want any good thing; walk uprightly, and we shall get it. He is the best lawyer, if we want a case plead. He is the best doctor, He has the best bank. In short, He has all that we need—*only believe*—all things are possible. "Is anything too hard for me, saith the Lord?"

Well, dear children, if I come not up to the feast, if I do not share in this blessed meeting, I will try to be faithful, and hope soon to meet all the saints in the golden city; the pearly gates will be opened wide to the pilgrims there, avarice, will, pride, lust, poverty, sickness, or death, cannot close them against us then.

May the good Lord go with those that go; may peace and union, kindness and benevolence prevail: may the watchmen on Zion's walls, have the fulness of the blessing of the gospel of Christ; they be fully impressed with a sense of the perils that surround us, giving the note of warning to the people, and the people prove their religion extends to the business departments of this life, by giving liberally, and so be blest bountifully. O may the gospel reach some poor sinners' hearts, before the great days—man stops interceding.

From your Sr. expecting emancipation speedily, VESTA N. CUDWORTH.

Charlemont, Mass., Aug. 1, 1856.

For the Crisis.

Letter from Bro. R. Batley.

BRO. GRANT:—I hope you will send me the Crisis again, as I am a poor man with a large family, and have but one hand, having had one amputated over 20 years ago. But I like the paper and would like to pay for it, were I able, for its weekly arrivals are truly like cold water to a thirsty soul.

How I love to look for the return of Jesus, who has promised to come again, not as a man accustomed to sorrow and acquainted with grief, but as the Lion of the tribe of Judah, taking vengeance on them that know not God and obey not the gospel.

Dear Bro., I thought that we should have seen the King in his beauty, ere this, but praise the Lord, he that shall come, will come, and will not tarry. Praise the Lord! O, praise his holy name! I hope the Crisis will be sustained, and I wish I had the means to remunerate you for it, but you shall have my prayers for your prosperity, and the paper you publish, that it may continue to be the herald of good tidings to the saints scattered abroad.

I remain your Bro. in Christ, looking for the appearance of Jesus.

ROBERT BATLEY.

Bury, C. E. May 25, '56.

For the Crisis.

Letter from Bro. J. E. Clark.

BRO. GRANT:—Time hastens on, and we are nearing the port of rest. Bro. Decker's argument looks good. After hearing him at Newark, N. J., and again at Waterbury, Ct., I can say the argument looks sound, and appears to be well sustained by testimony. The saints are rejoicing in many places in hope of going home *this year*. History fully confirms, that the union of Church and State was completed in 521, consequently there is the true point of time to commence the 1260 years of Rev. 12. If so, they ended in 1781. Between these points of time they had the power to kill with the sword, burn at the stake, &c.; or in other words, the saints were in the hands of that persecuting power between A. D. 521 and 1781. This "little horn" power might not have tormented the saints all this time, yet it had the power so to do up to 1781. In that very year there was an edict passed, granting toleration to the saints, yea, to all was granted freedom of mind to worship God as they chose. Here the 1260 years appear to end. And this is one reason why many of our Brn. could not embrace the '54 time argument, because they saw History affirmed—the union was not completed till 521, and some said even later; but we are to be governed by the edict passed in 1781. I think this is the latest point we can extend the 1260 years. Then add on the 75 years, and we are carried to the termination of the 1335 years, which brings to the present year.

O solemn thought! The Judge so near, and thousands are unprepared, and will be,

when the Lord comes. The wise virgins will heed the cry and be ready, but the foolish will go on until it is too late. The wise virgins that have oil will stand, ready and watching, with their loins girt about. But the world—the cold-hearted church, and back-slidden Adventist's will scoff at and put far off the day of God, and on them Christ will come as a thief in the night.

The Lord help the people to see the truth, and when they see it, believe it, and live it out.

Yours, expecting the Lord, soon.

J. E. Clark.

Fairhaven, Ct., June 30, '56.

For the Crisis.

Letter from Bro. Thomas Wilkins.

Bro. Grant:—Seeing in last week's Crisis, some remarks on the Sabbath, I should like the privilege of saying a few words on that subject.

And first, in no instance in the scriptures is the word *Sabbath* applied to the first day of the week, and to call the first day of the week Sabbath, is therefore unscriptural and incorrect. The word Sabbath, (since the ceremonial services of the Jews ended) belongs exclusively to the *seventh day*, or Saturday. God blessed and sanctified the seventh day, and praised be the name of the Lord, he has not removed his blessing from it; he gave it for our good. It cannot be among the things nailed to the cross, for they were against us, contrary to us. Whereas, the Sabbath has always been for us, for our comfort, for our good. He that spake as never man spake, says the Sabbath was made for man. Some will say it was made for the Jews. Jesus says, for man. The Sabbath was made for all men. Jesus recognized the existence of a Sabbath long after he had nailed to the cross all that was to be nailed there; when he says—"Pray that your flight be not in the winter, nor on the Sabbath-day." As truly as there was no Sabbath, so truly there was no winter, as Jesus understood it. I believe we all need a Sabbath physically, as well as morally. How clearly God gave the Sabbath to man at the beginning: then made it one of the ten parts of his law as given on the Mount. Now I think it should be as clearly repealed before we say it is abolished. It is best to serve God though it be contrary to all the world. "Blessed are they that do his commands, that they may have right to the tree of life, and enter in through the gates into the city."

Believing the cause of truth requires something said on this subject, I have written the above; and remain your Bro. in the bonds of Christian love, looking for the return of Jesus from heaven, to set up his everlasting kingdom on the earth—when every knee to him shall bow, and every tongue shall call him blessed.

Thos. Wilkins.

Dorchester, Mass., July 20, '56.

For the Crisis

Letter from W. H. Wild.

Bro. Grant:—With the help of the good Lord I thought I would sit down and pen a few lines for the encouragement of those of like precious faith, who are waiting and looking, and longing for the return of their blessed Master, the Lord Jesus Christ, when he shall come the second time without sin unto salvation to give to every man as his work shall be. O, Brn. and Srs., give glory to God, for soon the heavens shall roll together as a scroll, and then shall we see him whom we fondly love.

Let us therefore fight the good fight of faith, having on the whole armor of God, that we may say when the good Lord shall come,—"lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation."

Then let us keep our armor bright, and be like men that wait for their Lord, when he shall return from the wedding, and call us to supper. Bless the Lord! we shall drink wine anew with Him in that very day at his table, for he has promised such to all his disciples.

Brethren and sisters, ours is surely a glorious hope; it is big with immortality. Although we are scoffed at by the world, taken up on the lips of talkers, yet, nevertheless for that eternal weight of glory we can endure it.

Think it not strange concerning the fiery trials that shall try you as though some strange thing happened unto you; no, think it not strange if they call you Beelsebub, for so they called our Master. Think it not strange, if they say you are beside yourself, for so they said of our Master; but let us hold out faithful, for "when the chief Shepherd shall appear we shall receive a crown of glory that fadeth not away."

Let us therefore "be sober and watch unto prayer, for the end of all things is at hand." Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself and make them sit down to meat, and shall come forth and serve them.

But Oh, my heart aches when I see so many in the broad road to destruction, even them of my own household. We are told to 'rejoice evermore,' but I cannot rejoice when I see my father, my mother, my sisters and brothers traveling in the path that leads to destruction. Oh, sinner, how long will you let Satan lead you on? Will you not prepare to meet your Savior; "when He shall be revealed from heaven with flaming fire taking vengeance upon all those who fear not God, and who obey not the gospel of our Lord Jesus Christ?" O do you not wish to be made like that dear Savior, and be taken into His blessed kingdom, where you shall ever be at rest?

If so, come to your Savior; deny your self, and verily I say unto you ye shall inherit the earth, when the kingdoms of this world shall become the kingdoms of our Lord and his Christ, and the time comes that the saints shall possess the kingdom.

Your Bro., looking for the blessed Hope,

Wm. H. Wild.

Lenox, June 23, 1856.

For the Crisis

Letter from Sr. S. B. Saxton.

Bro. Grant:—As I was going to send my mite for the Crisis, I thought I would write a few lines more, that the Brethren and Sisters might hear how we get along in this great city. We have no one to preach to us, nor do we have even a prayer meeting. The brethren are making an effort to have one if they can get a room that will do. Our number which was so very large in the beginning, has dwindled to a very few with whom I can talk on the coming of the Savior and the joys of our Father's kingdom. I love to look back to '44; and think what good preaching we had from the many brethren coming to open unto us the truth of God's holy word, and the many that saw light and rejoiced in it. I shall never forget Bro. Brewer, who was so full of the love of God,—it seemed to me that the kingdom had truly come. How happy we were, and what love ran from heart to heart when we heard the Saviour was so nigh. Well, we were disappointed like those in the parable; the Bridegroom did not come, to consummate our hope; the day passed and the trial came, and where are the preaching Brethren? and where are those who sat and listened? They are gone—some to their farms, and some to their merchandize, because their lamps have gone out, and darkness surrounds them. Some are sleeping, and few with lamps trimmed and burning, are longing for the morning to dawn. I try to have patience and keep the prize in view, but the past experience has left an aching void in my heart, that the world can never fill. I, like one of old, will never be satisfied until I arise in the likeness of my Savior, and am gathered with all the redeemed to meet the Lord in the air. The few I can talk with are believing the time very near. We feel we are ready and waiting to hear the Master's voice. It will be a joyful time to see Jesus and all the dear children, when we meet to part no more.

I wish the Crisis to continue, for it nerves and strengthens us when we hear from those we love. May the grace of our Lord with his Holy Spirit, be with you all, and may we soon cease to sing the following song, and unite in one of joy and victory.

"How long, dear Savior, O how long,
Shall these bright hours delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

Sarah B. Saxton.

Cincinnati, O., July 16, '56.

Whosoever sincerely endeavors to do all the good he can, will probably do much more than he imagines or will ever know till the day of judgment, when the secrets of all hearts shall be made manifest.

Men are like words; when not properly placed, they lose all value.

Whatever you dislike in another, take care to correct in yourself.

You will never have a friend if you must have one without a failing.

Obituary.

Died, in Savoy, July 20th, Bro. Zechariah Mayhew, aged about twenty-five years.

Bro. M. has been a believer in the speedy coming of the Lord for some years, and a devoted christian. Two years ago last Fall, he commenced preaching while traveling with the writer. He has preached to the edification and comfort of the church until last Fall, when his health failed. The church has sustained a great loss. He has left a companion and two children to mourn their loss, and a large circle of other relatives; but they mourn not as those who have no hope. Funeral sermon by the writer. E. W. Tett.

Florida, July 27, '56.

Domestic Summary.

Great Flood in Florida.—The Tampa Peninsula of the 19th, gives an account of some disastrous floods, which, in consequence of heavy rains have recently visited that section of the State. The roads have been impaired by them to such an extent as renders it impossible to travel, and the immense amount of water falling in cascades, has materially injured the crops. In Hernando county, many plantations have been entirely ruined, and over a vast tract of country, the fields are submerged, crops destroyed, and the surface of the soil cut into ravines. "Alas," exclaims the Peninsular, "the elements seem to have united with the Seminoles in their conspiracy against the welfare of South Florida, and the only dependence of her citizens for sustenance is now rendered void."

Distressing Occurrence.—Mr. S. Hooper, residing near McKissack's Grove, Iowa, while driving his team past the house of Eli Slusher, last Tuesday, was attacked by bees. They made the attack apparently in three strings about the size of a man's arm, first attacking the horses. Mr. Hooper still held to the team until Messrs. Gilmore and Slusher came to his assistance. One horse in endeavoring to extricate himself broke a blood vessel, and died shortly after; the other is severely injured. They next attacked Mr. Hooper, and those that came to his assistance. Everything was done that could be to extricate the unfortunate men, but not until Mr. Hooper and Mr. Slusher were so severely injured that but little hopes are entertained of their recovery. The symptoms and sufferings of the unfortunate men resemble those of hydrophobia. Dr. Casaca is in attendance, rendering every medical assistance.—*Nebraska City News, 5th.*

Foreign News.

Arrival of the Atlantic.

Sandy Hook, Aug. 4.

The steamship Atlantic, Capt. Eldridge, from Liverpool, July 23 has arrived.

ITALY.

Serious disturbances had broken out at Cassena, in the Papal Sates; also at Naples. At the latter place several persons were wounded, and numerous arrests were made.

A Republican conspiracy had been detected at Tarentum, in the two Sicilies, and several arrests made.

The Russian Ambassador at Rome, it is said, has arranged all difficulties with the Holy See touching the nomination of Bishops for Poland.

SPAIN.

The news relates mainly to the outbreaks of civil war in Spain. The statements representing its progress and prospects are very conflicting.

It appears that O'Donnell had previously prepared to crush any manifestation, and had assembled in and around Madrid 18,000 troops. Against this force the National Guard and citizens held their ground for thirty hours, but at length gave in, and were disarmed. Two hundred persons were killed in the emeute. At latest dates Madrid was tranquil. Espartero was supposed to be within the city, under arrest.

At Barcelona and elsewhere there had been smaller outbreaks, but they were speedily suppressed.

The head-quarters of the insurrection were at Saragossa, where Espartero's friends had gained a victory over the garrison, and where it is reported more than a legal quorum of the Cortez had assembled, proclaiming Liberty and the Constitution.

The Emperor of France had ordered a French force to assemble on the Spanish frontier as a measure of precaution.

Narvaez and other adherents of the ex-Queen Christina were also hastening to the frontier.

Arrival of the Asia.

New York, Aug. 7.

The Cunard steamship Asia, Capt. Lott, arrived off Sandy Hook about 4 o'clock this afternoon, and reached her dock about 6. The Asia left Liverpool on the afternoon of the 26th ult. She brings three days later intelligence from Europe. Her news, however, is not of special importance, excepting from Spain, where the insurrection is not subdued.

FRANCE.

The intentions of the French government regarding Spain are a subject of much speculation in Paris. It is said that if O'Donnell is successful, France can have no occasion to interfere. On the other hand should the Liberals succeed and the Queen be required to abdicate in favor of the Princess of Austria, with Espartero regent, neither would France interfere. But if the Duchess Montpensier should become next heir to the throne, or should a republic be proclaimed, then France would invade Spain.

Prince Lucien Bonaparte has gone on a mission to Madrid.

LATEST.

Paris, Aug. 24.

The royal troops are masters of every point at Barcelona, but still remain under arms. Preparations are making to execute all taken with arms.

Gerona has risen where Gen. Ruiz commands the garrison.

The London Sun says that 1200 were killed in the streets of Barcelona. The people fought behind barricades, with determined courage, for three days, when their leaders deserted them.

The Spanish government had issued a programme of policy which is, theoretically, very liberal.

A number of arrests had been made in Paris of persons who had formed groups in the streets talking of Spanish affairs.

THE STATES OF THE CHURCH.

The whole dominions of the Pope are divided into 20 provinces, of which Rome is the chief. Of the remaining nineteen, six have the rank of legations, and are governed by cardinals, whilst the other thirteen are delegations under "prelates," some of whom are not necessarily churchmen.

Both of these classes of provinces are subdivided again into districts, governorships, and communes, whose administrative chiefs, as in case of the delegations, may or may not be ecclesiastics. Of the whole of this territory the supreme government lies in the hands of the Pope and a council of ministers, of which last the Cardinal Secretary of State is the chief, and from the nearly autocratic influence of his position, is generally—as in the case of Monsignore Antonelli—the virtual ruler of the country.

FOREIGN ITEMS.

The reports from the wine districts in Portugal are most lamentable. Not only has the disease manifested itself in a most virulent manner, but in the Oporto district the vines appear to be dying and decaying, as was the case at Madeira and the alarm is consequently much greater than if a temporary blight only were feared.

Wine and corn, the two great staples of the country, are this year quite a failure, and famine will be severely felt.

The first railway in the Roman States, which goes from Rome to Frascati, was opened on the 7th.

Advices from Florence state that a negotiation has been pending for some time between the governments of Rome, Naples, Florence, and Modena, for the purpose of forming a confederation of those States, under the patronage of Austria.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Edwin Burnham appoints to preach at
Lowell 2nd Sunday in Aug.
Portsmouth 5th Sunday in Aug.
Kennebunkport 1st Sunday in Sept.
Boston 2nd Sunday in Sept

Bro. Grant:—As some of my appointments now published interfere with others, will you please do me the favor to drop the list now being published and in their stead publish the following:

Providence permitting, I will preach as follows:
Brimfield, Mass., Sunday Aug. 17.
Athol, Mass., Sunday Aug. 24.
Salem, Mass. Sunday, Aug. 31.
Lawrence Mass. Sunday Sept. 7.
Portsmouth N. H., Sunday Sept 14.

S. W. Bishop.

Providence permitting, I will preach at
Lawrence Sunday Aug. 17.
Portsmouth N. H. Sunday Aug. 31.
Lowell, Sunday, Sept. 7.
Lynn Dye-house Sunday Sept. 14.

J. Hemenway.

Providence permitting, I will be with the brethren in
Westfield, Thursday eve. Sept. 4.
Chester Factories, Friday Sept. 5.
Cheshire, Saturday Sept. 6.
North Adams, Sunday 7.
Savoy Tannery, Monday evening 8.
West Hawley, Tuesday 9.
Charlemont, Wednesday 10.
Conway, Thursday 11.
Greenfield, Friday 12.
Vernon, Vt., Sunday 14. H. Pratt.

The meetings in Lowell are at the old stand, "Kirk street Chapel" as follows:

Wednesday evenings, prayer and conference meetings. Friday evenings, class meetings. Preaching every Lord's day.

The following brethren are engaged:
Bro. E. Burnham, Aug. 17.
Bro. J. Couch, Aug. 24.

M. W. Corliss.

Providence permitting, Bro. J. Couch will preach in Portsmouth, N. H., the first and third Sundays in August.

Providence permitting, Bro. A. M. Higgins will preach in Springfield, Mass., Aug. 17.

Bro. York and myself propose, if the Lord will to hold the following conferences, each to continue over the Sabbath.

The first to commence Friday eve, Aug. 15,
The second, Friday eve, Aug. 22, at Brunswick, Me.
The third, Friday eve, Aug. 29th, at Bowdoinham, Me.

L. L. Howard.

Appointments for Worcester.

Bro. D E Moulton	Aug. 17.
Bro. H Pratt,	Aug. 24.
Bro. Brewer,	Aug. 31.

S Ayres.

Bro. Geo. Waugh will preach in Salem, Aug. 17.

Providence permitting, I will preach in Portsmouth, N. H., the second Sabbath in August.

M. Grant.

Bro. Grant, I find by consultation with Bro. Munger, that my appointments would be more easily met by the following alteration:
Appanaug, Wednesday, Aug. 13.
River Point, Thursday, Aug. 14.
Providence, Friday, Aug. 15.
New Bedford, Sunday Aug. 17.

If these appointments conflict with others, brethren can give me timely notice, or appoint for me, in the vicinity.

W. S. Campbell.

Providence permitting I will preach at Canterbury town-house the third Sabbath in Aug.
West Boscowen, the 4th Sab. in Aug.
Waterloo (Warner) the 5th Sabbath in Aug. T. M. Preble.

Providence permitting, I will meet with the brethren in Rockville, Ct., where Brother Storrs may appoint, Sunday Aug. 17.

H. Pratt

Providence permitting, I will preach at
Bristol August 15.
Lovely St. (Canton) Sunday, Aug. 17.

S. B. Munn.

Independent Camp-Meeting and Conference at Wilbraham.

[redacted]

Boston, July 7, '54.

P. S. Provision for man and beast will be made as usual. E. B.

Fare to the Camp meeting

The fare to the camp ground from Boston is $2.50 in the *first* class cars and $1.85 in the *second*.

The only trains from Boston that stop at the Camp-ground, leave the Boston and Worcester depot at 6 A. M., and 1.30 P. M.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Spiritual Manifestations a Satanic Delusion and a Sign of the Times, By William Ramsey, Pastor of the Cedar St, Presbyterian church, Philadelphia, Edited with a preface, by H. L. Hastings.

This is undoubtedly the best work extant on this question upon which so much paper and ink has been wasted.

It is a 12mo. volume, neatly bound in cloth gilt, and will be sent by mail post paid on receipt of the price, *fifty cents*. Copies in paper covers will be sent by mail, post paid, for 38 cents, or three copies for one dollar. Price bound, $37 per 100, paper, $25.

Immediate orders are solicited with the *cash*. Direct to H. L. Hastings.

Peacedale, R. I.

Bro. Brewer's Hymn Book, called the 'Jubilee Harp,' is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

Pauline Theology,	15cts. single,	$10 per 100	
The Old Paths,	18 "	"	12 " "
State of the Dead, by Milton,	5 "	"	3 " "
Intermediate State, by Grew,	5 "	"	3 " "
Future Punishment, by Grew,	2 "	"	1 " "
The Church not in Darkness,	5 "	"	3 " "
The Three Worlds,	5 "	"	3 "
The Last Days,	5 "	"	3 "
Scripture Tract,	3 "	"	1,50 "
"	"		2 series, 75 cts.

Signs of the Times, 75 cts.

A Treatise on the 24th and 25th chapters of Matthew, by I. C. Wellcome. Price 33 cts. postage 6 cts.

Voice of the Church, by D. T. Taylor Price $1 single, $9 per dozen. Postag 17. cents.

Dr. Decker's pamphlet on the 2300 Days. Price, singly 10 cts.; per dozen, 80 cts.

Works of John Cumming of London:
Benedictions of the Blessed Life, 75 cts.
The Church before the Flood, 75 cts.
Lectures on the Apocalypse, [illegible] series, 75 cts.

GLAD TIDINGS!

BIBLE PROOF

That WOE and SIN are to end in the Universe, by a LITERAL DESTRUCTION of [illegible] at the Judgment.

All Texts on FUTURE PUNISHMENT [illegible] and arranged.

By JACOB BLAIN,

Baptist Minister, of Buffalo, New York.

"And there shall be no more death, neither crying, nor pain."—Rev. 21: 4.

"And every creature, which is in heaven, and on the earth, and under the earth, [illegible] heard I saying, *blessing*, and *honor*, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. 5: 13.

"The last enemy shall be DESTROYED."—1 Cor. 15: 26.

Published by the author, No. 10 North Division Street, Buffalo, N. Y., and for sale at the *Crisis Office*, Boston, Mass. Price 10 cts. single.

"Wellcome's Treatise on Matt., 24th and 25th chapters.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely." "D. T. Taylor."

Dec. 11th, 1855.

For sale by J.M. Fairchild & Co., New York city, 109 Nassau St.; P. B. Morgan, Moline, Ill.; and by H. L. Hastings, Peace Dale, R. I. Price 33cts. Postage, 6 cts.

Bro. Grant:—Permit me to inform the friends in the West, that I have received a quantity of books and tracts, and can fill orders at short notice. I will give a list of the works I have received.

Books.—Voice of the Church on the Reign of Christ, by D. T. Taylor, Price $1.00

Dobney on Future Punishment,	.75
Pauline Theology,	.75
Church Debts, by Wm. Ramsey, D.D.,	.75
Treaties on Matt. 24th and 25th Chaps., by I. C. Welcome,	.33
The world as it was, is, and will be, by Mrs. A. C. Judson,	.38
Bible vs. Tradition, paper covers,	.50
Unity of Man, by Anthropos,	.15
Age of Gospel Light, by Z. Campbell,	.12
Spiritualism, a Satanic Delusion and a sign of the times by Wm. Ramsey	

Tracts.—Voice of warning from the four winds—Church not in darkness—Three Worlds—Last days—New Heaven and Earth—Milton on the State of the Dead—Tracts by Dr. J. Cumming—Noah, His and our age, No. 1.—The desire of all nations, No. 2.—It is done, No. 3. The above tracts are $3. per hundred, 5 cts single.

Also, Tracts entitled—Vindication—Landmarks—True source of Life—Key of truth—Night cometh, and others.

Also, Scripture Searchers, No. 1, 2. 3.

Send orders with cash, to Walter Pratt, Moline, Illinois.

BUSINESS MATTERS.

Jerusha Damon—We have forwarded the dollar to the person for whom you sent it.

W. C. Peck—The amount now received, pays the balance for eight copies till No. 78.

H. Thayer—We have been sending your paper to Comstock, Mich. We now send to Galesburgh.

W. J. Hoyt—We have none of the "Christian's only Hope," and therefore send you "The Plain Way," instead.

H. N. P. Messer—We sent the tracts as you ordered, and paid the postage.

J. E. Ainsworth—The amount for books is received.

Cash Receipts.

M Hobart, B P Manning, Jerusha Damon, E B Boynton, J Sawyer, H Meeker, W J Hoyt, M Reynolds, D Shaw, D B Salters, H Chase, B Wheelock, H P Peck, P Waterman, R N Stetson, W B Lang, J T Dixon, P W White, S E A Boges, P Tandy, A S Kelley, J M Marston, $1 each.

L D Woodward, Ira Hodgkins, R Files, O E Mack, $2 each.

Mrs. Campbell, E A Marsh, B R Clark, M Smith, Bro. Matthews, J Chandler, 50 cents each.

W C Peck, $5.

For the poor—M Hobart, $2, Ira Hodgkins, $1.

To send the Crisis to Bro. L P Judson—$1.

For the old Debt of the Crisis.—W J Hoyt $1.

Whole amount of the Debt,	$200,00
Amount paid in on the Old Debt,	$175.10
Amount still due	24.90

For the Debt of the Advent Watchman.—

David B. Salters	$2.00
Britain Wheelock	1.00
Amount of debt	$785.00
Amount paid in on debt	71 25
Amount still due	$713.75

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

The best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis, Asthma, Whooping Cough and Consumptive habits. It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass., and of Geo. T. Adams, 167 Hanover St., Boston, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Dr. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to present his advertisement to the public. [illegible]

Poetry.

For the Crisis.

On the Death of Bro. Zachariah Mayhew.

BY J. M. CUDWORTH.

Yes, gone to the grave is the friend we have loved;
He's finished his warfare, his patience is proved;
We have almost felt sure our strong cries could save,
But echo still answers—He's gone to the grave.

Ah! the loved ones are sinking like stars of the night,
While setting, remind us how dear was their light;
Stern death so relentless, O, couldst thou not save,
The brightest and dearest that sleep in the grave?

Yes, gone to the grave, but His record's on high,
His treasure is safe far above the blue sky;
He's safe, yet, but the zephyrs that sigh round his grave
Seem whispering at twilight, we'd no power to save.

Yet death we may challenge; the worst thou canst do
Is to hold him in bondage 'till time's hour is through;
When the strong angel comes his lost jewels to save,
Thy power will be broke; he'll escape from the grave.

In triumph he'll rise, with the prophets of old,
His crown will be radiant with gems and with gold,
His loud hallelujah's will swell in the choir,
With angel's he'll strike the glad notes of the lyre.

Still something is whispering oft in my song,
The few scattered ones will be severed not long;
Soon Jesus must rescue, his banished ones save,
Or side by side sleeping, we'll meet in the grave.

Though tears often fall, yet my heart is made glad,
And sweet visions cheer me when weary and sad;
Sometimes I can catch a sweet glimpse of the throne,
Where the children of Abraham are all gathered home.

Then press on, my soul, let the fierce conflict come,
We'll struggle through poverty, sickness and gloom;
The morn of eternity's hastening on,
Where the dear one's will meet in their bright Eden [home.

Charlemont, Mass.

Speak Gently.

BY D. BATES.

Speak gently! It is better far
To rule by love, than fear—
Speak gently—let not harsh words mar
The good we might do here!

Speak gently! Love doth whisper low
The vows that true hearts bind;
And gently Friendship's accents flow;
Affection's voice is kind.

Speak gently to the little child!
Its love be sure to gain;
Teach it in accents soft and mild—
It may not long remain.

Speak gently to the young, for they
Will have enough to bear—
Pass through this life as best they may,
'Tis full of anxious care!

Speak gently to the aged one,
Grieve not the care-worn heart,
The sands of life are nearly run,
Let such in peace depart!

Speak gently, kindly to the poor;
Let no harsh tone be heard;
They have enough they must endure,
Without an unkind word!

Speak gently to the erring—know
They may have toiled in vain;
Perchance unkindness made them so;
O, win them back again!

Speak gently! He who gave his life
To bend man's stubborn will,
When elements were in fierce strife,
Said to them, "Peace, be still."

Speak gently!—'tis a little thing
Dropped in the heart's deep well;
The good, the joy, which it may bring,
Eternity shall tell.

Original Articles.

For the Crisis.

Bible Truth.

No. III.

BY HENRY W. DANN.

That infidelity and skepticism should *abound* in the last ages of the world's history, is a truth clearly brought to light in divine revelation. Indeed, in every period of time that has elapsed down to the present hour, there have been multitudes of men, who, by their unbelief and error, have confirmed the Bible Truth, that "evil men and seducers shall wax worse and worse deceiving and being deceived."

By infidelity, I understand that particular kind of unbelief which denies the truths of Divine Revelation, and in its whole character stands opposed to christian faith. The man who rejects fundamental truth, by that very act, rejects the whole system of truth resting upon it, and in a word, denies the existence of Deity himself.

The existence of God is the most fundamental of all truths, and to deny and reject this, is to shut out and forever close from mortal vision the last lingering rays of light, that shall dawn on living mortals.

Man is a creature of hope. Indeed, it seems as though all the energies of man's nature, were concentrated in this. In life, man hopes for better days, and in death, hope, like an "angel of eternal mercy" lingers about its dark and shadowy vale, awaiting the dawn of the resurrection morn. But by infidelity and error, [redacted] and the voice of Jehovah shall never be heard; neither will it let the songs of Zion, or the prayers of the saints break the awful stillness, but blackness and darkness shall reign forever.

Such are the miseries and forebodings attending infidelity, and yet, there are scores of men in every country, and in our community, whose highest hopes amount to nothing more than the infidel's dream. Perhaps these assertions may startle some, who suppose their hopes are founded on Bible truth.

Let us examine the subject for a moment. If we turn to divine Revelation, we are informed that many "signs and wonders" shall be visible to mortal eye just prior to the coming of Christ; and yet the mass of men enquire, "where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning." It is true a few are found who admit the nearness of the Savior's advent; but as a general thing, it is a subject seldom introduced either with the public or private ministrations of the church; and unless some unforeseen providence or calamity arouse them, its glorious sound is seldom heard to break the solemn stillness of the sanctuary.

Now, if the doctrine of Christ's immediate coming, with *all* the evidence a divine Revelation can give in its favor, pass unheeded, on whom will the awful responsibility rest?

I answer, on the professed church of Christ; for to the church is committed the oracles of God, and his servants are commanded to proclaim the great day of the Lord; and if they raise not the warning voice and sound the note of alarm, the blood of men will be found in their skirts.

It is an awfully solemn fact, that men, according to Bible prediction, are growing "worse and worse."

The very truths of the Bible that ought to thrill the christian's heart with joy and holy zeal, are passed by with careless indifference, by the mass of men. And even within the hallowed precints of the house of God, darkness is throwing her sable mantle over the minds of the people. And soon, unless the power of the Almighty be exerted in arousing them from their slumbering reveries, extrication will be impossible; and infidelity, bold and daring, will shout its fiendish yell on the very spot where once stood the church of Christ.

O, infidelity! how bold art thou! how daring must thou be, when thou dost insinuate thyself even into the midst of God's sanctuary.

But the reason why this darkness has thus overspread the church is obvious. The institution of the church was designed by Christ, to be the great instrumentality for the diffusion of Bible truth.

Now to the very fact that darkness has commenced its fearful reign in the church is, I think, proof positive that the church has not been willing to declare the *whole* counsel of God; but, on the contrary, have omitted those truths which were designed to be as a polar star for the guidance of weary pilgrims in this the last age of the world's history.

On such truths as these, the church sheds but a feeble light; hence, men, of necessity, will still continue to wander about in darkness, until suddenly, even as a thief cometh in the night, will the Son of man come to chase the moral darkness all away, and disperse the gloom that for ages has enveloped the mass of men; thus causing the strong holds of infidelity to tremble at the power of God, and fall before the glorious presence of Christ.

Although I belong to the church myself, and hold a position of no small moment in her ranks, yet, I tremble when I think of the careless indifference into which she has fallen.

The news of a coming Messiah, although it is so transcendently glorious, is scarcely ever dwelt upon, by her ministry, except as it is spoken of as an event too far in the distant future to need the attention of men in our own age. I am aware that a few are waiting in expectation of His glorious appearing; but, that the church in general are not expecting and looking for the coming of Christ, is a fact beyond dispute, and needs not argument for its defense.

Now, if this is the actual state of affairs in the world, how it becomes us to search the Scriptures, that are able to make us wise unto salvation. Then let us who profess to love the Lord start up from our reveries in this hour, and seek assistance from the hand of the Lord; for pride, fashion, and popularity threaten the eternal overthrow of the church; and she even now, trembles at her base, and her ruin is inevitable unless we betake ourselves to prayer, and Scripture self-examination. And if we are determined on this, we must act quickly, for the days are fast passing, and the last moments of time are already upon us. The last events of historical prophecy are now transpiring, and the scenes of 6000 years of the world's history are being summed up; and ere long the awful, solemn, and yet glorious sound of the last trump will be heard pealing its notes along the battlements of heaven, even down to the remotest point of our planet, announcing the dawn of the resurrection morn, and the appearance on earth again of the promised Messiah.

These are the scenes that are to stay the progress of infidelity, and until then, unbelief and error will have their desired sway; for the world is not to be converted as many suppose, but as God said, men will "grow worse and worse."

Then let us wait patiently for the coming of the blessed Master, in the meantime earnestly contending for "the faith once delivered to the saints."

For the Crisis.

Conference and Tent Meeting in Princeton, Iowa.

This was the third Tent meeting of the season, of the N. E. Mission Tent, which commenced under favorable auspices in this promising town beside whose banks roll the waters of the beautiful Mississippi.

The meeting began Thursday, June 19. Although the weather was almost intolerably warm, the attendance was good, especially evenings, and the interest excellent. Preaching by Elders Chandler, Pratt, Blanchard and Morgan. A few were baptized; and the brethren generally appeared not a little comforted.

On Saturday, May 21, the brethren assembled beneath the tent to take into consideration some of the wants of the cause, and organize a Conference. Elder M. Chandler was appointed chairman, and Eld. W. Pratt, Sect. pro tem.

MOLINE, Ill., was represented by Brn. W. G. Ruggles and N. Branch, Jr. They have, at present, a church of between thirty and forty brethren and sisters—have an interesting Bible class and Sabbath school. Elder P. B. Morgan has had the pastoral charge of the little flock since the 10th of May. Congregations are not large, but interesting. They are enjoying peace and unity, and some measure of spiritual prosperity. Prayer-meetings are well attended, and interesting. Brethren are generally well established in the great truths of the Advent doctrine. Should time last they hope to build a church this Fall.

CORDOVA, was represented by brethren Gilbert, Rathburn, and Shinabarger. They have a little company of fifteen or twenty, but enough for a permanent interest. They have no fit place for worship, and meet with considerable opposition. Eld. Chandler, now living in the village, has opened his house for worship, and preaches at home occasionally. Some have tried to use the question of life only through Christ to the prejudice of our interests, although Bro. Chandler has not preached on the subject since he came to the place. But for all this, truth is making progress. Some steps have been taken to build a place of worship. Have no Sabbath school. The friends feel their prospects are encouraging.

PRINCETON, was represented by Brn. Blackman, Williams, Lancaster, and others. This is an infant church. There were no Adventists in this place last winter when Bro. Morgan came here, hired his board at the tavern, and gave us a course of lectures on the prophecies and other glorious truths of which we were ignorant. As the result of these meetings, our whole community was stirred up, some were converted, and a church of some thirty or more has been organized with the adoption of a covenant, the appointment of an elder, a deacon and a clerk. We have preaching occasionally by Brn. Morgan, Chandler and Pratt: and have some hopes that Bro. Morgan will yet come and live among us if time last. Our Sabbath school interest is joined with the union Sabbath school. Have made some arrangements, and expect to erect a church immediately, if God will.

GENESSE GROVE, Ill. Bro. J. Cumming said of this place there were a few excellent brethren there, who should, properly, be represented in this Conference. Bro. G. W. Mitchell resides here, and he (Bro. Cummings) preached there occasionally. He believed there was the nucleus of a good church there; as also in Hampton, near Bro. Edwards, where he preached with a good deal of interest a part of the time. Indeed, he believed there were few school districts where there could not be found the nucleus for a church.

GRASS RIVER. Sisters Potter and Waterman from this place, said that our esteemed Bro. Chapman came there once and gave a few discourses; but they had to contend against not a little prejudice; yet they desired to see the precious cause of God firmly established in that place; felt blessed in enjoying this privilege, and they hoped and prayed that something might be done in this conference by which their region might be benefitted. Bro. Pratt had preached to them once, and they desired other Brn. should visit them.

CAMANCHE, MUSCATINE and IOWA CITY. Bro. Morgan remarked of these places, that there were some good Brn., and if time should continue, he should expect to see in all of these places a good cause established, as also in Davenport, where he had preached not long since. Rock Island, and LeClaire, he also thought would be found ripe as soon as any one could make a suitable effort in these cities; all of which places should be carefully cared for by this conference.

Bro. Pratt had recently visited Windham, where lives a brother Graham, where is considerable interest and where is a pretty good prospect for a future cause according to present appearances. Agreeably to Bro. Graham's request, he had some thought of holding a tent meeting there.

Bro. Morgan said these reports might not sound altogether like those of older fields, but they spoke well for a new cause in a new field. He was very greatly encouraged by this reviewing of our field; did not before realize how large and promising the prospects of this immediate field were.

In each of these localities where now was but a brother or sister, if time lasts, we may expect to see a permanent church interest, providing the friends of the cause remain faithful to their trust.

In Moline we have, though a small, yet, one of the best churches of Northern Illinois, the existence of which may in a very great measure under God be attributed to the faithful steadfastness of a single brother.

With other remarks concerning our general prospects—the need of faithful labor for the conversion of sinners—and the necessity of union, and co-operation—Bro. Morgan introduced the following Constitution which was adopted by this Conference:

ARTICLE I. This Conference shall be known as the Eastern Iowa and Rock Island semi-annual Conference of Adventists.

ART. II. The object of this conference shall be to promote co-operation and efficiency among the churches of this region in spreading abroad divine truth—especially those prophetic and practical truths that relate to the speedy, personal, and pre-millennial advent of our Lord and Savior Jesus Christ;—and in making ready a people prepared for the Lord.

ART. III. This Conference shall be composed of delegates from churches and preachers laboring with the churches represented;—each church being authorised to send five delegates; visiting brethren made eligible to a sitting by vote of the Conference.

ART IV. The officers of this Conference shall consist of a President, Vice President, and Secretary, which shall also constitute a committee, *ex officio* for the transaction of any business the conference may appoint them, or that may not be otherwise cared for by the Conference; and shall also have power to call an extra session when in their unanimous opinion it is deemed proper; provided due notice thereof be given to the churches herein represented.

ART. V. This Conference shall have power to hear, debate and council upon all matters relating to the local or general interests of the churches represented;—but shall in no case exercise legislative authority over any church herein represented.

ART. VI. The order of this Conference shall be, after the usual devotional exercises with the reading of the Scriptures,—

First; to appoint the officers of the Conference, and then hear an opening discourse fitted to the occasion.

Second, appoint a business committee—and any other committees desired.

Third, hear reports from churches and preachers present; when it is desired each church should present a letter setting forth their condition and prospects, and further transact any business deemed wise. Each session opening and closing with prayer or benediction.

ART. VII. This Constitution may be revised or amended by vote of two-thirds of all the members present, at any regularly appointed Conference;—providing notice may have been given of such intention by the preceding Conference.

Voted; We tender our thanks to this church for their hospitality.

Voted; The minutes of this conference be sent to the World's Crisis and Advent Herald, for publication.

Voted; To adjourn to meet, if the Lord will, in Moline, Ill., the first Friday in January, 1857.

Correspondence.

For the Crisis.

Letter from Sr. S. C. Teeple.

BRO. GRANT:—I once more would say a few words through the *Crisis* to the children scattered over the land. It is a time of peril, and of sorrow, and if ever there was a time when we needed grace, it is now.

For one, I feel like praising God that I am still among the number that expect to enter the kingdom. It is somewhat hard fighting, but I am sure to reach that reward of the just if I faint not. Praise the living God forever! The warfare will soon be ended, and the dear children find rest.

O, how sweet to reflect on those joys that await us,—they will soon be ours to share. We have not left all for nought, no, no; Jesus has been with us, and is still with us, and I am glad his promise goes still further, "even to the end of the world."

Shall we leave him? Oh, my God, forbid it; we mean to watch a little longer and endure on, for such only will be saved. It has been a very trying time with me for the last year, and I know it must have been with all the dear children. Our blessed hope which we anticipated having so soon consummated, is deferred; our hearts are made sick,—and is it not often the language of our hearts, He will come, but Oh, when? All we can do is, to hold on.

But what is there to hold on to? The promise to the children, that the "same Jesus which went away will come again in like manner." Then He will come, O yes; hasten the glad hour, is the language of my heart. But where is all the company that was with us one year ago? Instead of having their sympathies as we have needed for the last year, they have left, turned back to the world,—but we will still go on, the prize is ahead, and praise God we mean to get it; and if ever I had reason to praise God it is this morning, that I am still among the despised who have not cast away their confidence as yet, but believing it still hath a recompense of reward. "But ye have need of patience;" yes, that is very true, and I have felt much the the need of it.

Bro. Burnham's article on Patience in the Crisis, did me much good. I don't want to go back to the church or to the world, but mean to have patience and stay where I am. There are still a few who meet in this place, and are trying to live in readiness to meet the Lord at His appearing.

We find a promise to "two or three," and it is verified in our midst, praise the good Lord. We are not discouraged, for "He who is for us is more than all that can be against us." We will struggle on a little longer, be willing to endure a few more trials, bear a few more crosses, endure a little more shame, and then get the reward, which will pay for all.

I well recollect one year ago of telling a pilgrim, I meant to hold on this year, and then if the Lord did not come, give up; but no, no; I am no more willing to give up now, than I was twelve years ago. Religion is just as good as it ever was, and our hope is the same. O glorious hope, who would be willing to part with it? It "maketh not ashamed," it is a "lively hope," "sure and steadfast."

O glory to God, it is a good hope. I have it to-day and mean ever to keep it.

Brn. and Srs., remember us in Roxbury. We hope soon to meet you where sickness, sorrow, pain, and death, will forever have passed away. The Lord bless and keep you unto his coming.

"O how joyful then to hear him,
While all nations shall revere him,
Saying to his flock who fear him,—
I have come on earth to reign."

Yours, in the faith of the gospel,—sighing and groaning for redemption,

SUSAN E. TEEPLE

Roxbury, Ct., June 8, 1856.

For the Crisis.

Letter from Bro. G. W. Densey.

BRO. GRANT:—In these days of peril, of drawing back, of hard fighting, for the children of God, of luke-warmness, of astounding infidelity, it seems that I can hardly refrain my hand from writing a few lines to God's dear, scattered flock. If I ever loved the "little flock" it is now. Amid trials, disappointments, days of casting away former confidence in the Word, I exhort you, as I see the day approaching, to be faithful. For behold, your king cometh unto you; but not as in days of yore, when the little flock spread their garments in the way and the trees by the wayside had to be cropped of their green foliage to strew the way of the blessed King amid loud shoutings of "Hosanna, Hosanna," and "blessed is he that cometh in the name of the Lord, Hosanna in the highest." Loud acclamations of joy went up, to keep the stones still, I suppose, for they would certainly have cried out if God's dear children had not given vent to their feeilngs. But not as then; "Behold he cometh with clouds," cometh speedy, arrayed in beauty, in grandeur, in glory, and angels lead the way.

But some of the saints have been disappointed so many times they think they will always be doomed to disappointment. The Lord bless you, you are not always to be disappointed, not always sick at heart; the Lord will come. When you are looking for him will he appear the second time for your salvation. "Light is sown for the righteous."

To those whom I have met in different States of New England at camp meetings, whom since that time I have not seen or heard from, know ye that I am still on the track; are you still looking for the Lord? Do be faithful a little longer, the Lord will come. In malice be children, but in understanding be men; not worldly men, not professors without being possessors, not Bro. Burnham's kind of men that he thinks might spend one dollar on a thousand and call themselves liberal; but be men, such men as the Lord describes when he says,—"be like unto men that wait for their Lord when he shall return from the wedding."

Your brother, GEORGE W. DENSEY.

Waterbury, Conn., July 6, 1856.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER STREET BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, AUGUST 20, 1856. VOLUME III. NUMBER 52

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE

Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.

HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION

TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
Twenty copies to one address for 6 months,	15.00
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Original Articles.

For the Crisis.

The Pilgrim's Prospect.

BY EDWIN BURNHAM.

Lift up thy head, heavenly pilgrim, and contemplate the enrapturing prospect which thy loving God hath spread out before thee! What seest thou? Eternal rest, unfading glory, immortal honor, everlasting life, undecaying health, a holy kingdom, a sparkling crown, bright robes of light, a palm of victory, joys all divine, celestial beauty! What wilt thou desire more? Dost thou complain of evil? Thy great gain, which thy faithful Lord hath promised, demands that thou suffer evil to possess it. Shall the warrior march in triumph, and receive the laurels without fighting the battles, and suffering on the field? Shall the traveler's eyes drink in the varied beauties of distant lands, without his braving the perils of the dividing oceans? Shall he eat in pleasure who hath wrought no labor? Shall he quietly rest who hath endured no toil? Nay, shall patriarchs, prophets, wise men of old, apostles, martyrs, and thy adorable Redeemer himself pass through tears, sighs, strong cryings, blood, and agony to gain the victory, and thou escape all evil? At times, indeed, thou dost hang thy head in sorrow, but, at length thou shall lift it up in smiling gladness. Thy cheeks are often bathed with bitter tears of grief, but the kind hand of thy Deliverer shall wipe them all away. Here thou dost tell of clouds, of darkness, and of gloom, but anon shalt sing of heavenly clearness, and cloudless skies. Now thy strong enemy fiercely opposes thy onward way, but thy stronger Friend, ere long, shall drive him captive at his fiery chariot wheels. Now the world fearfully baffles thy struggling spirit, but the power of the world itself, at length shall pass away. The carnal mind declares uncompromising war with thy upspringing desires of virtue and purity, but thy Savior will help thee drag even this vaunting foe to the cross, and by the cross, through grace, thou shalt finally overcome. In the midst of all thy troubles thou hast, even now, thy Redeemer's pledge of that "unspeakable good" which he hath promised." Does not the cheering light of his approving countenance come streaming from the throne when thou dost call to him for help? Dost thou not hear his voice, when thou walkest by the way, saying, "lo, I am with you?"

Does he not guard thee in the midst of danger, disease, and death, when the pestilence walks abroad at midnight, and desolation wastes at noonday; when thousands fall at thy side, and ten thousands at thy right hand? Do not the angels of his tabernacle come at his command, and by his direction to hold up thy footsteps, and direct thy goings? In thine hours of devotion, is not thine heart often made like the chariot of Aminadab?

Hail, Pilgrim! Lift up thy soul with courage, and address thee to thy journey with divine strength! Fix thine eyes on those hills of light, and mountains of gladness which thou seest in the distance! Thou goest to the city of God, whose walls are jasper, and the gates of pearl—which exhibits its twelve foundations, and displays its street of gold—which manifests the perfection of beauty in its form, and is lighted with the glory of God and the Lamb—which offereth its pellucid waters, and scattereth the fragrance of life's healing tree to the victorious ones!

For the Crisis.

Life, how Attained.

BY J. B. COOK.

"That no man is justified by the law in the sight of God, is evident; for the just shall live by *faith.*" Gal. 3: 11.

The law demands complete obedience. It dooms the disobedient to death, with no promise or prospect of life; therefore, it is as clear as if recorded by a sunbeam, that no man can be acquitted, and restored to life by that which condemns and consigns only to death.

This truth is confirmed by the history of all Israel, and every one of the leading actors. In acting according to law, when seeking life and blessings in their own strength, they always failed and fell. But in all cases where they (for the time) obtained life and favor from God it was by *faith* in His promise, his presence and his power. Such were the circumstances surrounding them that nothing save divine power could deliver.

Thus it was with Enoch and Elijah at their translation. Thus it was with Israel at their exode from Egypt; at their crossing of Jordan, and conquest of Caanan! Abraham was compelled to cease from self and rely on "Him who quickeneth the dead." David and Daniel were delivered "because they trusted in their God;" they have in themselves no adequate strength, but their faith led them under and into the Divine all-sufficiency, where "they were safe."

Human power was, to the obstacles before them, absolute impotence! In view of the salvation to be accomplished, their strength was nothing. As the vessels (in the Welland canal, I recently passed,) in passing up hundreds of feet, from one lake to another, have no inherent power,—but must enter "the way" prepared, and "*lock up,*" so we poor mortals must enter "the way of life." We come into the promise by faith in Jesus, and obedience to Him, we "*lock up*" from glory to glory, as by the spirit of the Lord."

Justification by law, is sought in the strength of self-reliance. But all thus far, have failed to fulfil the law. None love God supremely, and their neighbor fully and forever as themselves! Hence, the penalty, death, rests on us all. Hence, it is as clear as day, that we cannot be justified by that law which only can condemn. But faith acknowledges the law, and God its author; while Christ is apprehended as the resurrection and the life, having brought an immortal life to light! Thus by faith, justification and salvation are practicable.

"The law," however, in failing to justify is not to blame. It "is holy, just and good,"—a righteous rule of conduct, 'it is weak (or ineffectual only) through the flesh"—the present frailties of fallen nature.

But this exposure of our weakness is not made to tantalize or aggrieve us, but to instruct and convict us as to the evil of sin. Rom. 7: 12–14. Gal. 3: 18, 25. Nay, it is to educate and elevate us. It is to bring us to Christ, the Life-giver. We need to cease from self—from an arm of flesh, ere we betake ourselves to His unfailing, everlasting all-sufficiency. Its aim is to lead us to renounce creature good, and to bring and bind us to infinite, endless, immortal good. A renunciation of all that brought sin and death, is prerequisite to laying hold of that which produces life. "The world, flesh, and devil under law," induced death; and so death has reigned for ages.

"The sting of death is sin, the strength of sin is the law." Therefore, "it is evident that the law cannot justify." The obligation of law holds the sinner, mortality or death holds its victim. God holds his law in honor, as the great moral Governor.

Now, how can the subject of a violated law overcome its penalty, death? How surmount moral obligation, or throw aside the righteous administration of Almighty God? How can he, "by law" be justified, raised up from immortality, and accepted in the sight of God?

"That no man is justified by law in the sight of God is evident," for all the facts in the case, all the assertions of eternal truth, affirm that "the just *live* by faith." The justified attain to life only "by faith," by trusting in Him who forgives, and gives life even to the dead!

That we are all dead or dying is matter of observation and experience. Thus "the law" holds all men; therefore, there can be no justification to life, except by a gracious power that maintains and magnifies the law; while it bestows life and immortality freely.

THIS DOCTRINE can not be understood when isolated from the grand argument of the apostle. It stands in harmonious relation to the Divine Sonship, (v. 26) to the Abrahamic, everlasting "inheritance," (v. 18,) and the heavenly "Jerusalem." (ch. 4: 26–31.)

But between us poor mortals and "the manifestation of the sons of God" in "the better country," and "the inheritance" of that "city which hath foundations; whose builder and maker is God"—there is death; and perhaps the grave, and surely the judgment of Almighty God!

Do reflect. No man of himself, by a condemning law can master death, overcome the grave, or evade the all comprehending judgment of the great day. That no man thus conditioned, can obtain acquital from mortality, and acceptance "in the sight of God" in immortality by his own strength through obeying the law, "is evident." It is as clear as a sunbeam. Nay more; it is certain; because eternal truth testifies that "the just (the justified) live (get life only) by faith," in Him who "redeems us from the curse of the law, being made a curse for us." (See vs. 10 to 14.)

THE ILLUSTRATION of this truth is as "evident" as is the apostolic statement, for the coming of the Son of man to us will be like the flood to Noah. Noah's cotemporaries could not breast the waves of the world-wide deluge! They could not control the outstretched arm of Almighty God! They could not surmount their righteous visitation, and pass by strength of their own, from the old world to that peopled by Noah! None were saved—none got life in that judgment, except "by faith;" that faith led them into the ark—into fellowship with God. He saved them! He gave them life. "So shall the coming of the Son of man be."

Thus Lot got life, not by wit, or wisdom, or virtue and strength of his own! No: but "by faith" that led him into God's plan—"the just live by faith!" No mortal of himself could surmount that sulphurous, fiery storm! "So shall the coming of the Son of man be."

Enoch and Elijah were not translated by triumphing over "the law" of gravity, or any other law of their being. No, no. They "walked with God." They came into his covenant of life. God let down His presence in the form of promise; they entered, though in all the impotence of mortality, and by faith they *locked up* from earth to heaven, from mortal to immortality! Nay, into association and assimilation with the everlasting One! the "I AM!"

Thus the honored heirs of promise who "shall be alive and remain unto the coming of the Lord," will attain justification to life; not by law; but "by faith" in the descending Lord! He comes to lift them up to "everlasting habitations." Divested of mortality, they will rise enwrapped in the glories of his own immortality.

In every instance in the history of God's people, illustrative of this doctrine, we find that they failed by self reliance, or according to law, and got life or deliverance from surrounding death "by faith" in him who was alone in those conditions, competent to save.

Thus, Israel by faith got "life" at the Passover when the destroying angel slew the Egyptians.

Thus they got "life" at the Red sea, when Pharaoh's host was destroyed.

Thus, Caleb and Joshua got "life" when the ten spies by their "evil report" perished with their hundreds of thousands of associates in unbelief. "They would not enter in because of unbelief."

David and Daniel with their compeers in moral heroism, attained to life "by faith" that brought them and bound them within the sphere of Omnipotent power. The deliverance demanded by their conviction, and the salvation accomplished on their behalf, transcended all created agency.

"Through faith they subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, * * * received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection! "These all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." Heb. 11.

These "things happened to them for ensamples!" The grand and final attainment of "life," is in "the resurrection." Then all mortals whose faith renounces trust in law, and which allies them to the "resurrection and the life," will enjoy "the gift of God"—eternal life.

The law or bond of mortality to Elijah and Enoch, the flood to Noah, the fiery judgment on Sodom, the overthrow of Pharaoh's host, the death to the children of promise, the furnace of fire to those who believed, in Babylon; when all are woven into one grand, God-given symbol of "the great day," may aid our conception of this all-important assertion of Divine inspiration,—

"That no man is justified in the sight of God is evident; for the just shall live by faith."

Of all parts in the great system of truth, on which faith relies, there is none quite comparable, to the crowning of the dome of the heavenly temple. This shall be when He comes again to array his people in immortality. "Unto them that look for Him he shall appear the second time without sin unto salvation." Heb. 9: 28. "Then shall we appear with Him in glory—wearing a crown of glory that fadeth not away."

Let those alone doubt who can rise above mortality scale the battlements, and ope the gates of the celestial city, unaided by God Almighty. But all who lay hold of the promise and arm of the Lord by faith, have a rational ground of hope; an illustrative hope; a hope in Him whose faithfulness never fails, and whose power is equal to all the emergencies involved in hades' moral government, and "eternal judgment."

In the light of this luminous subject, we can apprehend the import and obligation of christian baptism. In us, that is, in our flesh, "there is no good thing;" nothing that can avail to secure life. As "the flesh" has been tried, found utter weakness, and read unfit for, and forever out of the kingdom, as "Christ died and rose again" to "enter into His glory;" it is made plain in baptism. It is embodied, or acted out in Gospel worship.

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? therefore we are buried with Him by baptism, into death;" that as He was raised, we may also be, in "the resurrection."

The believer "buried in baptism" has no hope by remaining "planted in the likeness of Christ's death!" His hope lies in being "raised from baptism to newness of life here, and of being "made like Him" "in immortality," at the "resurrection of the Just." 1 Cor. 15. Rom. 6: 3, 5.

This is "the form of the doctrine." It is its type or outward exhibition.

As in the Lord's supper we show His death till He come;" so in baptism we profess openly, that there is no hope from "law" in mortality. Our hope is in God "who giveth life to the dead." "THE JUST LIVE BY FAITH."

New Bedford, Mass. July, '56.

Choice Selections.

Clerical Politicians.

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But a change has taken place in the views of a majority of the clergy, and it is a change that is greatly to be deplored; for it argues a loss of faith, a departure from the precepts of Christ, and the principles of the gospel, and a reliance upon merely human strength. Instead of guarding zealously their pulpits against those things that have a tendency to turn the mind from the simplicity and beauty of christian truths, they have turned the church into an arena for political discussions, for partisan declamations, for personalities, vituperation and scandal. They have, in many cases sown dissensions, where, aforetime, the sweet spirit of peace loved to dwell. They have sown the seeds of strife, bitterness and disunion where love and unity once dwelt serenely. Brother has been excited against brother, family ties have been weakened, and the satisfaction with which the church once held sweet counsel together is now no longer experienced.

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Do not these clergymen see the reason for all this? Do they not see that it is because they themselves have stepped aside from the high mission to which they were called, and throwing off their sacerdotal robes, have turned their backs upon the pulpit, and entered the arena of political strife, become party wranglers, office-seekers and demagogues.

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These things cannot but have the most deleterious effect upon the mind of young people. It looks to them like a departure from the faith; it speaks to them in language which their heart does not reject, that there is after all, no solid foundation in this religion, and thus are sown the seeds of unbelief, out of which grow infidelity in its most hopeless and almost incurable form.

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A parent has no right to govern a free moral agent by mere brute force. The failing to perceive and act upon this principle has done more to promote crime in the world than such government as we now

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MILES GRANT, EDITOR. | BOSTON, MASSACHUSETTS, WEDNESDAY, AUGUST 20, 1856. | VOLUME III. NUMBER 52

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.
HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION

TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
Twenty copies to one address for 6 months,	15.00
Thirty copies to one address for 6 months,	22.00

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All who wish to receive the Crisis, should, in writing to this office, name the town county and State in which they reside, and direct to Eld. MILES GRANT, Editor of the World's Crisis, Boston, Mass.

Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.*

Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Original Articles.

For the Crisis.

The Pilgrim's Prospect.

BY EDWIN BURNHAM.

Lift up thy head, heavenly pilgrim, and contemplate the enrapturing prospect which thy loving God hath spread out before thee! What seest thou? Eternal rest, unfading glory, immortal honor, everlasting life, undecaying health, a holy kingdom, a sparkling crown, bright robes of light, a palm of victory, joys all divine, celestial beauty! What wilt thou desire more? Dost thou complain of evil? Thy great gain, which thy faithful Lord hath promised, demands that thou suffer evil to possess it. Shall the warrior march in triumph, and receive the laurels without fighting the battles, and suffering on the field? Shall the traveler's eyes drink in the varied beauties of distant lands, without his braving the perils of the dividing oceans? Shall he eat in pleasure who hath wrought no labor? Shall he quietly rest who hath endured no toil? Nay, shall patriarchs, prophets, wise men of old, apostles, martyrs, and thy adorable Redeemer himself pass through tears, sighs, strong cryings, blood, and agony to gain the victory, and thou escape all evil? At times, indeed, thou dost hang thy head in sorrow, but, at length thou shall lift it up in smiling gladness. Thy cheeks are often bathed with bitter tears of grief, but the kind hand of thy Deliverer shall wipe them all away. Here thou dost tell of clouds, of darkness, and of gloom, but anon shalt sing of heavenly clearness, and cloudless skies. Now thy strong enemy fiercely opposes thy onward way, but thy stronger Friend, ere long, shall drive him captive at his fiery chariot wheels. Now the world fearfully baffles thy struggling spirit, but the power of the world itself, at length shall pass away. The carnal mind declares uncompromising war with thy upspringing desires of virtue and purity, but thy Savior will help thee drag even this vaunting foe to the cross, and by the cross, through grace, thou shalt finally overcome. In the midst of all thy troubles thou hast, even now, thy Redeemer's pledge of that "unspeakable good" which he hath promised." Does not the cheering light of his approving countenance come streaming from the throne when thou dost call to him for help? Dost thou not hear his voice, when thou walkest by the way, saying, "lo, I am with you?"

Does he not guard thee in the midst of danger, disease, and death, when the pestilence walks abroad at midnight, and desolation wastes at noonday; when thousands fall at thy side, and ten thousands at thy right hand? Do not the angels of his tabernacle come at his command, and by his direction to hold up thy footsteps, and direct thy goings? In thine hours of devotion, is not thine heart often made like the chariot of Aminadab?

Hail, Pilgrim! Lift up thy soul with courage, and address thee to thy journey with divine strength! Fix thine eyes on those hills of light, and mountains of gladness which thou seest in the distance! Thou goest to the city of God, whose walls are jasper, and the gates of pearl—which exhibits its twelve foundations, and displays its street of gold—which manifests the perfection of beauty in its form, and is lighted with the glory of God and the Lamb—which offereth its pellucid waters, and scattereth the fragrance of life's healing tree to the victorious ones!

For the Crisis.

Life, how Attained.

BY J. B. COOK.

"That no man is justified by the law in the sight of God, is evident; for the just shall live by *fath.*" Gal. 3: 11.

The law demands complete obedience. It dooms the disobedient to death, with no promise or prospect of life; therefore, it is as clear as if recorded by a sunbeam, that no man can be acquitted, and restored to life by that which condemns and consigns only to death.

This truth is confirmed by the history of all Israel, and every one of the leading actors. In acting according to law, when seeking life and blessings in their own strength, they always failed and fell. But in all cases where they (for the time) obtained life and favor from God it was by *faith* in His promise, his presence and his power. Such were the circumstances surrounding them that nothing save divine power could deliver.

Thus it was with Enoch and Elijah at their translation. Thus it was with Israel at their exode from Egypt; at their crossing of Jordan, and conquest of Caanan! Abraham was compelled to cease from self and rely on "Him who quickeneth the dead." David and Daniel were delivered "because they trusted in their God;" they have in themselves no adequate strength, but their faith led them under and into the Divine all-sufficiency, where "they were safe."

Human power was, to the obstacles before them, absolute impotence! In view of the salvation to be accomplished, their strength was nothing. As the vessels (in the Welland canal, I recently passed,) in passing up hundreds of feet, from one lake to another, have no inherent power,—but must enter "the way" prepared, and "*lock up,*" so we poor mortals must enter "the way of life." We come into the promise by faith in Jesus, and obedience to Him, we "*lock up*" from glory to glory, as by the spirit of the Lord."

Justification by law, is sought in the strength of self-reliance. But all thus far, have failed to fulfil the law. None love God supremely, and their neighbor fully and forever as themselves! Hence, the penalty, death, rests on us all. Hence, it is as clear as day, that we cannot be justified by that law which only can condemn. But faith acknowledges the law, and God its author; while Christ is apprehended as the resurrection and the life, having brought an immortal life to light! Thus by faith, justification and salvation are practicable.

"The law," however, in failing to justify is not to blame. It "is holy, just and good,"—a righteous rule of conduct, 'it is weak (or ineffectual only) through the flesh"—the present frailties of fallen nature.

But this exposure of our weakness is not made to tantalize or aggrieve us, but to instruct and convict us as to the evil of sin. Rom. 7: 12–14. Gal. 3: 18, 25. Nay, it is to educate and elevate us. It is to bring us to Christ, the Life-giver. We need to cease from self—from an arm of flesh, ere we betake ourselves to His unfailing, everlasting all-sufficiency. Its aim is to lead us to renounce creature good, and to bring and bind us to infinite, endless, immortal good. A renunciation of all that brought sin and death, is prerequisite to laying hold of that which produces life. "The world, flesh, and devil under law," induced death; and so death has reigned for ages.

"The sting of death is sin, the strength of sin is the law." Therefore, "it is evident that the law cannot justify." The obligation of law holds the sinner, mortality or death holds its victim. God holds his law in honor, as the great moral Governor.

Now, how can the subject of a violated law overcome its penalty, death? How surmount moral obligation, or throw aside the righteous administration of Almighty God? How can he, "by law" be justified, raised up from immortality, and accepted in the sight of God?

"That no man is justified by law in the sight of God is evident," for all the facts in the case, all the assertions of eternal truth, affirm that "the just *live* by faith." The justified attain to life only "by faith," by trusting in Him who forgives, and gives life even to the dead!

That we are all dead or dying is matter of observation and experience. Thus "the law" holds all men; therefore, there can be no justification to life, except by a gracious power that maintains and magnifies the law; while it bestows life and immortality freely.

THIS DOCTRINE can not be understood when isolated from the grand argument of the apostle. It stands in harmonious relation to the Divine Sonship, (v. 26) to the Abrahamic, everlasting "inheritance," (v. 18,) and the heavenly "Jerusalem." (ch. 4: 26–31.)

But between us poor mortals and "the manifestation of the sons of God" in "the better country," and "the inheritance" of that "city which hath foundations; whose builder and maker is God"—there is death; and perhaps the grave, and surely the judgment of Almighty God!

Do reflect. No man of himself, by a condemning law can master death, overcome the grave, or evade the all comprehending judgment of the great day. That no man thus conditioned, can obtain acquital from mortality, and acceptance "in the sight of God" in immortality by his own strength through obeying the law, "is evident." It is as clear as a sunbeam. Nay more; it is certain; because eternal truth testifies that "the just (the justified) live (get life only) by faith," in Him who "redeems us from the curse of the law, being made a curse for us." (See vs. 10 to 14.)

THE ILLUSTRATION of this truth is as "evident" as is the apostolic statement, for the coming of the Son of man to us will be like the flood to Noah. Noah's cotemporaries could not breast the waves of the world-wide deluge! They could not control the outstretched arm of Almighty God! They could not surmount their righteous visitation, and pass by strength of their own, from the old world to that peopled by Noah! None were saved—none got life in that judgment, except "by faith;" that faith led them into the ark—into fellowship with God. He saved them! He gave them life. "So shall the coming of the Son of man be."

Thus Lot got life, not by wit, or wisdom, or virtue and strength of his own! No: but "by faith" that led him into God's plan—"the just live by faith!" No mortal of himself could surmount that sulphurous, fiery storm! "So shall the coming of the Son of man be."

Enoch and Elijah were not translated by triumphing over "the law" of gravity, or any other law of their being. No, no. They "walked with God." They came into his covenant of life. God let down His presence in the form of promise; they entered, though in all the impotence of mortality, and by faith they *locked up* from earth to heaven, from mortal to immortality! Nay, into association and assimilation with the everlasting One! the "I AM!"

Thus the honored heirs of promise who "shall be alive and remain unto the coming of the Lord," will attain justification to life; not by law; but "by faith" in the descending Lord! He comes to lift them up to "everlasting habitations." Divested of mortality, they will rise enwrapped in the glories of his own immortality.

In every instance in the history of God's people, illustrative of this doctrine, we find that they failed by self reliance, or according to law, and got life or deliverance from surrounding death "by faith" in him who was alone in those conditions, competent to save.

Thus, Israel by faith got "life" at the Passover when the destroying angel slew the Egyptians.

Thus they got "life" at the Red sea, when Pharaoh's host was destroyed.

Thus, Caleb and Joshua got "life" when the ten spies by their "evil report" perished with their hundreds of thousands of associates in unbelief. "They would not enter in because of unbelief."

David and Daniel with their compéers in moral heroism, attained to life "by faith" that brought them and bound them within the sphere of Omnipotent power. The deliverance demanded by their conviction, and the salvation accomplished on their behalf, transcended all created agency.

"Through faith they subdued kingdoms, wrought rigteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, * * * received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection! "These all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." Heb. 11.

These "things happened to them for ensamples!" The grand and final attainment of "life," is in "the resurrection." Then all mortals whose faith renounces trust in law, and whichallies them to the "resurrection and the life," will enjoy "the gift of God"—eternal life.

The law or bond of mortality to Elijah and Enoch, the flood to Noah, the fiery judgment on Sodom, the overthrow of Pharaoh's host, the death to the children of promise, the furnace of fire to those who believed, in Babylon; when all are woven into one grand, God-given symbol of "the great day," may aid our conception of this all-important assertion of Divine inspiration,—

"That no man is justified in the sight of God is evident; for the just shall live by faith."

Of all parts in the great system of truth, on which faith relies, there is none quite comparable, to the crowning of the dome of the heavenly temple. This shall be when He comes again to array his people in immortality. "Unto them that look for Him he shall appear the second time without sin unto salvation." Heb. 9: 28. "Then shall we appear with Him in glory—wearing a crown of glory that fadeth not away."

Let those alone doubt who can rise above mortality scale the battlements, and ope the gates of the celestial city, unaided by God Almighty. But all who lay hold of the promise and arm of the Lord by faith, have a rational ground of hope; an illustrative hope; a hope in Him whose faithfulness never fails, and whose power is equal to all the emergencies involved in hades' moral government, and "eternal judgment."

In the light of this luminous subject, we can apprehend the import and obligation of christian baptism. In us, that is, in our flesh, "there is no good thing;" nothing that can avail to secure life. As "the flesh" has been tried, found utter weakness, and read unfit for, and forever out of the kingdom, as "Christ died and rose again" to "enter into His glory;" it is made plain in baptism. It is embodied, or acted out in Gospel worship.

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? therefore we are buried with Him by baptism, into death;" that as He was raised, we may also be, in "the resurrection."

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A parent has no right to govern a free moral agent by mere brute force. The failing to perceive and act upon this principle has done more to promote crime in the world than such governments as we now

oppose ever prevented. These little words, "I will," and "you shall," are not in accordance with human nature; nor can he who acts upon the principle they inculcate be a good governor. Since children have a moral nature, he who forgets its existence in his efforts to govern, will be very apt to do more harm than good.—*Golden Rule.*

The World's Crisis.

BOSTON, AUGUST 20, 1856.

Notice.

Those who have not paid *beyond* the close of the present Vol. will find the No. marked on the *wrapper* or on the *paper* to which they have paid.

Those who have not paid *any* thing on the last two volumes, will find their *wrapper* or *paper* marked "No. 1," thus showing that we have received nothing for the last 52 numbers.

We shall be under the necessity of discontinuing such, after sending one more number, unless we hear from them. If any are not *able* to pay, if they will take the trouble to inform us, they shall have the paper *free*, and we shall forward it to them just as *cheerfully*, as to any of our paying subscribers. There are quite a number on the free list, and we hope our brethren w ll continue to send in money to give the Crisis to the poor.

We urge our friends to make a *special* effort to increase the circulation of the Crisis at the commencement of the next Vol.

PROPOSITION.

For every five *new* subscribers, we will send them a copy of "*Spiritualism a Satanic delusion and sign of the times.*" By Wm. Ramsey. Published by H. L. Hastings.

This we consider the *best* work on the subject ever issued. We will send the bound vol. free of postage.

[Ed. for the Committee.

No paper next Week.

As the Editor would like to attend the campmeeting, and our compositors to have a little rest, it is thought best to publish no paper next week.

It will be noticed that this is the last number of the vol. All will recollect they are expected to pay in *advance*.

Our Brn. and Srs. will please accept the thanks of the editor and publishing committee for their many favors in various ways, received during the issue of the vol. now closing.

We feel conscious that we have fallen into *good* company. *Your* hope is *our* hope, and it is that "*blessed* hope." Our *better* prospects are *brightening.* Thank the Lord, it is now but a short distance to the saints happy home. Let us renew our covenant with the Lord, and with each other.

We have not a moment to spend in idle conversation, or in pursuit of the vanities of the world.

The last note of warning to the guilty will soon be heard, for the cup of iniquity is about full,—indeed, it seems to "*overflow*," as says the prophet Joel, for the "wickedness" of the people "is great."

Soon the lone christian widow will put off her habiliments of mourning, and put on immortality and glory to meet the companion of her youth,—

Where the redeemed and the Redeemer
Can unite and love forever.

Apology.

By some mistake our papers fell short last week, so that we were obliged to send about a dozen that were a little damaged. Those who received them will please excuse us.

We are unable to supply new subscribers with No. 51, as desired.

Notice.

Those who send us money for the paper or books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise, it may be known there is a mistake, somewhere.

Bro. Grant:—H. L. Hastings, of Peacedale, R. I., recently sent me Ramsey's work on "Spiritualism, a Satanic Delusion," for investigation. I have been through with it carefully; and I cannot avoid the conclusion that it is the best book I ever read on that subject. It is comprehensive, clear, and convincing. It comes so cheap that almost any one can afford to obtain it. Spread the light.

EDWIN BURNHAM.

☞ Brother Grant:—I wish you would say to the brethren, that our appointment for meeting at Brunswick, Me., is withdrawn on account of the campmeeting.

L. L. HOWARD.

West Poland, Me., Aug. 10.

For the Crisis.

"The Advent Doctrine."

BY EDWIN BURNHAM.

What is the Advent Doctrine? I propose to answer this question in a general way in the most simple form—the form of *Thesis.* *Thesis* means, position, or proposition.

1.

God has a particular purpose to accomplish in the history and final conclusion of this world.

2.

The purpose of God in relation to the history and final conclusion of this world, is, to save of all mankind all that he can consistently save, to execute his consuming judgments on the wicked whom he cannot consistently save, and to renovate this physical creation, for the glorious reign of his Son, Jesus Christ, and the endless abode of holy beings.

3.

To bring to pass, and perfect the great purpose of God in relation to mankind and this world, it was seen to be necessary, that the Son of God should make, personally, two distinct visits to this earth—one for suffering, and the other for glory and triumph.

4.

The Son of God has once been on this earth, in personal form, with literal body and parts, with flesh and bones; and just so literally will be here again.

5.

When the Son of God shall come the second time to this earth, certain important events will be accomplished, necessary for the vindication of the righteousness of God, in his operation in the history of mankind, and the establishment of the kingdom of Jesus Christ, the rightful heir of the dominion of earth, and the eternal triumph of the chosen ones of the Lord; which events cannot come to pass before He shall thus come.

6.

The events which shall take place at, and after the second coming of Jesus Christ, are the following:

1. The resurrection of his saints. 2. The change, from mortality to immortality, of the good. 3. The "time of trouble such as never was" on earth. 4. The deliverance of God's "people," "written in the Book," from that "time of trouble." 5. The final action of the nations of earth in "the battle of that GREAT DAY of God Almighty. 7. The resurrection of the wicked at the end of one thousand years from the event of the second advent of Messiah. 8. The action of Gog and Magog, and their overthrow. 9. The renovation of this physical system, and the utter destruction of the enemies of God, by literal fire. 10. The unchangable and eternal existence of the New Heavens and New Earth.

7.

The second coming of our Lord Jesus Christ, according to the divine prophecies, must take place *immediately*, for the following reason: the prophecies that were to be accomplished, before that event, are now nearly, if not quite, all accomplished. Some of the more important of them are the following:

1. The four universal kingdoms that were to arise on earth, have arisen in their successive order. 2. The fourth of those universal kingdoms that was to be divided into fragments, has been so divided. 3. The Papal system that was to arise, has arisen. 4. The peculiar phases through which that system was to pass, have taken place. 5. The decadence of the Papacy, that was to become manifest, has so become. 6. That which the *fragments* of the old Roman Empire should do, is mostly done, and what is not done, need not occupy any considerable length of time to finish. 7. The peculiar condition of the nations just at the time when the Advent shall occur, they are rapidly coming into. 8. "The tribulation" through which the church should pass, occasioned by Imperial persecution was sometime since finished. 9. The peculiar condition of the church generally, in immediate connection with the Advent, is distinctly marked, and the present condition of it as distinctly manifests those marks. The love of many has waxed, and is waxing cold—the form, instead of the power of godliness is contended for, professing christians, mostly, seek for "pleasure" more than devotion—a class have gone "forth to meet the Bridegroom," and he tarries—one class of ministers, or servants, preach, "My Lord delayeth his coming," and another, "Behold he cometh quickly"—many in different parts of the world have been "purified, made white, and tried," (and are still being tried) in this "time of the end," as a consequence of becoming righteously interested in the prophecies—the true people of God are crying "day and night to be delivered"—"the book" of Daniel's reference, that was to be closed up and sealed, "till the time of the end," is now open *to*, and largely read *by* the holy people—many have been, and still are running "to and fro," and knowledge is increasing—in short, the church is "in the day of His preparation." 10. Individuals, and masses, too, outside of the church, are saying and doing precisely what the Word of Prophecy declares they shall say and do when the Lord is especially at hand. "The wicked do wickedly," "none" of them seem to "understand" that the awful day is so near. The "mockers" inquire, "Where is the promise of his coming?" without as well as within the nominal church. "Evil men and seducers wax worse and worse, deceiving and being deceived;" and they make the "times" "perilous," politically, morally, socially, and generally. The masses, at large, are drinking, to deep and fatal intoxication, the cup of pleasure, gain and strife. This measure of heaven-daring wickedness is almost full. 11. The physical signs that were to precede the Advent, can, many of them, be referred to in the past. There have been "signs in the sun, moon, and stars," and the heavens generally—"blood, fire, and vapor of smoke"—"wonders," also on "the earth," and in the floods—"the sea and the waves roaring," and various and startling phenomena in many departments of nature, speaking the word of warning. But I cease for the present. Let us believe God!

For the Crisis.

Adventist.

What's in a name?

"Much, every way."

Why?

"Because names are supposed to be expressive of qualities, or characteristics."

What is an *Adventist?*

"One who believes in an Advent."

What does *Advent* mean?

"It signifies *coming.*"

Then an Adventist believes in the *coming* of *something* or somebody; pray who, or what?

"Why, the coming of Christ, to be sure."

Ah! indeed; but the name doesn't express *that* idea, at all. But do not the great majority of Christians believe that Christ will come?

"Yes."

Then what is an Adventist?

"Adventists believe the Lord will come *soon.*"

So does Dr. Cumming, so do hosts of others, but *they* are not Adventists. What then, *is* an Adventist a"

"The Theological dictionary tells us it is a *Millerite.*"

But what is that?"

"A follower of William Miller."

Who was he?

"A good man who preached that the Lord would come about the year 1843."

What else did he preach?

"Faith, repentance, baptism, the new earth, the kingdom of God, the inheritance given to Abraham, &c."

But were not all these truths believed and preached by others before Miller, from the days of Christ down?"

"Certainly, this is clearly shown in 'The Voice of the Church.'"

What, then, was there *peculiar* in Mr. Miller's views?

"Merely, that the Lord would come about 1843."

Was this *all?*

"Yes, so far as I can learn."

Well, does any one *now* believe *this* to be true?

"No."

Well are there any Millerites now?

"It would seem there could not be, since no person professes to hold views which were peculiar to Mr Miller."

How came Millerites to be called Adventists?

"They themselves changed the name."

Why?

"They thought Adventist more proper, and Millerite was a term of reproach."

Well, Millerite means a follower of Miller, and Adventist must mean a *comingite;* that is, one who believes in a *coming* of something; but what, when, or how, the *name* does not state. In what sense do *they* understand the term?

"They use it to denote those christians who are expecting the return of Christ."

Yes, but are there not many christians expecting that, who are *not* Adventists?

"O certainly."

Then what does the *name* mean?

"Why it is applied to that class which hold certain views on the subject such as Mr. Miller held."

What, on the *time* of the Advent?

"No."

Well, then, I am to suppose that they all hold his views in regard to the *events*, irrespective of the time?

"No, not just that, for some differ very materially from others, and frequently preach and write against each other's views."

"Well, what then; do they all co-operate together, irrespective of differences?

"No, there are some among *Adventists* that are far from being united."

Well, in the name of common sense, what *is* an Adventist? Is he a good man, or a bad man, or an indifferent man?

"Well, there are some of *each* among them."

Is he a christian or a worldling?

"Some of both are called Adventists."

Well do tell *what an Abventist is?*

"That seems to be a difficult matter; indeed, they sometimes disagree among themselves about it."

But how came they by that *name*, it seems to be *new*, unlike anything in heaven and earth.

"Well, after the *time* passed by, many who had been called Millerites met at Albany, and drew up a kind of platform."

What, a sort of confession of faith, or creed?

"Well something like that."

Are all Adventists required to adhere to that?

"O no; many have already changed their position."

Well about the name; how was it?

"Why, you see when there they deliberated upon a name, and Prof. W——g, who knew latin, coined the name *Adventist*, from a latin word signifying *coming*, or something of that sort, and they liked the name and have called themselves by it ever since."

Do they profess to be God's children?

"O certainly."

Who gives names to children, the uncle, brother, aunt or father?

"Why, the FATHER of course."

Does the Bible teach that the whole family of God is named of him, or by him, Eph. 3: 15?

"I believe it does."

Well, now suppose your name is John Smith, and you have a number of children what will their names be?

"Why John, Martin, or William Smith, as the case may be."

But suppose that some good uncle, or brother, or step-son should name them John Tinker, Martin Luther, or John Wesley, and not leave them the first letter of Smith about them, how would you like that?

"Like it! I should regard it as an audacious insult, unless I gave them liberty to do so."

But supposing that your children should *wish* to bear some one's else name, and should prefer being Tinkers, &c., rather than Smiths?

"I should tell them that as long as they were *my children* they must bear *my name*, and if they were not suited with my name, they must take care of themselves."

Well, has God given names to his children?

"Yes, in the Bible."

Did he ever give John Calvin, or Martin Luther, or John Wesley, or John the Baptist, or Prof. W——g, any authority to give *their names* to his children?

"No, I think not."

Did he ever authorize them to *coin names* for his children?

"No."

Well then, did the Lord ever authorize any of his children when they got sick of the name that their father gave them to go and call on their brothers for new ones?

"Not that I know of."

Well, if it would be an audacious insult for any one else to give names to your children; and if you would disown a child that cast aside your name and chose another, pray tell me how the great God must view such little interferences with his family arrangements?

"Ahem; well I really don't like to say."

Well, did God ever call his children Adventists?

"No."

Did he ever tell any one else to do so?

"No."

Well, would you like to have any one of your neighbors nickname your children?

"No."

Well then, you see that you don't nickname God's children any more.

"Let party names no more
The christian world o'erspread
The Jew and Gentile, bond and free,
Are one in Christ their head."

IRENÆUS.

For the Crisis.

A Word about the Camp-Meeting.

I hope all, that possibly can, will set one week apart to go out into the wilderness for the worship of the God of our fathers, as they did after the gathering in of the fruits of the land. The ark of God was found in the field of the mower.

I intend to secure tent room for one hundred or more, that cannot provide for themselves. None need buy tent frames, for I have made the arrangement on the ground.

All that can will please buy lamps or lanterns to light their own tents. I will see that there is oil on the ground for your lamps.

I shall do my best to have everything in order, and economically arranged for the comfort of the encampment. I expect good weather, good preaching, a good number present, and a great blessing upon the people at large: for many will attend this year in this vicinity, that have had no ears to hear before; hence practical subjects will be necessary to reach them. If the heart is right and leads, the head wont swim. It is much easier to *draw* a loaded cart up hill than to *back* it up. I expect the grace of God will give wisdom at the time, sufficient to direct.

Those wishing to board themselves the whole or a part of the time, can get provision on or near the ground as cheap as at home, and save the expense and trouble of transportation.

A boarding tent will be erected on the ground, to accommodate all that do not wish to board themselves, on reasonable terms. Recollect the stopping-place—North Wilbraham, Collins depot.

There will be a baggage wagon from the cars to the ground, to accommodate all that wish to ride 80 rods.

HIRAM MUNGER.

For the Crisis

Elijah.

BY MARY A. GRANT.

Our first acquaintance with Elijah commences at the time when idolatrous Ahab reigned in Israel; a king who had provoked the displeasure of the Lord God, more than any other king who had ruled before him. Evil was dominant in Ahab's heart; and step by step he retrograded from that purity of worship instituted by Jehovah,—for many years maintained by his fathers, and now become an offerer of incense at the shrine of Baal.

In the midst of his corruptness—behold him silent and abashed before the man of God, whose words like arrows pierced his guilty soul,—"As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

How must that traitorous heart been agitated, as the fearful prophecy again and again sounded in his ears, and as oft reiterated by a smitten conscience. But Elijah—there he stands, fearlessly confronting iniquity, though clothed in royalty,—holiness in his heart, and the boldness of truth upon his lips. We may well look upon him as the chosen of God, sanctified for an especial work and purpose, and how faithfully do we see that work and purpose accomplished in his varied life—emphatically that of faith. Jehovah is his guide and shield, his instructor and deliverer. His patient wanderings, repeated conflicts, prayers, sacrifices, firm and unflinching faith, again and again attract the especial benediction and favor of Heaven. He shrinks from no position which the Lord calls upon him to occupy, whether it be to prophecy before kings, or trustingly to wait for his daily food beside the simple brook; it is the same with him. His is the obedience of *faith.* May his spirit rest on us.

He listens, and the command is,—"Get thee hence and hide thyself by the brook Chereth, that is before Jordan;" and straightway he does according to the word of the Lord, who promised to feed him there. At morning's dawn and evening's shade, the faithful messengers of the air descend to give him bread and flesh: "and he drank of the brook," and was content.

But soon this fount of life was dried, and faith awaits the word from above, which now directs him to the city of Sarepta. There we find him subsisting for one full year, in company with a poor widow and her son, upon an "handful of meal" and "a little oil in the cruse." There, all-conquering faith in prayer revived the widow's son, and also restores to the widow's heart new confidence in Israel's God, the mighty One of Jacob.

Again we view him at Mt. Carmel with the gathered hosts of Israel, together with the prophets of Baal, four hundred and fifty in number, besides the four hundred prophets of the groves. And these the prophet challenges to prove theirs the true God by calling down fire from heaven upon their sacrifices. But evening came, and to the prayers and beseechings of a day, devoted to calling upon their god, no answer came, no voice, no fire for the idolatrous worshippers and priests. And while the keen satire of Elijah was yet rankling in their hearts, the Lord God of Abraham, Isaac and Israel, made himself known; "and the fire consumed the sacrifice, the wood, the stones, the dust, and licked up the water that was in the trench." Thus having proved the Lord his God, he ascends the mountain top and prays. "Rain for the people," is his plaint, and though seven times tried, unyielding faith clings to the promise, and behold! the cloud appears, which bursts in showers upon the grateful earth.

Again, hunted for his life, we find him, fainting beneath the juniper tree, fed by angels. Then, with the Lord upon the mount—afterwards at the cave, listening, while shrouded with his mantle, to the "still small voice," which said to him—"What dost thou here, Elijah?"

From hence the Lord sends him to Elisha, who from his ploughing in the field, hastes to unite himself with the man of faith, and henceforth becomes the partner of his pilgrimage and faith.

Once more we find him withstanding Ahab, whose hands were reddened with his neighbor's blood; who had sold himself to work wickedness in the sight of God, progressing with rapid strides in the way of death. But in the presence of the Tishbite, the king trembles—becomes penitent, and God's mercy averts the impending evil.

Up to the time when the Lord would take Elijah into his presence, he maintains the same unmoved, unflinching purpose to fulfil the requirements of his God. His heart knows no other wish but obedience to heaven; no other will but that of Him who answers by fire; no other dependence but that which clings to the never-forgetting goodness which followed him in all his necessities and vicissitudes. Unswerving *faith* was the basis of his power with God; and which at last, ensured a sublime transit from earth to heaven—from wanderings to rest—from the presence of enemies to the communion of angels and God—from a lonely wilderness of parched streams and weeds of death, to the Eden of love—the fountain of life—the fullness of joy before the throne. He ascends in the "chariot of Israel;" and as the firey vision recedes from the gaze of the sorrowing Elisha, behold the mantle of the prophet rests upon him and a double portion of his spirit, also.

Elijah finished his mission, and God accepted him.

Death on his brow no sombre signe tset
To count with many in the earth entombed;
But from his power triumphant, chainless
Sped from earth, to more salubrious clime]
The Lord's swift chariots of rolling fire,
And horsemen, heralded from ranks above
Upbear him in the whirlwind's path, e'en to
The portals of the city fair where God
Resides, and angels chant his praise for aye

Boston, Aug. 1856.

For the Crisis.

Let the Church Pray!"—Martyn Luther.

BY SR. HIGGINS.

The subject of prayer is one that I approach with awe! It is like the golden sceptre in the hand of the King of kings. It is the power that moves the mind, that moves the universe.

Not merely a few of the best specimens of human kind should pray, "but all men.

Not on some extra occasions, but "always." We are not merely *permitted* to pray, but "*ought* always to pray."

Prayer is addressed to the Deity through the Mediator; and consists of confession, intercession and thanksgiving.

Confession is becoming, because of our fallen state and the infinite disparity between us, as fallen mortals, and the "only immortal"—the ever blessed and holy God. This is a very important part of prayer, the omission of which incurs the the danger of "rushing like the unthinking horse into the battle." Confession of sin, also, if condemnation rests on the soul, of errors, or "tresspasses" growing out of errors of judgment, and also our entire renunciation of our own righteousness, trusting alone in the righteousness of our Lord and Savior Jesus Christ.

Pray with humble thanksgiving for the new and living way of access to God through the veil of Jesus' flesh, and for the exceeding great and precious promises made over to us through the gospel, by which we may escape the corruptions that are in the world, and be partakers of the divine nature; with thanksgiving for past benefits, the remembrance and rehearsal of which, has a tendency to inspire confidence for the future. But above all, let prayer be made with a *real desire* arising from a knowledge of our wants. Let prayer be offered with simplicity. Use not vain words—a multiplicity of words—ask for those things that you expect to receive: i. e., ask in *faith*. Some people pray for everything, expect nothing, and consequently *get nothing*. Let prayer be offered *understandingly*; understanding not only our wants, but also the promises we should plead before the Lord—the *conditions* of the promises. This point cannot be too carefully examined. There are blessings that I need—that I desire. God has promised them on certain conditions. Do I comply with the conditions? If I do, I have not to use many words to induce God to comply with his promise. He is always ready to do his needy people good when they place themselves in an attitude where it would be consistent for him to bless. When understanding prayer is offered, and the conditions of the promises complied with, it would be sin not to believe. Hence, this class of promises (individual promises) runs thus:

"If we ask anything according to his *will*, he heareth us, and if we *know* that he heareth us, whatsoever we ask we know we have the petitions we desired of him." "When ye pray, believe ye receive the things ye ask for, and ye shall have them."

There are some things that are not the subjects of direct promise. Such was the case when Elijah prayed; he had no explicit promise, therefore he prayed *seven times*. So of the elect who cry day and night; "though he *bear long* . . . . he will avenge them speedily." So of Daniel, he prayed for national blessings, and his prayer was heard, but the answer was deferred. I mention these cases that we may be able to discriminate between *personal* and *national* blessings. For the want of this discrimination, much prayer is lost, and time wasted with vain repetition like the heathen, who think they shall be heard for their much speaking. When we come to God for blessings he has promised, we must bring those promises along with us; "put me in remembrance"—and having assurred ourselves that we comply with the conditions, it is not only our privilege, but duty to *believe*. Much is lost for the want of an *active appropriating* FAITH.

We ought *always* to pray—"with *all* prayer." Private, social and public. Always have the spirit of prayer, so that we may know what that meaneth—"pray without ceasing."

I come to the application. "*Let the church pray*," said Martyn Luther, when the German Princes asked him if they should appeal to arms to protect the little church from the thunders of the pope and the combined force of all the catholic powers led on by the most potent sovereign of modern Europe—Charles V. "Let the church pray. "Is not my Lord Jesus Christ more powerful than his holiness the pope, or his majesty the Emperor?" The church did pray. God was their refuge in this their time of greatest need. God heard their prayer. Their faith was tried to the last extremity. Charles marched into Germany with the Spanish army, and united with the Catholic German Princes, making a powerful force sufficient to swallow up the infant church; with the avowed purpose of executing the Pope's bulls against Luther and his adherents. Luther's keen eye saw the distant cloud; he heard the muttering thunder; he saw the horizon overcast with dark, ominous clouds—still, unmoved as the rock, he sought no other refuge than the name of the Lord.

"Let the church pray." They did, and God heard and answered their prayer. Charles and the Pope had a quarrel. Irritated and incensed against the pope, he turned his arms against his holiness, marched into Rome, and took the city; unable or unwilling to restrain the fury of his soldiers for three days and nights. Rome was at the mercy of the merciless soldiers of his most Catholic majesty! The Pope was a prisoner in his own castle, and the city sacked and burned by the members of his own communion. Never was there a more memorable answer to prayer.

Another instance. When Arnold had concluded to deliver West Point into the hands of the English, several British ships were ordered to drop down so as to be ready for service. Some of the soldiers expecting an action, united in asking God to turn away that battle. God heard and answered prayer! Andre was taken as a spy, and the entire plan frustrated. Who in reading that history, would imagine those great events turned on the prayers of a few poor soldiers!!

Brethren and sisters, we purpose fighting a grand battle with the armies of the North, East and West; intend uniting on the old battle-ground in North Wilbraham. We want victory; we have had some victories there, and I am sorry to say, some defeats, in consequence of some soldiers being unarmed. Now I pray you put on the whole armor of light, and stand valiantly at your post, having the sword of the spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all the saints. And do not forget to pray for the preachers, that utterance may be given them, that they may open their mouths boldly, to make known the mystery of the gospel.

Take your unconverted friends and backslidden Brn. and Srs. with you; go with your armor on,—go praying—go expecting God to bless. Keep praying, remembering that victory will be achieved not by might or power, but by the Spirit of the Lord. Not by great instrumentalities, but by the weak things of this world, confounding the mighty, that none should glory in man; "but he that glorieth, let him glory in the Lord."

For the Crisis.

Letter from Bro. Edwin Burnham.

DEAR BRETHREN AND FRIENDS:—We have reason to comfort ourselves, and take courage. Things, among those who wait, in many places, look more interesting and promising. I have recently had several applications for baptism by those who have lately come into the faith. Our brethren, in most places, are rising above the reaction of the disappointment of time, and fixing themselves again on the Word, firmly. Many who have been contentious for minor points, are "seeking meekness," that they "may be hid in the day of the Lord's anger." We can do nothing else but go forward. To go back is perdition, to turn aside is foolishness, to go forward is LIFE ETERNAL! I have made up my mind to desperation—I preach this blessed doctrine of the Second Advent, and its kindred truths, or I preach nothing! I believe this, or I believe nothing! Amen! Seal it, my Father, in heaven! God is with us. Amen! EDWIN BURNHAM.

A noble person needs but a plain garment to set it off; a beautiful picture but a simple frame; a great thought is best dressed in simple language. But all these need a spirit of understanding to be appreciated.

Advise not what is the most pleasant but the most useful.

Obituary.

Died in West Poland, Me., June 13, '56, Sister Joanna, wife of Capt. Robert Snell, aged 90 years and 1 month.

Sister Snell was a native of Massachusetts, and moved with her husband, while quite young, into the forests of Hebron, Me, where she found Jesus to be precious to her soul. Since then, she has lived a godly life, and after a year's extreme suffering, she quietly fell asleep in Jesus. She leaves a large family of sons and daughters and numerous friends and relatives to mourn her loss; but they need not sorrow as others which have no hope, for, when the trumpet sounds, she will come forth in the likeness of Jesus. L. L. HOWARD.

Domestic Summary.

Arrival of the Ariel from California.

NEW YORK, Aug. 13.

The steamer Ariel arrived at this port about 11 o'clock to-night.

All was quiet on the Isthmus.

The U. S. frigate Independence, for which fears were entertained, had arrived at Valparaiso.

Crops are everywhere abundant

The town of Placerville has had 168 buildings burned. Loss $600,000.

The village of Georgetown, Placer county, has also been burned. Loss $100,000.

A large number of buildings have been burnt at Marysville. Loss $160,000.

The town of Fair Play, El Dorado county, likewise has been burnt. Loss $70,000.

Numerous shooting affrays in the interior have been recorded.

The Vigilance Committee continues its sway, but nothing of moment had transpired during the fortnight.

FROM KANSAS.—APPREHENDED COLLISION BETWEEN GEN. LANE AND THE MISSOURIANS.—(Correspondence of the N. Y. Times) CHICAGO, Aug. 7. I have late and reliable intelligence from Kansas to the effect that:

Richardson, Major General of the Militia under the bogus Legislature, has gone to the Northern frontier with 300 or 400 Missourians and Southerners, to prevent the entrance of free soil men.

Gen. Lane is on the Iowa frontier; his plans are not known.

Parties have gone from the vicinity of Lawrence and Topeka to watch Richardson, and aid Lane, in case of conflict: but most of the Free Sate men in the Territory are required to stay at home to guard against the threatened depredations of the guerilla bands in the Southern part.

It is now currently reported throughout the territory that Gen. Smith will not attempt to prevent the entry of Lane: neither will he interfere to prevent a fight with the Ruffians. If a conflict ensues, he will proclaim martial law, and allow the parties to fight it out.

DECLINE OF MOHAMMEDANISM.—An agent of the American Bible Society in Turkey says that in a recent tour in the Levant, he everywhere found an increased interest in the Bible and the christian religion among the Moslems, who are becoming indifferent and sceptical with regard to their faith. They are not so strict in performing their prayers and pilgrimages, as in observing their fasts and festivals, and their mosques are more neglected, very few heeding the call to prayer even in Egypt, where formerly they were the most bigoted and fanatical. All the mosques in Cairo are falling into decay.

There is a tradition, that when the great mosque of Omer, founded by the conqueror of the city, begins to decline, the doom of Islamism is sealed. Its walls are already crumbling. Since the publication of the Sultan's last firman, intelligent Mussulmen feel that they are free to do as they please in regard to their religion, and many purchase the Scriptures and read them with great interest. They are losing their prejudice, and respect Protestants, in contrast with the adherents of a corrupt christianity in the oriental churches. One of them recently remarked that if Mohammedans ever change their religion, they will not become christians who worship idols, and pictures, but Protestants who worship God in spirit and in truth.

ANTICIPATED COLLISION BETWEEN THE FREE STATE EMIGRANTS AND MISSOURIANS.—The Washington correspondent of the New York Tribune, says:

Mr. Coates, counsel of Gov. Robinson, has just arrived here from Kansas, and reports that a collision between the advancing emigrants, through Iowa, and the Missourians, is probable. He confirms the previous reports that the Missourians are assembling in large numbers at Iowa Point, near the line of Kansas and Nebraska, under command of Gen. Richardson, of Wakerusa war notoriety. This attempt to drive off free emigrants is done with the concurrence of Gov. Shannon, who had not then heard of his removal. Companies of the free State settlers from Topeka, Lawrence, the Beecher settlement, and other free State places, have gone to aid the emigrants in reaching the territory.

TERRIBLE STORM AT NEW ORLEANS.—AN ISLAND INUNDATED—130 LIVES REPORTED LOST. NEW ORLEANS, Aug. 16—A terrible storm occurred in this vicinity on Sunday which lasted all day, and also all day on Monday. Its effects, however, were most disastrous at Last Island, a great summer resort, and which our accounts represented to have been entirely inundated.

Every building on the island is said to have been swept away, and no less than 137 lives are reported lost.

Foreign News.

QUEBEC, Aug. 10.

The screw steamship Anglo-Saxon, from Liverpool, Wednesday, July 30, arrived at this port at an early hour this morning.

GREAT BRITAIN.

The British Parliament was prorogued on the 29th ult. until the 7th of October next.

SPAIN.

Our advices from Spain continue meagre and unreliable, the telegraph and public roads being in the hands of the government, whose announcements say that on the 24th ult., the Royal troops commenced to bombard the city of Saragossa, whereupon the insurgents within demanded five days' cessation of hostilities, which was granted.

The information conveyed to the London press, however, states that although the city of Madrid is quiet, the whole of the important province of Arragon continues in successful revolt.

ITALY.

From Italy we have a statement by telegraph of a revolt in the Duchy of Massacarra. We are, however, without any reliable particulars.

The Austrian officials state that the movement was insignificant, and that it was promptly suppressed.

Three millions ball-cartridges are ordered by telegraph to be sent from Cologne to Italy.

Arrival of the Arago.

NEW YORK, Aug. 11.

Steamer Arago, from Havre, July 30, arrived here this forenoon, sailing the same day as the Anglo-Saxon.

CHINA.

Advices from China state that the revolution was progressing; 65 rebels were beheaded in one day.

FOREIGN ITEMS.

Preparations are making for the laying down of a submarine cable between Genoa and the coast of Africa.

It is said that the French army of observation on the Spanish frontier is, in consequence of orders received from the Emperor, to be increased to 25,000 men. It is also positively stated that the concentration of troops in the neighborhood of Bayonne is with the intention of intervening in Spain.

OUR FOREIGN RELATIONS.

The usually well informed Washington correspondent of the New York Journal of Commerce, says that the statement of the London Times in regard to the arrangement between Mr. Dallas and Lord Clarendon respecting Central American affairs, is not without foundation, and makes the following disclosures, which, if true, are important:

"But in connection with this adjustment, we have highly important intelligence as to the policy and position of England, in regard to the United States and Spain and France.

England is about to come into collision with France upon the subject of the ambitious designs of the latter power upon Spain. There is reason to believe that Napoleon III. has revived the pretensions of the first Napoleon to the crown of Spain, and that he now directs his entire policy towards that object.

He has seconded his intentions by acts. He has been and is engaged in concentrating a vast military force upon the frontiers of Spain; and, with what intrigue, through the Queen Mother Christina, and a demonstration of force, may bring about a state of things in Spain, favorable to his ambitious views.

If he conquer Spain, he will seek possession of Cuba, which the United States is pledged to resist. England has, therefore, as I am advised, recommended to the government of Spain, the cession of Cuba to the United States, for such a consideration as will recruit the exhausted finances of the Spanish government, and enable it to resist the designs of France.

That Spain cannot long retain possession of Cuba, is apparent; and the British government, looking to a rupture with France on the Spanish question, is desirous both to strengthen Spain and conciliate the United States, by bringing about a cession of the Island to the United States.

When this matter shall assume a more definite form, and the Central American question shall be settled, it is thought probable that Lord Howden, the present minister to Spain, but now in London, on leave of absence, will be sent to this government as Envoy Extraordinary and Minister Plenipotentiary, to complete such arrangements as will bring about a firm alliance between England and the United States against the designs of Napoleon III."

Arrival of the Canada.

HALIFAX, Aug. 11.

The royal mail steamship Canada, from Liverpool, about 10 A. M., on Saturday, the 2d inst., arrived here at 4.30 this P. M.

SPAIN.

Accounts continue uncertain, but indications are that the Royal cause has triumphed [illegible] that the entire country has submitted, and that Saragossa unsupported, will be immediately reduced.

AUSTRIA.

Letters say that the relations between Austria and Russia are becoming friendly.

ITALY.

A letter from Parma, in the Opinione of Turin, of the 25th, states that the Austrians have made preparations for crossing the Po at four different points, at or near Viadana Solarelo and Casalmaggiore.

The Indian mail brings accounts of an earthquake in Moluccas, March 2, causing a loss of 2000 lives.

.CAMPMEETINGS.

Campmeeting at Cheshire, Mass.

The Lord permitting, there will be a Campmeeting at Chesire, Mass., one half mile from the depot, to commence Sept. 15, and continue over the following Sabbath.

We invite all the lovers of Jesus, and those who wish to become his followers, to come in the name of the Lord with their tents to the feast of tabernacles; for we expect the good Lord will meet with his people and forgive sinners.

Board and horse keeping on reasonable terms, with a free table for God's poor. Those coming by railroad, will find teams in readiness to convey them to the camp-ground on the arrival of the trains.

Brethren invited. M. Batchelor, L. Boutell, H. Pratt, J. Turner, and all who can come.

Yours in hope,
ALONZO CUMMINGS, HIRAM BENTON,
For the Brethren.

Cheshire, Aug. 9, '56.

Campmeeting at Litchfield Station, Conn

The Lord willing, we have decided to have one more camp-meeting before the Lord comes, to be held at Litchfield station, Ct., commencing Wednesday, the 10th of September, to continue one week.

Elders Grant, Matthewson, E. Burnham, H. Munger, A. Decker, and others are expected to attend.

Come, Brethren and Sisters, Preachers, all, far and near, bring your tents, let us worship God once more together beneath the shady grove.

For particulars. see next week.
For the Brethren,
G. W. DENNEY.

Bro. York and myself propose, if the Lord will to hold the following conferences, each to continue over the Sabbath.

The first to commence Friday eve, Aug. 15,
The second, Friday eve, Aug. 22, at Brunswick, Me.
The third, Friday eve, Aug. 29th, at Bowdoinham, Me.

L. D. HOWARD.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

If nothing prevents, I will preach as follows:

At Freeport Flying Point, Sunday, August 24.

At Freeport Methodist Chapel, Sunday Sept. 7. R. R. YORK.

Edwin Burnham appoints to preach at
Portsmouth 5th Sunday in Aug.
Kennebunkport 1st Sunday in Sept.
Boston 2nd Sunday in Sept

BRO. GRANT:—As some of my appointments now published interfere with others, will you please do me the favor to drop the list now being published and in their stead publish the following:

Providence permitting, I will preach as follows:
Athol, Mass., Sunday Aug. 24.
Salem, Mass. Sunday, Aug. 31.
Lawrence Mass. Sunday Sept. 7.
Portsmouth N. H., Sunday Sept 14.
S. W. BISHOP.

Providence permitting, I will preach at
Lawrence Sunday Aug. 17.
Portsmouth N. H. Sunday Aug. 31.
Lowell, Sunday, Sept. 7.
Lynn Dye-house Sunday Sept. 14.
J. HEMENWAY.

Providence permitting, I will be with the brethren in
Westfield, Thursday eve. Sept. 4.
Chester Factories, Friday Sept. 5.
Cheshire, Saturday Sept. 6.
North Adams, Sunday 7.
Savoy Tannery, Monday evening 8.
West Hawley, Tuesday 9.
Charlemont, Wednesday 10.
Conway, Thursday 11.
Greenfield, Friday 12.
Vernon, Vt., Sunday 14. H. PRATT.

Providence permitting, Bro. J. Couch will preach in Portsmouth, N. H., the first and third Sundays in August.

Appointments for Worcester.
Bro. H Pratt, Aug. 24.
Bro. Brewer. Aug. 31.
S AYRES.

Providence permitting I will preach at Canterbury town-house the third Sabbath in Aug.
West Boscowen, the 4th Sab. in Aug.
Waterloo (Warner) the 5th Sabbath in Aug. T. M. PREBLE.

The meetings in Lowell are at the old stand, "Kirk street Chapel" as follows:
Wednesday evenings, prayer and conference meetings. Friday evenings, class meetings. Preaching every Lord's day.
Bro. J. Couch, Aug. 24.
M. W. CORLISS.

Providence permitting, Bro. D. E. Moulton will preach in Portsmouth, N. H., the last Sunday in Sept. S. W. BISHOP.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

SPIRITUAL MANIFESTATIONS A SATANIC DELUSION AND A SIGN OF THE TIMES, By WILLIAM RAMSEY, Pastor of the Cedar St, Presbyterian church, Philadelphia, EDITED with a preface, by H. L. HASTINGS.

This is undoubtedly the best work extant on this question upon which so much paper and ink has been wasted.

It is a 12mo. volume, neatly bound in cloth gilt, and will be sent by mail post paid on receipt of the price, *fifty cents*. Copies in paper covers will be sent by mail, post paid, for 38 cents, or three copies for one dollar. Price bound, $37 per 100, paper, $25.

Immediate orders are solicited with the *cash*. Direct to H. L. Hastings.
Peacedale, R. I.

Bro. Brewer's Hymn Book, called the 'Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

Pauline Theology,	15 cts. single,	$10 per 100
The Old Paths,	18 " "	12 " "
State of the Dead, by Milton,	5 " "	3 " "
Intermediate State, by Grew,	5 " "	3 " "
Future Punishment, by Grew,	2 " "	1 " "
The Church not in Darkness,	5 " "	3 " "
The Three Worlds,	5 " "	" 3 "
The Last Days,	5 " "	" 3 "
Scripture Tract,	3 " "	1,50 "
"	"	2 series, 75 cts.

Signs of the Times, 75 cts.

A Treatise on the 24th and 25th chapters of Matthew, by I. C. Wellcome. Price 33 cts. postage 6 cts.

Voice of the Church, by D. T. Taylor Price $1 single, $9 per dozen. Postag 17. cents.

Dr. Decker's pamphlet on the 2300 Days. Price, singly 10 cts.; per dozen, 50 cts.

Works of John Cumming of London:
Benedictions of the Blessed Life, 75 cts.
The Church before the Flood, 75 cts.
Lectures on the Apocalypse, 1 series, 75 cts.

TRACTS.

I have several new ones. Three by Dr. Cumming.
1. "Noah—his age and ours."
2. "The Desire of all nations."
3. "It is done." Price 5 cts. each. $3 per 100.

GLAD TIDINGS:
or
BIBLE PROOF

That WOE and SIN are to END in the Universe, by a LITERAL DESTRUCTION of *wicked men and devils*, at the Judgment.

All Texts on FUTURE PUNISHMENT collected and arranged.

By JACOB BLAIN,
Baptist Minister, of Buffalo, New York.

"And there shall be no more death, sorrow, crying, nor pain."—Rev. 21: 4.

"And *every creature* which is in heaven, and on the earth, and under the earth, * * * heard I saying, *blessing*, and *honor*, and *glory*, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. 5: 13.

"The *last enemy* shall be DESTROYED."—1 Cor. 15: 26.

Published by the author, No. 19 North Division Street, Buffalo, N. Y., and for sale at the *Crisis Office*, Boston, Mass. Price 10 cts. single.

NEW BOOKS.

We have just received two new and interesting works. One from Bro. J. Lenfest, entitled "The Plain Way, or Conviction and Conversion," and "The New Birth."

Price for single copy 12 cts; per hundred, $8; to the poor free.

They can be had at this office, or of Bro. Lenfest at Machiasport, Me.

Another from William Shepherd, Elizabeth City, N. Y., entitled, "The Saints' Inheritance."

Bro. Shepherd will furnish this work of 50 pages at the following low rates, which he says is below cost, as he wishes the truth to be spreading:

Four copies	$0.25
Nine	0.50
Eighteen	1.00
Fifty	2.50
One hundred	5.00

And in addition, *he* will prepay the postage.

"WELLCOME'S TREATISE ON MATT., 24TH AND 25TH CHAPTERS.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."

"D. T. TAYLOR."

Dec. 11th, 1855.

For sale by J. M. Fairchild & Co., New York city, 109 Nassau St.; P. B. Morgan, Moline, Ill.; and by H. L. Hastings, Peace Dale, R. I. Price 33cts. Postage, 6 cts.

BRO. GRANT:—Permit me to inform the friends in the West, that I have received a quantity of books and tracts, and can fill orders at short notice. I will give a list of the works I have received.

BOOKS.—Voice of the Church on the Reign of Christ, by D. T. Taylor, Price	$1.00
Dobney on Future Punishment,	.75
Pauline Theology,	.75
Church Debts, by Wm. Ramsey, D.D.,	.75
Treaties on Matt 24th and 25th Chaps., by I. C. Welcome,	.33
The world as it was, is, and will be, by Mrs. A. C. Judson,	.38
Bible vs. Tradition, paper covers,	.60
Unity of Man, by Anthropos,	.15
Age of Gospel Light, by Z. Campbell,	.12
Spiritualism, a Satanic Delusion and a sign of the times by Wm. Ram-[illegible]	

TRACTS.—Voice of warning from the four winds—Church not in darkness—Three Worlds—Last days—New Heaven and Earth—Milton on the State of the Dead—Tracts by Dr. J. Cumming—Noah, His and our age, No. 1.—The desire of all nations, No. 2.—It is done, No. 3. The above tracts are $3. per hundred, 5 cts single.

Also, Tracts entitled—Vindication—Landmarks—True source of Life—Key of truth—Night cometh, and others.

Also, Scripture Searchers, No. 1, 2. 3.

Send orders with cash, to Walter Pratt, Moline, Illinois.

BUSINESS MATTERS.

Amelia Crabtree—We receive any amount in postage stamps.

Cash Receipts.

J C Day, F Bates, Jr., D Veazy, C Fleming, E H Case, Savilla Case, A A Lawrence, A M Crabtree, J Stockwell, Caroline J Brown, C Perry, C F Dixon, Miss Kate Dixon, B P Braley, Dorothy H Caverley, S K Stewart, A Prescott, Levi Houghton, E Stowe, J P Darling, J Capin, Julia W Gilman, B G Bancroft $1 each.

A Flavel $5; Mary A Ecclestone $2.

FOR THE OLD DEBT OF THE CRISIS.—
J Stockwell $1.

Whole amount of the Debt,	$200,00
Amount paid in on the Old Debt.	$176.10
Amount still due	23.90

FOR THE DEBT OF THE ADVENT WATCHMAN.—

J Stockwell	$1.00
Amount of debt	$785.00
Amount paid in on debt	72.25
Amount still due	$712.75

Dr. Pierce's Medicines.

RESTORATIVE BITTERS, No. 1.

THE best cathartic ever used. It purges without pain, and never acts like the common purgative pills. It is exceedingly valuable in almost every type of disease.

RESTORATIVE BITTERS, No. 2.

This is an alterative; just the medicine that is needed to counteract and remove the Spring and other complaints to which so many persons are unhappily subject.

Spikenard and Dandelion Syrup.

This is most active in expelling from the system humors and chronic impurities of the blood. It is not only medicinal but nutritious also; it purifies and nourishes the blood at the same time. In connection with the No. 1, it has cured very many cases that have been regarded as incurable.

COUGH SYRUP.

For Coughs, Bronchitis Asthma, Whooping Cough and Consumptive habits It will be found to serve an excellent purpose in all cases where a Cough Mixture is of use.

The above Medicines may be obtained of the proprietor, corner of Moody and Austin Streets, Lowell, Mass., and of Geo. T. Adams, 187 Hanover St., Boston, Mass.

☞ We have thus far avoided publishing any advertisements in the Crisis; but as Dr. Pierce's medicine is well known to be an excellent remedy in many complaints, and as I have proved to my entire satisfaction the good qualities of one of the articles, it may perhaps subserve the cause of humanity to present this advertisement to the public. [illegible]

Poetry.

For the Crisis.

Addressed to Bro. J. Merriam.

BY T. H. CUDWORTH.

Dear brother, would it joy impart
  To know Christ's children dear,
Still sympathise and bear a part
  Of thy sad sufferings here?

Though sunder'd far, their chainless minds
  Oft with their brother's soar
To God, while the same spirit binds
  Their hearts with yours, in prayer.

And would it soothe thy throbbing pain,
  To know the souls you've served,
Are pressing on, the crown to gain,
  For darker conflicts nerved?

That grateful hearts are blessing God
  For light, and love, and peace,
That you have nourished with the Word,
  In this dark wilderness?

And when we roam the promised land,
  Amid the bowers of bliss;
Shall we forget the little band
  We've suffered with, in this?

No; mem'ry will not lose its power,
  When earthly sorrows cease,
When passed shall be earth's dreary hour—
  Exchanged for rest and peace.

Charlemont, Mass.

For the Crisis.

"A little While."

BY F. V. B.

Methinks, I hear my Savior say,
A little while, I go away;
Go, to prepare a place for thee,
That where I am, there thou mayst be.

Though thou mayst grieve my absent stay,
And longing wait the dawn of day;
The world will mock and laugh at thee,—
But where I am there thou shalt be.

A little while thou'lt hear me call—
Come home, my people, one and all;
I have for you prepared a home,
That where I am there ye shall come.

Then in thy presence we shall stand;
For we have followed thy command:
And we rejoice to hear from thee,
"Lo! where I am, there ye shall be."

Painesville, O., Aug. 6, '56.

Original Articles.

For the Crisis.

The Evils of the Tongue.

BY W. H. M'ILVEEN.

"Behold how great a matter a little fire kindleth."

I. Blasphemy, or profane swearing.
II. Falsehood, or lying.
III. Scolding.
IV. Tattling, and Backbiting.

We shall commence with Profane Swearing.

1. What is it? Speaking irreverently of God and sacred things. Jesting with the word of God, and using the names of God, Lord or Christ, unless with great seriousness and awe, is a violation of the 3d commandment.

2. Its criminality. It is a contempt of God and his laws. "Thou shalt not take the name of the Lord thy God in vain;" "Swear not at all."

3. Its degradation. Does not swearing and cursing lower an individual greatly in public estimation, and in his own also? Can a swearer think well of himself? Does he not look mean, and feel mean? What! take the name of the Almighty thoughtlessly and blasphemously, and look, feel, and act like a man? It is impossible.

4. There is no excuse for it. No sin has less temptation.

5. It is irrational. What greater proofs of ignorance than to use words without meaning? Does the swearer understand definitely the import of the words *damn* and *damnation?*

6. The habit once formed is almost indelible. Can the Ethiopian change his skin, or the Leopard his spots?" "Canst thou make one hair white or black?" God's grace is sufficient. But the man given to profanity, swears unconsciously, scarcely knows when he swears, nearly every sentence is accompanied with a horrid oath. Reprove him for swearing, and he will *swear* that he did not swear.

7. Its vulgarity. Will a real gentleman swear? Chesterfield, with all his infidel sentiments, abhorred swearing. A man destitute of the fear of God, with the least spark of true courtesy, will never be caught with an oath upon his lips; it is shameful.

8. Swearing is useless: what is more so? What is gained by it? Does it make a man rich, respectable, or happy? Do we believe an assertion more readily when accompanied with a vile oath? The man who swears seems to doubt his own veracity, and well he may; and who in his senses would not suspect him? The adage is—"The man who lies, will swear;" though there are profane swearers who would not steal, yet we are sure that it is not the fear of God that prohibits them. Instead of gain to the swearer, all is loss. Reputation is lost; character, veracity, and the esteem of good men; he is despised in heart, even by his fellow-swearers. And is he not abhorred of God himself? Yes, swearer, little as you may think, while your mouth is filled with oaths, you are heaping up "wrath against the day of wrath," which is soon to come. A vile use of the tongue. Truly, this little member is full of deadly poison.

"Because of swearing the land mourneth I will be a swift witness against false swearers."—BIBLE.

TO THE CHRISTIAN.

"Above all things, my Brethren, swear not."—James 5 : 12.

Christian professor, do you rebuke swearing? Do you hold converse with a man, and suffer him meanwhile to breathe out oaths or blasphemies in your very face, unrebuked? You neglect this duty at your peril. God says—"Thou shalt in anywise rebuke thy neighbor and not suffer sin upon him." The swearer himself will thank you for the timely reproof. Let Christians live holy, and rebuke this sin always in a right spirit, and soon our Lord will come and put a final stop to all evil.

II. FALSEHOOD OR LYING.

Let profanity, lying, tattling, backbiting, scolding and fretting, cease, and what is there left! *Pandora's box* would be closed.

The Bible, in speaking of falsehood, says—"Thou shalt not raise a false report." Ex. 23 : 1. "Keep thee far from a false matter, and the innocent and righteous slay thou not, for I will not justify the wicked." "And let none of you imagine evil in your hearts against his neighbor, and love no false oath." "And ye shall not swear by my name falsely; neither ther shalt thou profane the name of thy God—I am the Lord." "He that speaketh truth sheweth forth righteousness, but a false witness deceit." "A faithful witness will not lie, but a false witness will utter lies." "A false witness shall not be unpunished, and he that speaketh lies shall not escape." "A false witness shall perish." Besides these scripture proofs, it is in violation of the ninth commandment, which says—"Thou shalt not bear false witness against thy neighbor." A lying tongue is a deceitful tongue. The word of God in speaking of lying and tale bearing, says—"Thou shalt not go up and down as a tale-bearer." A tale-bearer revealeth secrets. "The words of a tale-bearer are as wounds." "Where there is no tale-bearer, strife ceaseth." A lying tongue as I have said before, is a deceitful tongue, whose words are "smoother than oil," yet they are drawn swords. "Ye shall not steal, neither deal falsely, neither lie one to another." "He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight." "The lip of truth shall be established for ever, but a lying tongue is but for a moment." "Lying lips are an abomination to the Lord, but they that deal truly, are his delight." "A false witness shall not be unpunished, and he that LIETH shall perish." "Lie not one to another." "All liars shall have their part in the lake which burneth with fire and brimstone."

Again, there is the sly, whispering tongue, and the babbling, tattling tongue; each of which separate very friends. "The words of a tale-bearer are as wounds." He wounds others thereby, and himself also, for the "mouth" of such a "fool is his destruction."

There are fiery tongues. "The tongue is a fire." Such is the tongue of the passionate person whose mouth, foaming with rage, casteth abroad words which are as "fire-brands, arrows and death." Such also, is the tongue of the slanderer, which being "set on fire of hell," puts whole neighborhoods and communities in a flame, and "setteth on fire the course of nature."

III. SCOLDING.

This is another disease of the tongue. We have Christ set for an example in this case. We are told in 1 Pet. 2: 23, that when they reviled at Christ, "he reviled not again." Did Christ ever scold at persons when they reviled at him? No, never; but he always gave them a plain, true, and civil answer. He never reviled at them even when he hung on the cross; when they mocked at him, spit on him, and smote him with a reed; but he said—"Father, forgive them, for they know not what they do." O that all would put on Christ, and follow in his footsteps, in all holy and God-like conversation; and if we do this and *live* right, we shall always *feel* right. "He that is slow to wrath, is of great understanding, but he that is hasty of spirit, exalteth folly." "A soft answer turneth away wrath, but grievous words stir up anger." God help us to live holy.

IV. TATTLING AND BACKBITING.

This is another fatal disease of the tongue. A true Christian is not troubled with it, for if we have got the love of Christ shed abroad in our hearts by the Holy Ghost, and if we put on Christ as Paul tells us, and be Christ-like, we shall not tattle, or backbite our neighbors.—"Surely, the serpent will not bite without enchantment, and a babbler is no better." "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." "But shun profane and vain babblings, for they will increase unto more ungodliness." I might write as much again on this subject of the evils of the tongue, but I wait another opportunity. We see how very important it is, that we bridle our tongues, seeing they are so full of mischief, so full of evil, and deadly poison. Let us speak, and speak as we ought. "A word spoken in due season, how good is it."

The only remedy for these evils, resulting from the unbridled tongue, is,—first, to correct the heart, and keep that with all diligence. The foolishness of the lips is first uttered in the heart. "For out of the abundance of the heart the mouth speaketh." Next, carefully bridle the tongue. Keep the bit upon it at all times, remembering, that for every idle word we speak, we must give an account thereof in the day of judgment. Take heed—think twice before you speak. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." "Lord, search our hearts and try our ways," and enable us to do thy will every moment; that we may abide the day of thy coming, and stand when thou appearest.

O may our life with Christ be hid,
  Long as we tarry here;
That when He, who's our life shall come,
  We may with him appear.

New York, July, 4, '56.

For the Crisis.

Sayings of Christ.

BY C. W. PERKINS.

The times on which we have fallen, are peculiar indeed, and perilous; peculiar, especially in developing character. Many, both ministers and people, who have proclaimed the coming of the Lord with great apparent zeal, have proved themselves by their works, false to their professed faith. Truly, the harvest is ripening, and as it comes to maturity, the wheat and tares or wise and foolish will be developed. The last state of the church is the luke-warm and self-righteous, as will be seen by Rev. 3: 15, 16, 17. How strikingly are these features manifested. Where was ever seen so much self-righteousness as is exhibited among many professed christians at the present time? Some are crying, (as in Moses' day) the "congregation are all holy," and "always have been," calling their neighbors as witnesses, to their good deeds, of what they have done, and are doing; when, if their eyes were anointed, possibly they might see that like back-slidden Israel, they were offering the blind and lame, and reserving the best for themselves. Surely, God is not pleased with such sacrifice as this. But amid all the hypocrisy, contention and distraction by which we are surrounded, let us firmly adhere to the counsel given to this last state of the church: "buy gold," (durable riches) "white raiment;" (robe of righteousness) "eye salve," (the "commandments of the Lord are pure, enlightening the eyes." Ps. 19: 8.)

I praise God that some are beginning to feel the importance of heeding this counsel, and are striving to keep all the commandments of the Lord, and they are exceeding broad. Ps. 119: 96. Now then it will be seen who are wise virgins:—"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock;" "but every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, &c." *What* sayings, think you? Probably particular reference is had to the sayings contained in the sermon, at the close of which, we find the passages just quoted. But all will be ready to acknowledge that the rest of Christ's sayings, are equally binding. And if we keep all the sayings contained in the sermon on the Mount, we can in no wise neglect any of his blessed words.

Dear Brethren and Sisters, let us come, into this gospel mirror, and examine ourselves; and see if we are wise or foolish.

Cannot we tell? I think we can. Bless the Lord! Are we poor in spirit? Not thinking we are rich, and have need of nothing? Do we mourn? Can we like Jeremiah, cry, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people?" If we do thus mourn, we shall be comforted. Are we weak? Do we hunger and thirst after righteousness? Are we merciful? then we shall obtain mercy. Are we pure in heart? We are not, unless we are doing all the sayings of Jesus. If we "offend in one point, we are guilty of all." Jas. 2 : 10.

"Blessed are the peacemakers; for they shall be called the children of God." A peacemaker will not backbite with his tongue, nor do evil to his neighbor, nor take up a reproach against his neighbor. Ps. 15. He will sow no discord among brethren, but keep his tongue from evil, his lips from speaking guile—depart from evil, do good, seek peace and pursue it. Ps. 34 : 13, 14. If such are persecuted for righteousness' sake, and have all manner of evil spoken against them falsely, for Christ's sake, they will rejoice, and be exceeding glad.

I now pass over many points in this sermon, that might be noticed with profit, and speak of some that are apparently neglected. "Again, ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; But I say unto you, swear not at all; neither by heaven; for it is God's throne; nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black." To my mind it is evident, that here judicial swearing alone is referred to. I believe all, or nearly all agree that forswearing is simply to swear falsely. Now then, under the law it was allowable for them to swear to the truth, and perform unto the Lord their oaths; but not to forswear, or falsely swear.

But under the new covenant, it is Swear NOT AT ALL. How astonishing that any should try to pervert so plain a command. If the great Head of the Church meant what he said, (and if he did not, who can teach us?) for His sake, receive and obey. His word on this point is sufficient for me and many others, but for fear there will still be some who will call this profane swearing, let us have the apostle James testimony.

"Above all things, my brethren, swear not, neither by heaven neither by earth, neither by any other oath." Do you dare read this in any other light, save it means what it says? I do not, neither will I be shrinking at this commandment, for it is not grievous.

But, says an objector, deprive us of oath-taking, and we cannot legally transact many kinds of business; true, but there are many kinds of business that we, as Christians ought not to engage in. Then let us cheerfully submit to all requirements of divine authority, and leave the result in the hands of Him who doeth all things well. If we suffer with Christ, we shall also reign with him.

Again, "Lay not up for *yourselves* treasures upon earth." Will this saying of Jesus admit of any qualification? If not, we must take it in the most literal sense; and I incline to the belief, that we must take it as it reads; for 'tis written, "where your treasure is there will your heart be also." May God help us to have our treasure in Heaven, and then our heart will be there also.

In closing these remarks, let me say, I can freely extend the hand of fellowship, to every one that heareth these sayings of Jesus and doeth them; regardless of name, or sect. The grand criterion is, "by their fruits ye shall know them."

Meredith Centre, N. H., June, '56.

For the Crisis.

"And whatsoever is Right that shall ye Receive."

BY H. PRATT.

How soothing the promise—how bountifully bestowed. The Master has ever seen fit to encourage his servants with the assurance of his intention to do *right* in their case. Were this promise from frail, short-sighted, selfish man, it might fall far short of justice; but there are *men*, thank God, who will do right, who will not take advantage of an indefinite contract. Those who get the assurance of such men are perfectly at ease, and labor on cheerfully, knowing that "right" will be given.

And shall we distrust the promise of Him who was bruised for our transgressions, and died for our redemption? O no, exclaims the professor, His promise is sure—His word never fails. Truth, but why this complaining? Well, I have worn myself out in the cause—broken down in middle life, and yet do not receive half as much as I ought, scarely enough to defray my traveling expenses. And yet the promise has not *failed*?

Similitude. I make a bargain with neighbor B. to work for him in haying, and he agrees to do what is right in the matter. I confide in his promise. Wages are $1.50 per day; but the day of settlement comes, and I only get 50 cts per day, and go mourning, murmurring and complaining; there, says I, I have worked hard through this hot weather, all worn out, and have got only this small sum of 50 cts, not half enough to support my family, and I think it too bad. And you still think, neighbor B., an honest man? Yes. And whatever he promises, he will perform? Yes. And he promised to give you what was right? Yes, BUT—But enough I should think for consistency and common sense. *But, sheer nonsense.* And yet men act and talk in this same manner professedly in the service of God.

How much more consistent to set a price on your preaching, become a hireling, and then if God does not pay you but 50 cts, you can be sure of the dollar more from your congregation.

I do think, that we, as a people, ought to act understandingly in this matter. If God has called us into his service as servants, he will take care about the pay, and we may just as well charge God with defrauding us as to charge it upon his children. For he that toucheth them, "toucheth the apple of his eye."

If we engage in his service, we get "whatsoever is right," or his promise fails, and there is no religion or consistency in charging the deficit to somebody else.

1. In his service we are commanded to forsake all, with the promise of receiving *an hundred fold in* THIS *time*, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come LIFE EVERLASTING. Now I will give glory to God that this promise is sure, and the things promised are in this life as well as in the world to come.

Houses and lands—enough, thank the Lord. Brethren and Sisters—*every where*, glory to God. Mothers—God bless the hundred that have done everything for my comfort. Children—Bro. Grant, go into the mountains and see, hear them singing, and instead of the one hundred promised, you would almost feel that you had got into the company of the "*One hundred and forty-four thousand.*" But this will do well enough for our own wants; but there is our family, our rents, our wood, and all these things to pay for, and clothing for ourselves and children What, a hundred brothers and sisters, and none to inquire after or see to your welfare? A hundred mothers, and none to see that the children and grandchildren are cared for. Mothers! And no stockings for the grand children? Away with such stuff.

2. To give, and it shall be given unto us. But, say you, I have nothing to give. So said Peter to the impotent man, so far as *silver* and *gold* was concerned, but he had something in the *name of Jesus* that was a great deal better for the ankle bones of the poor cripple. But I have given—And what? Well, I have got back only part of it. And does this meet the promise? Let us see. "Give and it shall be given unto you" (half as much back. If we should credit the testimony we too often hear, we should think this was the way the promise was *fulfilled*. and yet profess implicit confidence in the promise) *good measure*, (not as men measure oats and dried apples) *pressed down and* SHAKEN TOGETHER, (not stricken off quickly to flirt it out an inch below the rim, but) RUNNING OVER, *shall* MEN *give into your bosom*. For with the same measure, ye mete it shall be measured to you again." Now then where is the failure, if in giving we only get in part remunerated? Does that fulfil the promise? I answer, No. The failure is apparent, and it is just as inconsistent to preach about the unfailing word of God to others, and assure them at the same time that it is only partially fulfilled to ourselves, as to affirm that a pitcher is filled in answer to prayer, when their infirmity is apparent to all.

But you ask, then. Do you think God's word fails? I answer, NO.

Neither is it fulfilled at fifty per cent discount. With what measure *we mete it is measured to us again*. I deal with principle, not men in this matter; and if that satisfies a South Carolinian, it ought to, Adventists. God wants I should speak plainly, and I can't afford a voyage to Tarshish in hay-time, to get rid of preaching the word he bids me.

Now, if God has called us into his vineyard with the assurance that "whatsoever is right, that shall ye receive," let us be faithful in his cause, and if we are faithful to do the work he bids us, instead of seeking our honor, pleasure or enjoyment, we may exclaim with the twelve that started without *purse* or *scrip*, when asked if they lacked anything—"NOTHING." Glory to God, there is a fullness in the fulfillment of the promises of God, and I do pray thrt we may not dishonor him, and his word by saying or thinking that we may not dishonor him, and his word, by saying or thinking that we have not received what we ought, or disbelieving that with what *measure* (the same, big or small) we mete, it shall be measnred to us again, or that we do not according to his promise, *receive whatsoever is right.* More anon.

Wales, July 20, '56.

Correspondence.

For the Crisis.

Letter from Sr. Irene Perkins.

DEAR BRN. AND SRS.:—My heart has often been gladdened by hearing of the spiritual well-being of the saints scattered abroad; and my long silence has in nowise been induced by indifference or want of sympathy toward my fellow travelers to the Holy Land. For by the grace of God, I do love his dear children with a pure heart fervently. Not with the outward affection which is dependent on circumstances, called forth by personal favors or similar tastes and sentiments; but with the "inward affection" which springs spontaneously from the love of God shed abroad in the heart by the Holy Ghost, and flows out towards all the humble followers of the Lamb. It is no barrier to this love, though the outward man be "weak and contemptible," "without form or comeliness," if the inward man reflect the holy image of Jesus. And a religion that does not "change us into the same image—create us anew in Christ Jesus—renew us in the image of him who created us" will avail us nothing in the burning day. Brilliant talents, a correct theory, active zeal in the church, with a quiet spirit, when there is nothing to ruffle it, will not obtain us the favor of God, if the heart is not right. It is not enough that the streams are pure in a calm, the fountain also must be pure, or when a storm arises, the streams will become turbid. Nothing short of holiness of heart can prepare us to meet our God. And the Son of man hath not only power on earth to forgive sins, but to cleanse from all unrighteousness, to eradicate the root of bitterness, and restore us to the pure image in which man was made. O may we all avail ourselves of the inestimable privilege bought with Jesus' blood, and seek to be sanctified wholly, and made "all glorious within." Let us not devote our time and minds to the canvassing of minor points, and leave unsettled the important questions—Am I holy? Am I all that it is my privilege to be, and all the Lord requires I should be? Am I doing all for the cause of God, that it is for his glory I should do?

Finally, am I strictly a Bible christian a vessel unto honor, sanctified and meet for the Master's use, and growing up in him in all things, which is the head, even Christ?

The word of God is our only true criterion by which to test ourselves; and by unceasing prayer, we may obtain understanding of even its minute requirements and so be enabled to live by every word of God.

O my dear brethren and sisters, let us not be satisfied short of being filled with all the fullness of God; then shall we be able to rejoice evermore, and in everything give thanks instead of being weighed down by our trials, and almost impatient at the tarrying of the vision.

"Grace, mercy and peace be with all who love our Lord Jesus Christ in sincerity," is the prayer of your sister in Christ.

IRENE PERKINS.

South Woodstock, Vt. July 22, '56.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 107, HANOVER STREET BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, SEPTEMBER 3, 1856. WHOLE NO. 125. VOL. IV. NO. 1.

The World's Crisis, IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.
HENRY V. DAVIS, JOHN COUCH, | MILES GRANT, GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION
TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
Twenty copies to one address for 6 months,	15.00
Thirty copies to one address for 6 months,	2[illegible].00

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Original Articles.

For the Crisis.

"Stand Fast."

BY EDWIN BURNHAM.

"Will ye also go away?" Such was the question our Lord proposed to his chosen disciples, when, upon a certain occasion, the multitude of voluntary disciples, who had for a short time followed him, suddenly forsook him, in consequence of being offended at the message of truth which he delivered. Well did one of "the twelve" instantly reply, "Lord, to whom shall we go? thou hast the words of eternal life." When asked to retire from our distinctive position, of waiting for "the Lord from heaven," or when questioned as to our steadfastness in this position, is it not well that we reply in a similar manner—where, and "to whom shall we go?" But many who have been with us are not in a condition thus to speak. Hundreds, and thousands have already gone "away." But where have they gone? To the vanities and follies of the world; to political strife and preferment; to farms and merchandise, for wealth; to formality and sectarianism; to "spiritualism" and confusion; to blank infidelity; to stupidity and moral blindness; to spiritual death and continual condemnation; to serve self, the world, and the devil, and be utterly reprobated. O simple ones! O foolish souls! to sink to hell almost in sight of the eternal kingdom of glory! O wretched ones, to sell everlasting joys for a meagre mess of deadly pottage! What shame will seize upon their souls at length!

Several different classes of persons have been with us from the beginning, and have left us at certain points of time, for reasons which I shall proceed to name, while one class still continues.

CLASS 1. Those who love excitement. Such persons are only happy and contented in the midst of whirlwinds, siroccos, hurricanes, lightnings, thunders, floods, fires, earthquakes, and jarring confusion. They seek their beloved elements wherever they can find them existing, or an opportunity to create them, when, and wherever they can be created. They remained with us while they could ride "on tumult's wheels," with ruin in their wake, and left us only when they had reduced the most of the excitable "stock."

CLASS 2. Those who are moved by sympathy, alone. Their fathers, mothers, wives, husbands, children, brothers, sisters, neighbors, friends, ministers, and fellow church members, came among us, and so they came: those at length left, and so they left. Simple children!

CLASS 3. Those who love novelty. These are they who want to be in with us, or in the vicinity of something new. No matter what it is, if it is only new! It may be political, moral, social, religious, irreligious, common, uncommon, dignified, undignified, real, imaginary, spiritual, physical, from heaven, earth, or hell—no matter—"is it *new?*" that is all. I am quite inclined to think, that, in their moments of reckless desiring, they would be glad to have the Lord Himself 'descend from heaven in flaming fire," for the sake of having something new take place. They remained with us only while the Advent Doctrine appeared new. Poor dreamers!

CLASS 4. Those who are ever moved by fear alone. They are always *apparently* religious in a moment of peril or visible danger; and, perhaps, never *really* so at any time. The ravages of disease in their neighborhood, a violent thunderstorm, or some other threatening occurrence, will drive them to praying; and the passing away of the cause of alarm will stop them. When the argument "looked so true," in relation to the immediate coming of the Lord, they sought, through fear, association among us, as a kind of refuge; but when "the times all passed," they were happy elsewhere. Mistaken souls!

CLASS 5. Those who desire notoriety. Such persons *must be known* in the world. No matter how, but they *must be known!* They are perfectly miserable in obscurity. Well, there was a time when the Advent Doctrine was comparatively popular in our country: when to be an Advent preacher, especially, was to be known by a large number of people, of all classes: and then, we had a plenty of Advent preachers! It was an easy matter to be an Advent preacher then, too,—only to study Bro. Miller's lectures, and mix up a few notions of their own, and they were all ready for the pulpit—being "wiser, in their own eyes, than seven men who can render a reason!"

CLASS 6. Those who love gain. It is well known, that many of the Advent people are very liberal: and at some points of time, in their history, have been much more so than they now are. At these times, such persons could confidently calculate on a golden harvest, by coming among us. The "loaves and fishes" charmed for a while, but at length the "miracle" ceased, and these persons were gone.—Amen!

CLASS 7. Shall I expose poor fallen human nature, and say, those who were too lazy to work? who live by loafing, and sponging? We have been cursed with a multitude of such. But I pity human nature—the subject is too sickening—I cease.

CLASS 8. Thank heaven! Some came into the faith of the immediate coming of Christ, because the Word of God plainly teaches it; and because they love him with all their hearts, and mean to serve him at all events. These still continue. To such I say, in the language of inspiration, *stand fast!* God is with us! God helps us! God will help us! "Stand fast" and see the end of this matter. "*Stand fast!*" *Stand fast!*"

Newburyport, Mass.

For the Crisis.

The 2300 Days.

BY H. J. SWEETLAND.

As the Crisis is a free medium through which we may communicate our thoughts and feelings in the spirit of love, I thought to pen a few lines relative to the 2300 days of Dan. 8: 14.

The first question that arises in my mind is,—do they begin with the "seventy weeks?" I do not write, thinking that I am capable of teaching any one, but an exchange of thought may sometimes be profitable. I have formerly supposed they (these two periods) were connected, but have changed my mind of late. One objection to my mind of their connection is, that the treading down of the "Daily Sacrifice," (one thing) and the "Transgression of Desolation" (another thing) covers the whole 2300 day-period. Now it is a settled point that the "seventy weeks" commence with the "going forth of the commandment to restore and to build Jerusalem." The sanctuary and the host are trodden down during the 2300 day-period, while the "seventy weeks" commence with restoring. I understand the "sanctuary" to be Jerusalem, or Palestine including Jerusalem, and the "host" is God's people. Now I am not able to harmonize the idea of treading down under foot, and restoring or building up the same thing at the same time; for certainly, if these periods commence together, forty-nine years of the "seventy weeks" are occupied in building up, and at the same time, it is being trodden down. I do not understand that there was any "daily sacrifice" in existence at the commencement of the "seventy weeks," but after the city and temple was built, the Daily Sacrifice commenced, this being the thirty-second year of Artaxerxes. One great objection to their commencing together, is, that they must have ended last Nisan at the farthest; and if they bring the Lord we should have seen him. But the question now is, what do we understand by the sealing up of the vision, if the "seventy weeks" are not connected with the 2300 day-vision? My view is this. In the first place, I think that we have *assumed* that the phrase "seal up" means "make sure;" such may be the sense of *seal*, but by what logic is seal up, to be thus construed? That this is not the sense of the phrase, is evident from Daniel and other portions of scripture. In Dan. 12: 9, it is said, "The words are closed up and sealed till the time of the end. Does not that signify that they are hidden?

Again, the Apostle John was told Rev. 10: 4, to "seal up those things which the seven thunders uttered, and write them not;" that is, they were hidden, not to be understood. The prophets had prophesied or seen in vision, a "blindness" that was to come upon the Jews as Daniel's "people," taking place at their rejection of Messiah, and continuing through the following age. Daniel's people would look for their triumphant Messiah at the close of the sixty-nine weeks, but they would be disappointed and reject the "Son of God." The consequence of this rejection of Christ, would be to seal up or hide from their minds the clearest vision and prophecy, so that they would lose the understanding of them, and their minds become darkened. When Daniel's people had rejected the Messiah, at that time they were nationally "blinded;" the "vision and prophecy" to them as a nation, was "sealed up" or hidden. Our Lord himself announces their doom in these words:—Matt. 23: 38, 39. "Behold your house is left unto you desolate; for I say unto you, ye shall NOT SEE ME henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." Also recorded by Luke, 19: 41, 42. "And when he was come near, he beheld the city and wept over it, saying, If thou hadst known even thou at least in this thy day, the things which belong unto thy peace. But now they are HID from THINE EYES." Paul thus proclaims the same truth. Rom. 11: 7, 8, 25. "What then? Israel hath not obtained that which he seeketh for but the election hath obtained it and the rest were blinded, (according as it is written. God having given them the spirit of slumber, eyes that they should not see, and ears that they should not hear) unto this day. For I would not, brethren that ye should be ignorant of this mystery, lest you should be wise in your own conceits, that blindness IN PART is happened to Israel until the fullness of the Gentiles be come in." Thus we see the vision and prophecy is "sealed up"—is not understood by "thy people," and they are "blinded." When did this happen? At the very time Daniel was told it would, at the closing of the "seventy weeks." Although their prophets plainly foretell two advents of Messiah, they do not see it; it is all sealed up to them; and in that very fact we have another demonstration that Messiah *did* come according to prophecy and was "cut off" for our sins, and *Jesus* is that Messiah. From the time the "seventy weeks" closed, the prophecies of Messiah have been to them as a nation sealed up, and they grope in darkness. It appears that Daniel expected his people to be delivered a long time, (he not having a full understanding himself of the prophecy) before the time arrived which was marked out through the prophecies by the Lord, but before that time arrived, they must be subject to Gentile powers, scattered among all nations and grope in darkness.

Springfield, Ms., Aug. 2, '56.

Choice Selections.

For the Crisis.

Simeon Green:

—OR,—

"The Man who Killed his Neighbors."

Copied by permission from the Union Sunday School Library. A. C.

"Reuben Black was a torment in the neighborhood where he resided. The very sight of him produced effects which may be likened to those which are said to follow a Hindoo magical tune, called Rang, which is supposed to bring on clouds, storms and earthquakes.

His wife had a sharp and uncomfortable look. His boys seemed to be in perpetual fear. The cows became startled as soon as he opened the barn-yard gates. The dog dropped his tail between his legs and eyed him askance, as if to see what humor he was in. The cat looked wild, and had been known to rush straight up the chimney when he moved toward her!

The description of a certain stage-horse was well suited to Reuben's nag:—"His hide resembled an old hair trunk. Continual whipping and kicking had made him so insensible, that no amount of blows could quicken his pace, no cheering could change the dejected drooping of his head; all his natural language said, as plain as a horse could say it, that he was a most unhappy beast."

Even the trees on Reuben's premises had a neglected and desolate appearance. His fields were red with sorrel, or overrun with weeds. Everything about him seemed hard and dry like his own countenance. Every day he cursed the town and neighbors because the people poisoned his dogs, stoned his hens, and shot his cats.

Continual lawsuits involved him in so much trouble and expense, that he had neither time nor money to spend on the improvement of his farm.

Against Joe Smith, a poor laborer in the neighborhood, he had brought three suits in succession. Joe said he had returned a spade he had borrowed, and Reuben swore he had not. He sued Joe and recovered damages, for which he ordered the officer to seize his pig. Joe in his wrath, called him an old swindler, and a curse to the neighborhood.

These remarks were soon repeated to Reuben.

He brought an action for slander, and recovered very small damages. Provoked at the laugh this occasioned, he watched for Joe to pass by, and set his dog upon him crying out furiously—"Call me an old swindler again, will you?"

An evil spirit is more contagious than the plague. Joe went home and scolded his wife, boxed little Joe's ears, and kicked the cat; and not one of them knew what it was all for. A fortnight after, Reuben's dog was found dead from poison. Whereupon he brought another action against Joe Smith, and not being able to prove him guilty of the charge of dog-killing, he took his revenge by poisoning a pet lamb belonging to Mrs. Smith. Thus, feelings of ill will were followed by misery and loss. Joe's temper grew more and more vindictive, and the love of talking over his troubles at the grogshop, increased upon him. Poor Mrs. Smith cried, and said it was all owing to Reuben Black, for a better hearted man never lived than her Joe, when she first married him.

Such was the state of things when Simeon Green purchased the farm adjoining Reuben's. This farm had been much neglected, and had caught thistles and other weeds from the neighboring fields. But Simeon was a diligent man, and one who commanded well his own temper, for he had learned of Him who is "meek and lowly in heart." He had been taught by the Holy Spirit the evil of his own heart, and had been led to an humble but sure trust in Christ for pardon and salvation. And, having this hope in Him, he sought by the aid of the Holy Spirit to purify himself even as God is pure, and to walk worthy of the vocation wherewith he was called with all lowliness and meekness, with long-suffering, forbearing—in love. Eph. 4: 1,2.

His steady perseverance and industry soon changed the aspect of things on the farm. River mud, autumn leaves and old bones, were all put in use to assist in producing fertility. The trees, hitherto overrun with moss and insects, soon looked clean and vigorous. Fields of grain waved where weeds had only grown before. Roses covered half the house with their abundant clusters. Even the rough rock which formed the door-step was edged with golden moss. The sleek horse, feeding in clover, tossed his mane and neighed when his master came near, as much as to say—"The world is all the pleasanter for having you in it, Simeon Green!"

The old cow, fondling her calf under the green walnut tree walked up to him with a serious, friendly face, asking for a slice of beet-root, which he was wont to give. Chanticleer strutting about with his troop of plump hens and their downy little chickens, took no trouble to keep out of his way but flapped his glossy wings and crowed a welcome in his very face.

When Simeon turned his steps homeward, the boys threw their caps and ran shouting—"Father's coming!" and little Mary went tottering up to him with a flower ready to place in his button-hole. His wife was a woman of few words, but she sometimes said to her neighbors with a quiet kind of satisfaction,—"Everybody loves my husband that knows him: they cannot help it." Simeon Green's acquaintance knew that he was never engaged in a lawsuit in his life, but they predicted that he would find it impossible to avoid it now.

They told him his next door neighbor was determined to quarrel with people whether they would or not; that he was like John Liliburn, of whom it was happily said:—

"If the world were emptied of every person but himself, Liliburn would still quarrel with John, and John with Liliburn."

"Is that his character?" said Simeon. "If he exercises it upon me, I will soon kill him."

In every neighborhood there are individuals who like to foment disputes, not from any definite intention of malice or mischief, but merely because it makes a little ripple of excitement in the dull stream of life.

Such people were not slow in repeating Simeon Green's remark about his wrangling neighbor. "Kill me, will he?" exclaimed Reuben. He said no more; but his tightly compressed mouth had such a significant expression that his dog shrunk from him in alarm. That very night, Reuben turned his horse into the highway in hopes he would commit some depredation on neighbor Green's premises. But Joe Smith seeing the animal at large let down the bars of Reuben's own corn-field, and the poor beast walked in and feasted as he had not done for many a year. It would have been a great satisfaction to Reuben if he could have brought a suit against his horse; but as it was, he was obliged to content himself with beating him. His next exploit was to shoot Mary Green's handsome rooster, because he stood on the stone wall and crowed in the ignorant joy of his heart a few inches beyond the frontier line that bounded the contiguous farms. Simeon said he was sorry for the poor bird, and sorry because his wife and children liked the pretty creature; but otherwise it was no great matter. He had been intending to build a poultry-yard with a good high fence, that his hens might not annoy his neighbors; and now he was admonished to make haste and do it.

He would build them a snug warm house to roost in. They should have plenty of gravel and oats, and crow and cackle to their heart's content; there they could enjoy themselves and be out of harm's way.

But Reuben had a degree of ingenuity and perseverance which might have produced great results for mankind, had those qualities been devoted to some more noble purpose than provoking quarrels.

A pear tree in his garden very improperly stretched an arm a little over Simeon Green's premises. It happened that the overhanging bough bore more abundant fruit and glowed with a richer hue than the other boughs. One day, little George Green, as he went whistling along, picked up a pear that had fallen into his father's garden. The instant he touched it he felt something on the back of his neck like the sting of a wasp. It was Reuben Black's whip, followed by such a storm of angry words, that the poor child rushed into the house in an agony of terror.

But this experiment failed also. The boy was soothed by his mother, and told not to go near the pear tree again; and there the matter ended.

This imperturable good nature vexed Reuben more than all the tricks and taunts he met from others. Evil efforts he could understand and repay with compound interest, but he did not know what to make of this perpetual forbearance. It seemed to him there must be something contemptuous in it. He disliked Simeon more than all the rest of the people put together, because he made him feel so uncomfortably in the wrong, and did not afford him the slightest pretext for complaint. It was annoying to see everything in his neighbor's domains looking so happy and presenting such a bright contrast to the forlornness of his own.

When their wagons passed each other on the road, it seemed as if Simeon's horse tossed his head higher, and flung out his mane as if he knew he was going by Reuben Black's old nag. He often said he supposed Green covered his house with roses and honeysuckles on purpose to shame his bare walls. But he did not care—not he! He was not going to be fool enough to rot his boards with such stuff.

But no one resented his disparaging remarks, or sought to provoke him in any way. The rose smiled, the horse neighed, and the calf capered: but none of them had the least idea that they were scorned by Reuben Black. Even the dog had no malice in his heart, though he did one night chase home his geese, and bark at them through the bars. Reuben told his master the next day, and said he would bring an action against him if he did not keep that dog at home. Simeon answered very quietly that he would try to take better care of him. For several days a strict watch was kept in hopes Towzer would worry the geese again; but they paced home undisturbed, and not a solitary bow-wow furnished excuse for a lawsuit. The new neighbors not only declined quarrelling, but they occasionally made positive advances toward a friendly relation. Simeon's wife sent Mrs. Black a large basket full of very fine plums. Pleased with the unexpected attention, she cordially replied,—"Tell your mother it was very kind of her." Reuben, who sat smoking in the chimney corner, listened to this message for once without any impatience, except whiffing the smoke through his pipe a little faster and fiercer than usual. But when the boy was gone out of the door and the friendly words were repeated, he exclaimed:

"Don't make a fool of yourself, Peg. They want to give us a hint to send a basket of our pears—that's the upshot of the business. You may send them a basket when they are ripe; for I scorn to be under obligation, especially to your smooth tongued folks."

Poor Peggy, whose heart had been for the moment refreshed by a little act of kindness, admitted distrust into her bosom, and all the pleasure she had felt on receiving her neighbor's present vanished.

Not long after this advance toward good neighborhood, some laborers employed by Simeon Green, passing over a tract of marshy ground with a heavy team, stuck fast in a bog occasioned by long continued rain. The poor oxen were unable to extricate themselves, and Simeon ventured to ask assistance from his [illegible]

who was working at a distance. Reuben replied gruffly:

"Iv'e got enough to do to attend to my own business."

The civil request that he might be allowed to use his oxen and chains for a few minutes, being answered in this surly tone, Simeon silently walked off in search of a more obliging neighbor.

The men who had been left waiting with the patient and suffering oxen, scolded about Reuben's ill-nature when Simeon came back to them, and said they hoped Reuben would get stuck in the same bog himself. Their employer rejoined:

"If he should, we will do our duty and help him out."

"There is such a thing as being too good-natured," said they. "If Reuben Black takes the notion that people are afraid of him, it makes him trample on them worse than ever."

"O, wait awhile," replied Green, smiling—"I will kill him before long. Wait and see if I do not kill him."

It chanced soon after, that Reuben's team did stick fast in the same bog as the workmen had wished. Simeon noticed it from a neighboring field, and gave directions that the oxen and chains should be immediately conveyed to his assistance. The men laughed, shook their heads, and talked about the old hornet. They, however, cheerfully proceeded to do as their employer requested.

"You are in a bad situation, neighbor," said Simeon, as he came alongside the team;—"but my men are coming with two yoke of oxen, and I think we shall soon manage to help you out."

"You may take your oxen back again," replied Reuben, quickly; "I want none of your help."

In a friendly tone Simeon answered, "I cannot consent to that, for evening is coming on, and you have very little time to lose. It is a bad job at any time, but it will be still worse in the dark."

"Light or dark, I do not ask your help," replied Reuben, emphatically. "I would not help you out of the bog the other day, when you asked me."

"The trouble I had in relieving my poor oxen, teaches me to feel for others in the same situation. Do not let us waste words about it, neighbor. It is impossible for me to go home and leave you here in the bog, and night coming on."

The team was soon drawn out, and Simeon and his men went away without waiting for thanks. When Reuben went home that night, he was unusually thoughtful. After smoking awhile in deep contemplation, he gently knocked the ashes from his pipe, and said with a sigh:

"Peg, Simeon Green has killed me!"

"What do you mean?" said his wife, dropping her knitting with a look of surprise.

"You know, when he first came into this neighborhood, he said he would kill me," replied Reuben, "and he has done it. The other day he asked me to help his team out of the bog, and I told him I had enough to do to attend to my own business. To-day, my team stuck fast in the same bog, and he came with two yoke of oxen to draw it out. I felt ashamed to have him lend me a hand. So I told him I wanted none of his help; but he answered just as pleasant as if nothing contrary had happened, that night was coming on, and he was not willing to leave me in the mud."

"He is a pleasant-spoken man," said Mrs. Black, "and always has a kind word to say to the boys. His wife seems to be a nice, neighborly body, too."

Reuben made no answer; but after meditating a while, he remarked:

"Peg, you know that big melon down at the bottom of the garden? you may as well carry it over there in the morning."

His wife said she would, without asking him to explain where "over there" was.

[*Concluded next week.*]

For the Crisis.

DEAR BRETHREN AND SISTERS of like precious faith in Jesus Christ, I desire to write you for your profit and comfort. I I do feel thankful for what I have received through the Crisis from you. God is faithful who has promised us eternal life in Jesus, and an inheritance in his kingdom. Be faithful, and you shall receive a crown of life. Have that simple confidence in God that little children have in their parents. Ask, and ye shall receive whatsoever ye have need of. Thanks to our heavenly Father that he has inclined us to receive a knowledge of the truth as it is in Jesus. I have not had the privilege of meeting with those who have their lamps trimmed and burning for a long time, and seldom do [illegible]. I love them and love to hear from them. I do think I have a heart that loves my neighbor as myself. Oh! how happy the family of Christ will be in his kingdom where they will love each other as themselves. Often times when I read the Bible, light shines into my mind, I rejoice in it, and would like to communicate to you, but my health is such I can write but little. If we are faithful we shall soon exchange these mortal bodies for immortal ones.

BETSEY C. BANCROFT.

The World's Crisis.

BOTON, SEPTEMBER 3, 1856.

Wilbraham Campmeeting.

It is presumed that those who were not present, are anxious to learn the result of the Campmeeting just closed at North Wilbraham.

Well, I think I can safely say it was the *best* I ever attended.

Everybody seemed to enjoy the meeting on account of the Christian spirit manifested.

There were present those who represent almost every variety of sentiment, but the best of all was, we found it *possible*, through the blessing of the Lord, to love those who love him, if they did not happen to look through the same colored glasses as we were in the habit of using, or have their garments cut just like our own. We came to the happy conclusion that Christianity did not consist in *opinion* but in *obeying the Lord*.

We remembered that our Saviour said he that doeth "the will of my Father which is in heaven, the same is my brother and sister and mother."

Most, if not all, seemed fully convinced that we have had a plenty of false, unscriptural and sectarian *shibboleths*, and that it is high time that we acknowledge no leader but *Jesus*, no creed but the *Bible*, no name but *Christian*, no test but *character*.

We have not time or room to give a full report of the meeting, but will mention a few items.

Our meeting was located in a pleasant grove upon a hill some hundred feet above the Chickopee river, flowing at its base.

We might as well undertake to paint the hues of the diamond as to describe some of the scenes during our stay on the encampment; all we can say is, they were heavenly—glorious.

Br. Langarl from Cincinnati preached the first sermon on the ground, before our arrival. He has been obliged to withdraw from the M. E. Church, where he has labored successfully for many years, because of their opposition to the premillenial advent, and the great truth that our *only* hope of a future existence is in the literal resurrection of the dead, or by translation at the coming of the Lord. We commend him to the churches as a faithful laborer in the vineyard of the Lord.

We arrived on the camp ground Tuesday P. M. Soon the rain commenced and continued until Thursday night; but we felt conscious that the storm was a great benefit to the meeting, as it kept the people in their tents worshiping the Lord, which resulted in great good.

Br. J. Marsh of Rochester, preached in the New Bedford tent Wednesday P. M., from John 17: 1—12, showing that one cause of disunion among professed Christians is the *mystical* interpretation of the Scriptures, and that the literal view would tend greatly to promote a union.

In the evening we had a very interesting prayer meeting.

Thursday A. M. and P. M., Br. Decker spoke from Rev. 12th, 13th, and 17th chaps., presenting evidences to show that we are *very* near the great day of the Lord when the dead are to be raised.

Thursday evening, Br. A. Ross preached from Matt. 20: 16.

The spirit of God rested upon us. We closed the meeting after listening to remarks from Brn. J. B. Cook and Burnham. The meeting Thursday evening I think was the *best* I ever enjoyed. We thought it very much like the scene upon the Mount of transfiguration. We could truly say "it is good for us to be here."

That night will be long remembered by those present.

It was not a scene of fanaticism, but of glory.

We felt that Jesus was smiling upon us and filling us with his spirit. Every child of God rejoiced in the blessed hope, while sinners at the tent door stood weeping. Our joy was *unspeakable*.

Friday A. M., Br. J. Howell, from Ill., preached from 1 John 1: 5—7. He showed plainly that the only ground of Christian fellowship is Christian character, —that Christian *character* will be the *test* at the judgment.

Friday P. M. Br. E. Burnham spoke from Rom. 14: 1—19, showing the importance of *Christian* union, and the principles by which it should be regulated.

Friday evening Br. Mathewson preached from Jas. 2: 17, clearly proving that *faith* and *works* go together, and that our works are a test of our faith.

Saturday A. M. Br. J. B. Cook from Rochester preached on the 11th of Daniel, showing its connection with the Revelation of St. John. It appeared clear from his remarks, that we are *very* near the setting up of the everlasting kingdom.

Sat. P. M. Br. H. L. Hastings spoke from Isa. 41: 21—24, showing the great difference between the truth of the Lord and Satan's lies, and that christianity rests upon the most firm foundation; while the delusions of the devil, including modern spiritualism, can only succeed when kept from the light of God's word.

Saturday evening Br. Decker spoke on the 2300 days of Dan. 8: 14 endeavoring to show that *soon* our pilgrimage will end.

On the morning of the First day we went to the water and baptized a willing soul in the likeness of Christ's death.

The hearty shout demonstrated that the *Comforter* was present to cheer the obedient one.

We left the river-side and sung and shouted on our way to the camp-ground, and when about half way there we met a brother who had come some twelve miles that morning to be buried with Christ in baptism. We returned, and entered again the liquid grave, while saints rejoiced around. It was the husband of her that was Sr. Hancock, who was expelled from a Church for believing the *truth*. Her defense was published in a tract some time since.

Songs of joyful praise echoed far as the happy pair met again in fond embrace at the brink of the passing stream.

It was a happy morn.

About 8 o'clock we assembled at the preacher's stand for a "love feast," and truly it was all the name implies.

In less than an hour we learn that more than one hundred testified for Jesus. It was considered the best love feast we have ever enjoyed. Praise the Lord for such joyful, and heavenly communion with saints.

We almost forgot that we were in this cold and wicked world.

At 10 o'clock Br. H. L. Hastings preached from Dan. 12: 4.

He showed beyond all controversy that the above Scripture is *now* fulfilling,—giving some very strong arguments for the truth of the Bible, showing the infidel that when he attacked the word of the Lord, he was "like a hog trying to root down the rock Gibralter."

We felt that the evidence proving we are in "the time of the end," is overwhelming.

In the afternoon we listened to an interesting discourse from Br. E. Burnham. Text, Heb. 6: 11. Subject—the power of hope.

Saints rejoiced as their attention was called to the "*blessed hope*" so soon to be realized.

A very large congregation was present that observed most excellent order.

In the evening, remarks were made by Brn. Grant, Matthias, Pease, R. V. Lyon and H. L. Hastings.

Thus closed this feast of tabernacles.—The best of order prevailed from the beginning to the close of the meeting. It was remarked by one of the citizens of the town that such a meeting was an honor to any place.

A spirit of *Christian* union prevailed from the first to the last day of the encampment. People came from three to fourteen hundred miles to be present at this meeting, and they could not refrain from frequently saying—"I am *well* paid for coming."

With the rest I would say—praise the Lord for the "Independent campmeeting at Wilbraham."

May the spirit of that meeting spread and prevail until every child of the Lord feels the same heavenly oneness, that we enjoyed in the tented grove.

Amen and amen.

Old Debt.

We are happy to say that the "old debt" of the Crisis has expired. Thank the Lord.

Debt of the Advent Watchman.

Contributions for the debt of the *Advent Watchman*, which is still upwards of $700, can be forwarded to Eld. J. Turner, Hartford, Ct., to whom the money is due; or to this office, and have the amount credited in the Crisis.

New Book.

We can now fill orders for "The Life of Hiram Munger, written by himself, including many singular circumstances connected with campmeetings and rivivals." Price, 50 cts. Postage if *prepaid*, 8 cts.

This book will be read with great interest both by saint and sinner. Let none be without a copy.

ED.

Br. Shepherd's work.

We would call attention to the work by Br. Wm. Shepherd, entitled—"The Saint's Inheritance."

It is a good article to give to those who have not heard on this important and interesting subject.

See book notice in another column.

ED.

New Subscribers.

With a little effort on the part of our readers to get new subscribers, we think our list may be much increased. If you like the paper, and think it calculated to do good, then we trust you will try to extend its circulation, that others may be benefited.

We expect a *hearty* co-operation on the part of our dear Brethren and Sisters in the Lord; and again repeat, we wish you to *feel* that the Crisis is *your* paper. We have no object in publishing it, but to glorify God by comforting and strengthening his children.

Time is *short*, and let us do *all* we can to scatter light and truth, that Jesus may say to us at last,—"Well done."

Proposition.

For every five *new* subscribers, we will send them a copy of "Spiritualism a Satanic delusion and Sign of the Times." By Wm. Ramsey. Published by H. L. Hastings.

This we consider the *best* work on the subject ever issued. We will send the bound volume free of postage.

[ED., for the Committee.

For the Crisis

The Experiment Triumphant.

BY EDWIN BURNHAM.

Brethren and Sisters scattered abroad, we have tried the experiment of an *Independent* Camp-meeting, and it has most gloriously triumphed! Of all the meetings for *love*, *union* and *peace*, that I ever attended, the Wilbraham meeting jus closed, was the most blessed. The rain which fell in torrents for the first day or two, did us no harm at all; but only we were driven into our tents to pray and worship, and the rain of grace fell more plenteously within than the natural rain without. O glory to God! What meetings! No *fanaticism*, but mighty displays of the power of God and truth. Let our friends no longer tell us that we cannot have a peaceable and good meeting unless we are *humanly* organized, and are all of one sentiment, and all submit to the "one man power;" we have gloriously given this declaration the LIE! We were of many different sentiments, and we spake them freely—we let the meeting ORGANIZE itself—we were all leaders and all servants, and we were all at peace, and "all were glad" too!

I never was more impressed with the truth, that God's people need but "one leader," and that one JESUS, than at thi meeting.

This having "many" leaders and "masters" is what does the mischief! There were from 20 to 30 ministers on the ground, who held several interesting conferences together, and sought "the mind of Christ" as to the best course we should pursue, in our public work, for "the Master." We all agreed in the following conclusions:

1.

We will not have any Master but Christ.

2.

We will have no Creed but the Bible.

3.

We will have no *human* church organizations, "iron bedsteads," &c.

4.

We will submit to "Gospel Order," as written in the New Testament,—such as having pastors, deacons, &c., as God shall prepare our way—and thus "behave" ourselves properly, as the church of God; avoiding that which distracts, and striving for "the things which make for peace." Amen!

5.

We will labor diligently, in all right ways, to save men, and edify the church of God.

6.

We will call things in the church by the right names. Deacons, *deacons*, and not *committees*, or something else. Ministers, *ministers*, and not *lecturers*, &c. And we will call Churches, *churches*, and not *bands*.

7.

We will "LOVE ONE ANOTHER" in spite of different sentiments, and treat each other's sentiments with respect, and thus be brethren. We will be good children. Amen, and Amen!

We then presented this matter to the "whole Camp," and all the people said, Amen, and praised the Lord;" and then he poured upon us his blessing again.

[The matter was not presented in separate parts, as I have written it, but in one mass, and I have written it thus that you may the more plainly see what we have done in the name of the Lord.]

I close by saying a brighter day is dawning on our history! We have learned to "love each other" by suffering.

Come, dear brethren, help us do the work of God. Help us, when things are in a state of distraction to set them in "gospel order," and not *human* order; and when they are in "order," to keep them so. Let us all be kind and good.

For the Crisis.

Letter from Bro. Munger.

I agreed to tell my brethren as soon as possible, how the finances of the campmeeting turned out. I am not left in debt this year, thank God. I have finished settling up to-day, making 13 days of continued care and perplexity which is something of a tax, without any debt left on me as last year. I would say to the Preaching Brethren that you need not send anything for your board, as you talked. The table and the $15. I received for the rent of the cooky stand paid for the 34 free boarders, and some five dollars over. This is accounted for in three ways; first, everything was brought and used with *prudence*. 2nd. We had good luck with our crockery. 3d. Our brethren, and especially our sisters, took hold and helped us at the victualing tent in time of need, and saved our hiring; many thanks to them from the whole camp, especially to those that had such a hard and perplexing time, as is always the case, with those that do the cooking.

While writing, I feel like one out of prison. I have tried to serve the church 13 days while they served God. I did not expect enjoyment at the meeting, but I did expect it I cast my bread upon the waters, to find it in a few days, and I have not been disappointed, for to day, after settling up the last bill, I found five dollars left, which took all fears away of coming out minus. I was then at liberty to reflect upon and talk about our meeting and hear others tell how much good was done at the meeting. Just then came along a wave of glory with a loaf of bread upon it, and I knew it was for me, and took it and thanked God even in the public depot: and since that, I have felt to rejoice in the blessed, deep hope of the kingdom of God.

I wish to say to our brethren, there is good news from every quarter. This meeting has told aloud for God I have seen people from four or five towns,—all speak of the *good meeting* we had, although they were not identified with us. The spirit of God was on the ground, and did not leave when the meeting broke up. It was felt after all the tents were down and gone, for persons that had no religion expressed a sorrow that the meeting was over, and God's people gone. At 1 o'clock when I left the ground, I looked back and saw sadness pictured on those that were pricked in their heart. O how I then longed for the camp of the saints that will not break up. I am now fully satisfied that the rain was for our best good, and just the right week to give a chance for the two other meetings, and share in the blessings of the strong foundation laid at this meeting for future operations of peace among ourselves, which I expect will last with many until the Kingdom comes.

Yours, HIRAM MUNGER.

Chickopee Falls, Aug. 28, '56.

AN QUOTATION.

A modest, sensible, and well-bred man
Would not insult me, and no other can.

For the Crisis.

Conversation between an Orthodox and an Adventist.

BY B. MATHEWSON.

ORTHODOX. Good morning, friend Adventist. I have been hoping for the favor of an interview ever since I listened to a sermon from Mr. —, one of your advent ministers.

ADVENTIST. Ah, indeed! I can assure you of a reciprocity of feeling, for I conclude our conversation will turn on the scriptures, and this is my delight.

O. I know the unerring Word declares that "All scripture given by the inspiration of God is profitable," and certainly conversation calculated to elicit *light* on the sacred page *must* be mutually *beneficial*. But this is not the particular point I wished to broach to you this morning.

A. It may be some point of religious experience.

O. No, friend. If you will allow me to "use great plainness of speech," without parable or inuendo, I would inquire, why is it that your Advent ministers preach so much on *Doctrine?* For one, I believe that *practical* preaching has a more salutary effect.

A. Why, friend O., you do not intend to convey the idea that *doctrine* has no *practical bearing!* I do not believe that the *doctrine* inculcated in the Bible is without effect on the religious conduct and character of those who receive it. I came to this conclusion from the comparison Jesus Christ used in connexion with other scriptures, and my own experience.

O. Perhaps *doctrine* does have a kind of latent influence, but it appears to me that plain subjects on *faith* and *repentance* would be productive of more good.

A. The word faith simply signifies *belief* That is, to believe what is declared by another without ocular demonstration. I suppose, therefore, the subject you deem paramount is a belief in a *Supreme Being*, and that the Old and New Testaments are His Word, and the law he has given the world to be governed by, and by which they will be judged at the last day.

O. Just so.

A. And as to the term *repentance*, I conclude we agree that it signifies a feeling of sorrow,—regret for past wrongs in thought, word or deed.

O. Perfectly.

A. Well, friend O., I agree with you that these two principles form the first strata of the basis of Christianity. They are the first to be set before an unbelieving world. But *really* the family of God, babes in Christ, could not receive sufficient nourishment from these to grow up to the perfect stature of a man in Christ Jesus. You will recollect that it takes ALL the Scripture given by inspiration of God to furnish the man of God *thoroughly*. 2 Tim. 3: 16, 17. Now friend O., it is a fact much to be deprecated, that in most of the nominal churches the people are not taught what the apostle recognizes as the *very first* principles of the doctrine of Christ.

O. And what are they?

A. In Heb. 6: 1, you will find the six primary principles of the doctrine of Christ.

1. Faith toward God.
2. Repentance.
3. Baptism.
4. Laying on of hands.
5. Resurrection of the dead.
6. Eternal judgment; or that *judgment* which is *eternal* in its consequences. But you will see at once that these elements of doctrine were received as the *commencement* of the christian faith. They are the A. B. C., so to speak, to be received when the world is renounced, and the individual chooses to serve under the blood-stained banner of Immanuel. But you seem to think the *first two* will suffice for stock for the preacher to work upon without giving himself farther trouble in bringing out the rest. But the servant of God should not only establish the babe in Christ in these six primary principles of doctrine, but should continue to unfold and elucidate ALL the doctrine contained in the Sacred Oracles! How does a man know whether he has faith in ALL the doctrine of scripture, unless it is duly set before him?

O. I recollect that Paul teaches us that faith cometh by hearing the Word of God. Rom. 10: 17.

A. Yes, they should hear ere [illegible] receive, for I find many professing [illegible] ieve in the Scriptures, but yet are [illegible] ant as to what they *do* and *do not* [illegible]. For instance, they speak as though immortal soul—spirit land—the death that never dies, were phrases plentifully interspersed

who was working at a distance. Reuben replied gruffly:

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"Peg, Simeon Green has killed me!"

"What do you mean?" said his wife, dropping her knitting with a look of surprise.

"You know, when he first came into this neighborhood, he said he would kill me," replied Reuben, "and he has done it. The other day he asked me to help his team out of the bog, and I told him I had enough to do to attend to my own business. To-day, my team stuck fast in the same bog, and he came with two yoke of oxen to draw it out. I felt ashamed to have him lend me a hand. So I told him I wanted none of his help; but he answered just as pleasant as if nothing contrary had happened, that night was coming on, and he was not willing to leave me in the mud."

"He is a pleasant-spoken man," said Mrs. Black, "and always has a kind word to say to the boys. His wife seems to be a nice, neighborly body, too."

Reuben made no answer; but after meditating a while, he remarked:

"Peg, you know that big melon down at the bottom of the garden? you may as well carry it over there in the morning."

His wife said she would, without asking him to explain where "over there" was.

[*Concluded next week.*]

For the Crisis.

Dear Brethren and Sisters of like precious faith in Jesus Christ, I desire to write you for your profit and comfort. I I do feel thankful for what I have received through the Crisis from you. God is faithful who has promised us eternal life in Jesus, and an inheritance in his kingdom. Be faithful, and you shall receive a crown of life. Have that simple confidence in God that little children have in their parents. Ask, and ye shall receive whatsoever ye have need of. Thanks to our heavenly Father that he has inclined us to receive a knowledge of the truth as it is in Jesus. I have not had the privilege of meeting with those who have their lamps trimmed and burning for a long time, and seldom see one. I love them and love to hear from them. I do think I have a heart that loves my neighbor as myself. Oh! how happy the family of Christ will be in his kingdom where they will love each other as themselves. Often times when I read the Bible, light shines into my mind, I rejoice in it, and would like to communicate to you, but my health is such I can write but little. If we are faithful we shall soon exchange these mortal bodies for immortal ones.

Betsey C. Bancroft.

The World's Crisis.

BOTON, SEPTEMBER 3, 1856.

Wilbraham Campmeeting.

It is presumed that those who were not present, are anxious to learn the result of the Campmeeting just closed at North Wilbraham.

Well, I think I can safely say it was the *best* I ever attended.

Everybody seemed to enjoy the meeting on account of the Christian spirit manifested.

There were present those who represent almost every variety of sentiment, but the best of all was, we found it *possible*, through the blessing of the Lord, to love those who love him, if they did not happen to look through the same colored glasses as we were in the habit of using, or have their garments cut just like our own. We came to the happy conclusion that Christianity did not consist in *opinion* but in *obeying the Lord*.

We remembered that our Saviour said he that doeth "the will of my Father which is in heaven, the same is my brother and sister and mother."

Most, if not all, seemed fully convinced that we have had a plenty of false, unscriptural and sectarian *shibboleths*, and that it is high time that we acknowledge no leader but *Jesus*, no creed but the *Bible*, no name but *Christian*, no test but *character*.

We have not time or room to give a full report of the meeting, but will mention a few items.

Our meeting was located in a pleasant grove upon a hill some hundred feet above the Chickopee river, flowing at its base.

We might as well undertake to paint the hues of the diamond as to describe some of the scenes during our stay on the encampment; all we can say is, they were heavenly—glorious.

Br. Langarl from Cincinnati preached the first sermon on the ground, before our arrival. He has been obliged to withdraw from the M. E. Church, where he has labored successfully for many years, because of their opposition to the premillenial advent, and the great truth that our *only* hope of a future existence is in the literal resurrection of the dead, or by translation at the coming of the Lord. We commend him to the churches as a faithful laborer in the vineyard of the Lord.

We arrived on the camp ground Tuesday P. M. Soon the rain commenced and continued until Thursday night; but we felt conscious that the storm was a great benefit to the meeting, as it kept the people in their tents worshiping the Lord, which resulted in great good.

Br. J. Marsh of Rochester, preached in the New Bedford tent Wednesday P. M., from John 17: 1—12, showing that one cause of disunion among professed Christians is the *mystical* interpretation of the Scriptures, and that the literal view would tend greatly to promote a union.

In the evening we had a very interesting prayer meeting.

Thursday A. M. and P. M., Br. Decker spoke from Rev. 12th, 13th, and 17th chaps., presenting evidences to show that we are *very* near the great day of the Lord when the dead are to be raised.

Thursday evening, Br. A. Ross preached from Matt. 20: 16.

The spirit of God rested upon us. We closed the meeting after listening to remarks from Brn. J. B. Cook and Burnham. The meeting Thursday evening I think was the *best* I ever enjoyed. We thought it very much like the scene upon the Mount of transfiguration. We could truly say "it is good for us to be here."

That night will be long remembered by those present.

It was not a scene of fanaticism, but of glory.

We felt that Jesus was smiling upon us and filling us with his spirit. Every child of God rejoiced in the blessed hope, while sinners at the tent door stood weeping. Our joy was *unspeakable*.

Friday A. M., Br. J. Howell, from Ill., preached from 1 John 1: 5—7. He showed plainly that the *only* ground of Christian fellowship is Christian character, —that Christian *character* will be the *test* at the judgment.

Friday P. M. Br. E. Burnham spoke from Rom. 14: 1—19, showing the importance of *Christian* union, and the principles by which it should be regulated.

Friday evening Br. Mathewson preached from Jas. 2: 17, clearly proving that *faith* and *works* go together, and that our works are a test of our faith.

Saturday A. M. Br. J. B. Cook from Rochester preached on the 11th of Daniel, showing its connection with the Revelation of St. John. It appeared clear from his remarks, that we are *very* near the setting up of the everlasting kingdom.

Sat. P. M. Br. H. L. Hastings spoke from Isa. 41: 21—24, showing the great difference between the truth of the Lord and Satan's lies, and that christianity rests upon the most firm foundation; while the delusions of the devil, including modern spiritualism, can only succeed when kept from the light of God's word.

Saturday evening Br. Decker spoke on the 2300 days of Dan. 8: 14 endeavoring to show that *soon* our pilgrimage will end.

On the morning of the First day we went to the water and baptized a willing soul in the likeness of Christ's death.

The hearty shout demonstrated that the *Comforter* was present to cheer the obedient one.

We left the river-side and sung and shouted on our way to the camp-ground, and when about half way there we met a brother who had come some twelve miles that morning to be buried with Christ in baptism. We returned, and entered again the liquid grave, while saints rejoiced around. It was the husband of her that was Sr. Hancock, who was expelled from a Church for believing the *truth*. Her defense was published in a tract some time since.

Songs of joyful praise echoed far as the happy pair met again in fond embrace at the brink of the passing stream.

It was a happy morn.

About 8 o'clock we assembled at the preacher's stand for a "love feast," and truly it was all the name implies.

In less than an hour we learn that more than one hundred testified for Jesus. It was considered the best love feast we have ever enjoyed. Praise the Lord for such joyful, and heavenly communion with saints.

We almost forgot that we were in this cold and wicked world.

At 10 o'clock Br. H. L. Hastings preached from Dan. 12: 4.

He showed beyond all controversy that the above Scripture is *now* fulfilling,—giving some very strong arguments for the truth of the Bible, showing the infidel that when he attacked the word of the Lord, he was "like a hog trying to root down the rock Gibralter."

We felt that the evidence proving we are in "the time of the end," is overwhelming.

In the afternoon we listened to an interesting discourse from Br. E. Burnham. Text, Heb. 6: 11. Subject—the power of hope.

Saints rejoiced as their attention was called to the "*blessed hope*" so soon to be realized.

A very large congregation was present that observed most excellent order.

In the evening, remarks were made by Brn. Grant, Matthias, Pease, R. V. Lyon and H. L. Hastings.

Thus closed this feast of tabernacles.—The best of order prevailed from the beginning to the close of the meeting. It was remarked by one of the citizens of the town that such a meeting was an honor to any place.

A spirit of *Christian* union prevailed from the first to the last day of the encampment. People came from three to fourteen hundred miles to be present at this meeting, and they could not refrain from frequently saying—"I am *well* paid for coming."

With the rest I would say—praise the Lord for the "Independent campmeeting at Wilbraham."

May the spirit of that meeting spread and prevail until every child of the Lord feels the same heavenly oneness, that we enjoyed in the tented grove.

Amen and amen.

Old Debt.

We are happy to say that the "old debt" of the Crisis has expired. Thank the Lord.

Debt of the Advent Watchman.

Contributions for the debt of the *Advent Watchman*, which is still upwards of $700, can be forwarded to Eld. J. Turner, Hartford, Ct., to whom the money is due; or to this office, and have the amount credited in the Crisis.

New Book.

We can now fill orders for "The Life of Hiram Munger, written by himself, including many singular circumstances connected with campmeetings and rivivals." Price, 50 cts. Postage if *prepaid*, 8 cts.

This book will be read with great interest both by saint and sinner. Let none be without a copy. Ed.

Br. Shepherd's work.

We would call attention to the work by Br. Wm. Shepherd, entitled—"The Saint's Inheritance."

It is a good article to give to those who have not heard on this important and interesting subject.

See book notice in another column. Ed.

New Subscribers.

With a little effort on the part of our readers to get new subscribers, we think our list may be much increased. If you like the paper, and think it calculated to do good, then we trust you will try to extend its circulation, that others may be benefited.

We expect a *hearty* co-operation on the part of our dear Brethren and Sisters in the Lord; and again repeat, we wish you to *feel* that the Crisis is *your* paper. We have no object in publishing it, but to glorify God by comforting and strengthening his children.

Time is *short*, and let us do *all* we can to scatter light and truth, that Jesus may say to us at last,—"Well done."

Proposition.

For every five *new* subscribers, we will send them a copy of "Spiritualism a Satanic delusion and Sign of the Times." By Wm. Ramsey. Published by H. L. Hastings.

This we consider the *best* work on the subject ever issued. We will send the bound volume free of postage.

[Ed., for the Committee.

For the Crisis

The Experiment Triumphant.

BY EDWIN BURNHAM.

Brethren and Sisters scattered abroad, we have tried the experiment of an *Independent* Camp-meeting, and it has most gloriously triumphed! Of all the meetings for *love, union* and *peace*, that I ever attended, the Wilbraham meeting jus closed, was the most blessed. The rain which fell in torrents for the first day or two, did us no harm at all; but only we were driven into our tents to pray and worship, and the rain of grace fell more plenteously within than the natural rain without. O glory to God! What meetings! No *fanaticism*, but mighty displays of the power of God and truth. Let our friends no longer tell us that we cannot have a peaceable and good meeting unless we are *humanly* organized, and are all of one sentiment, and all submit to the "one man power;" we have gloriously given this declaration the LIE! We were of many different sentiments, and we spake them freely—we let the meeting ORGANIZE itself—we were all leaders and all servants, and we were all at peace, and "all were glad" too!

I never was more impressed with the truth, that God's people need but "one leader," and that one JESUS, than at thi meeting.

This having "many" leaders and "masters" is what does the mischief! There were from 20 to 30 ministers on the ground, who held several interesting conferences together, and sought "the mind of Christ" as to the best course we should pursue, in our public work, for "the Master." We all agreed in the following conclusions:

1.

We will not have any Master but Christ.

2.

We will have no Creed but the Bible.

3.

We will have no *human* church organizations, "iron bedsteads," &c.

4.

We will submit to "Gospel Order," as written in the New Testament,—such as having pastors, deacons, &c., as God shall prepare our way—and thus "behave" ourselves properly, as the church of God! avoiding that which distracts, and striving for "the things which make for peace." Amen!

5.

We will labor diligently, in all right ways, to save men, and edify the church of God.

6.

We will call things in the church by the right names. Deacons, *deacons*, and not *committees*, or something else. Ministers, *ministers*, and not *lecturers*, &c. And we will call Churches, *churches*, and not *bands*.

7.

We will "LOVE ONE ANOTHER" in spite of different sentiments, and treat each other's sentiments with respect, and thus be brethren. We will be good children. Amen, and Amen!

We then presented this matter to the "whole Camp," and all the people said, Amen, and praised the Lord;" and then he poured upon us his blessing again.

[The matter was not presented in separate parts, as I have written it, but in one mass, and I have written it thus that you may the more plainly see what we have done in the name of the Lord.]

I close by saying a brighter day is dawning on our history! We have learned to "love each other" by suffering.

Come, dear brethren, help us do the work of God. Help us, when things are in a state of distraction to set them in "gospel order," and not *human* order; and when they are in "order," to keep them so. Let us all be kind and good.

For the Crisis.

Letter from Bro. Munger.

I agreed to tell my brethren as soon as possible, how the finances of the campmeeting turned out. I am not left in debt this year, thank God. I have finished settling up to-day, making 13 days of continued care and perplexity which is something of a tax, without any debt left on me as last year. I would say to the Preaching Brethren that you need not send anything for your board, as you talked. The table and the $15. I received for the rent of the cooky stand paid for the 34 free boarders, and some five dollars over. This is accounted for in three ways; first, everything was brought and used with *prudence*. 2nd. We had good luck with our crockery. 3d. Our brethren, and especially our sisters, took hold and helped us at the victualing tent in time of need, and saved our hiring; many thanks to them from the whole camp, especially to those that had such a hard and perplexing time, as is always the case, with those that do the cooking.

While writing, I feel like one out of prison. I have tried to serve the church 13 days while they served God. I did not expect enjoyment at the meeting, but I did expect it I cast my bread upon the waters, to find it in a few days, and I have not been disappointed, for to-day, after settling up the last bill, I found five dollars left, which took all fears away of coming out minus. I was then at liberty to reflect upon and talk about our meeting and hear others tell how much good was done at the meeting. Just then came along a wave of glory with a loaf of bread upon it, and I knew it was for me, and took it and thanked God ever in the public depot: and since that, I have felt to rejoice in the blessed, deep hope of the kingdom of God.

I wish to say to our brethren, there is good news from every quarter. This meeting has told aloud for God. I have seen people from four or five towns,—all speak of the *good meeting* we had, although they were not identified with us. The spirit of God was on the ground, and did not leave when the meeting broke up. It was felt after all the tents were down and gone, for persons that had no religion expressed a sorrow that the meeting was over, and God's people gone. At 1 o'clock when I left the ground, I looked back and saw sadness pictured on those that were pricked in their heart. O how I then longed for the camp of the saints that will not break up. I am now fully satisfied that the rain was for our best good, and just the right week to give a chance for the two other meetings, and share in the blessings of the strong foundation laid at this meeting for future operations of peace among ourselves, which I expect will last with many until the Kingdom comes.

Yours, Hiram Munger.

Chickopee Falls, Aug. 28, '56.

Apt Quotation.

A modest, sensible, and well-bred man Would not insult me, and no other can.

For the Crisis.

Conversation between an Orthodox and an Adventist.

BY B. MATHEWSON.

Orthodox. Good morning, friend Adventist. I have been hoping for the favor of an interview ever since I listened to a sermon from Mr. —, one of your advent ministers.

Adventist. Ah, indeed! I can assure you of a reciprocity of feeling, for I conclude our conversation will turn on the scriptures, and this is my delight.

O. I know the unerring Word declares that "All scripture given by the inspiration of God is profitable," and certainly conversation calculated to elicit *light* on the sacred page *must* be mutually *beneficial*. But this is not the particular point I wished to broach to you this morning.

A. It may be some point of religious experience.

O. No, friend. If you will allow me to "use great plainness of speech," without parable or innuendo, I would inquire, why is it that your Advent ministers preach so much on *Doctrine?* For one, I believe that *practical* preaching has a more salutary effect.

A. Why, friend O., you do not intend to convey the idea that *doctrine* has no *practical bearing!* I do not believe that the *doctrine* inculcated in the Bible is without effect on the religious conduct and character of those who receive it. I came to this conclusion from the comparison Jesus Christ used in connexion with other scriptures, and my own experience.

O. Perhaps *doctrine* does have a kind of latent influence, but it appears to me that plain subjects on *faith* and *repentance* would be productive of more good.

A. The word faith simply signifies *belief*. That is, to believe what is declared by another without ocular demonstration. I suppose, therefore, the subject you deem paramount is a belief in a *Supreme Being*, and that the Old and New Testaments are His Word, and the law be has given the world to be governed by, and by which they will be judged at the last day.

O. Just so.

A. And as to the term *repentance*, I conclude we agree that it signifies a feeling of sorrow,—regret for past wrongs in thought, word or deed.

O. Perfectly.

A. Well, friend O., I agree with you that these two principles form the first strata of the basis of Christianity. They are the first to be set before an unbelieving world. But *really* the family of God, babes in Christ, could not receive sufficient nourishment from these to grow up to the perfect stature of a man in Christ Jesus. You will recollect that it takes ALL the Scripture given by inspiration of God to furnish the man of God *thoroughly*. 2 Tim. 3: 16, 17. Now friend O., it is a fact much to be deprecated, that in most of the nominal churches the people are not taught what the apostle recognizes as the *very first* principles of the doctrine of Christ.

O. And what are they?

A. In Heb. 6: 1, you will find the six primary principles of the doctrine of Christ.

1. Faith toward God.
2. Repentance.
3. Baptism.
4. Laying on of hands.
5. Resurrection of the dead.
6. Eternal judgment; or that *judgment* which is *eternal* in its consequences. But you will see at once that these elements of doctrine were received as the *commencement* of the christian faith. They are the A. B. C., so to speak, to be received when the world is renounced, and the individual chooses to serve under the blood-stained banner of Immanuel. But you seem to think the *first two* will suffice for stock for the preacher to work upon without giving himself farther trouble in bringing out the rest. But the servant of God should not only establish the babe in Christ in these six primary principles of doctrine, but should continue to unfold and elucidate ALL the doctrine contained in the Sacred Oracles! How does a man know whether he has faith in ALL the doctrine of scripture, unless it is duly set before him?

O. I recollect that Paul teaches us that faith cometh by hearing the Word of God. Rom. 10: 17.

A. Yes, they should hear ere they receive, for I find many professing to believe in the Scriptures, but yet are ignorant as to what they *do* and *do not* believe. For instance, they speak as though immortal soul—spirit land—the death that never dies, were phrases plentifully interspersed

throughout the Sacred Volume; whereas nothing like them occurs therein. And then again, others who bear the name of Infidel, when made to understand what the Bible does teach, most heartily embraced its truths in the love of them. I am personally acquainted with a number who rejected the Bible, because they supposed it taught that a *part* of man was *immortal*, which dogma they had demonstrated as false by anatomical and physiological research. But when the Bible doctrine of immortality *only through Christ* was presented with all its golden links, the chain looked so consistent and perfect from Gen. to Rev., they could but admire, and admiring, embraced; and as their spiritual vision became clearer, it appeared truly "like apples of gold in pictures of silver!"

[O. Marvels greatly!]

A. Be not surprised, my friend, because such beauty and excellency were discovered in this doctrine! You know the Prophet Isaiah speaks of One whose very *feet* were *beautiful*, because he brought good tidings of *salvation*! Now this doctrine brought the hope of *eternal life* to these poor souls who had inadvertently wandered in the mazes of infidelity; and by this they were induced to meekly bow and take the yoke of Christ, having the witness of the spirit they were adopted into the family of God.

O. Well, I do not know but this may be so, and that spiritual utility may accrue from preaching doctrine.

A. *I know this to be true of all Bible* doctrine. And why some professing christians should assume the license of trying to make it appear a virtue to disdain any desire to hear an elucidation of the DOCTRINE of God's Word, is a mystery I am quite unable to solve; unless they have received or listened to those having a pernicious influence, which is the case with all *antiscriptural* doctrine.

O. I do not think the *mass* of professing christians opposed to listening to the preaching of doctrine, they themselves believe, providing it be done up in a workman-like manner.

A. *This* is the point no doubt with many. It is the listening to doctrine diametrically opposed to their prepossessions that makes them feel uncomfortable. For instance, they have been taught from the nursery that at death (if good) they would soar away on bright seraphic pinions to experience untold accessions of joy in the immediate presence of God and the Lamb; and when they hear this favorite hobby flatly contradicted by such passages of scripture as—"The dead know not any thing,"—"He returneth to his earth in that very day his thoughts perish;" and hear Christ saying to his disciples,—"Whither I go, ye cannot come," and a hundred others as plainly against this popish theory, they are disturbed, and would rather hear something that would not expose those glaring absurdities.

O. I see you are very tenacious for your *peculiar* doctrine, and indeed *there is* a *plausibility* about it.

A. It appears to me there is a *sensibleness* in it, that will commend it to every reasonable man's conscience, who will *think* and examine for himself.

O. In the forepart of our conversation, you spake of concluding from a comparison drawn by the Savior, that the doctrine we embrace influences and regulates our conduct, and forms our religious character.

A. Yes, I think I can fully substantiate this point by the unerring Word, if you will have patience to listen a little longer. To tell you the truth, this is what I intended to have done much earlier in our conversation, but have been deterred by the introduction of other matter. You will recollect that our Saviour uses *leaven* as a comparison for *doctrine*. He told his disciples to "Beware of the leaven of the Pharisees and Sadducees:" not comprehending his comparison, they thought He spake relative to bread—but He immediately corrected the matter, so that "Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."

Christ chose a fit comparison with which to illustrate, and we have only to understand the NATURE of leaven to know how Christ regarded the effect of *doctrine* on the human heart. The most prominent thing to be observed in the nature of leaven is *its gradually transforming influence!* It is well known by those who have had any experience in culinary matters that a small quantity of perfect leaven, with proper attention, has power to transform almost any quantity of farinaceous matter into its own nature. But the temperature of the atmosphere greatly facilitates or retards the transmuting process. We may use the most perfect leaven, but a *frigid* or *scorching* atmosphere will perfectly annihilate its power! So, the unadulterated doctrine of Christ, when introduced into an ice-bound heart, or to one withered by the scorching rays of fanaticism, becomes equally powerless, not because it was *void* of *virtue*, but because there was no susceptibility to receive that virtue. Every wife, that "looketh well to the ways of her household," knows also that the greatest care should be used relative to the quality of leaven ere it be added to any farinaceous matter, else, if *sour* or otherwise imperfect, it will assuredly impart the same imperfections. Thus great care should be taken what *kind* of *doctrine* we inculcate; if anti-scriptural, rest assured the deleterious influence will be exhibited in the conduct and character of its recipients. I think it safe to judge whether a doctrine be of God by the influence it exerts. I assure you my friend, that a *little* of the pure doctrine of the scriptures, contains sufficient power to transform poor, obdurate human nature, into the likeness of the Son of God, as the Apostle affirms—"A *little* leaven leaveneth the whole lump." That *doctrine* is the *leaven*, I have shown you by Jesus Christ's own words; and that He never used a more full and perfect comparison, I think all will concede that understand the nature of leaven, and the effect of good or evil doctrine on the human heart.

O. This gives an importance to doctrine I had not before conceived, I confess.

A. If it should influence you to duly estimate the doctrine of God's Word, I shall rejoice. But as we have been somewhat lengthy, perhaps we had better conclude our conversation for the present, and if it be your mind, engage in it again at some future period.

O. I think it may be renewed with mutual benefit.

New Hartford, Ct. July '56.

Mistake.

By some accident this column of Sr. Mussey's letter was omitted on the *fourth* page. It should be inserted in the *second* column, in the *tenth* line, from the *top*, after the words—"he took bread."

blessed it, and brake, and gave to them. "And their eyes were opened, and they knew him; and he vanished out of their sight." They then exclaim from the fullness of their souls,—"did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" How rejoiced were they to know it was true their Lord had indeed risen from the dead. They return to their Brethren, and while they rehearse the matter over, how he was seen and known of them in breaking of bread, "Jesus himself stood in the midst of them, and said unto them, *Peace be unto you!*"

Brn. remember it is peace where Jesus is. When he last met with them before his ascension, they exclaim, "Lord, wilt thou at this time restore again the Kingdom to Israel?" How great was their desire to have the kingdom restored! "Not now," says the Lord, "it is not for you to know the times or the seasons, which the Father hath put in his own power; but ye shall receive power after the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and unto the uttermost parts of the earth." He then ascended up into heaven, "a cloud received him out of their sight." Angels came and told them he would come back again as he went away, and they returned to Jerusalem, there to wait for the promise. They had been comforted and refreshed with the presence of their Lord again, and he had told them he would come again, and the kingdom should be restored; and although they knew not the exact time, yet they rested on the promise believing it would be fulfilled. While in their disappointed condition, Peter exclaims: "I go a fishing." Others cry out, "We also go with thee." They were so disappointed in not realizing what they anticipated, they concluded to return to their old occupation, and they entered into their ship, and that night they caught nothing. In the morning Jesus stood upon the shore and hails them saying,—"Children, have you any meat?" "They answered him, No."

"Then said Jesus, 'cast thy net upon the right side of the ship;'" they immediately obey, and now they were "not able to draw it for the multitude of fishes." As soon as Peter discovered who it was they had obeyed, he immediately girt his fisher's coat about him and cast himself into the sea, so earnest was he to meet his Lord again; but the other disciples came in their ship. As soon as they were all come to land with their fish, Jesus prepared them a delicious meal, and bade them come and dine. Was ever a meal eaten on earth more sweet than one prepared by Jesus himself? yet Peter could exclaim "I love thee better than these;" well, says the Lord, "feed my sheep." He must leave his fishing and go to preaching again; and he went, preaching the resurrection of Christ, and from the fullness of his soul, exclaims,—"blessed be the God and father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away." Here, Peter had a view of the kingdom promised. It will come after all our disappointment, the kingdom will be restored to Israel. I see the inheritance by faith, God is keeping it in store for them that love him.

Beloved Brn. and Srs., while meditating upon this subject, I could but contrast it with our own disappointed state. We have been looking for the restoration of the kingdom to Israel, we thought the time had come when our long absent Lord would return to restore all things, set up his kingdom, redeem his people, and give them the kingdom; but, as were the disciples, we have been dissatisfied, our times have all passed and we know not when the time is. And now what is our hope? It has been deferred and the heart is sick. Will our Desire ever come? Yes, oh yes, and when the Desire cometh it is a tree of life. Has there ever been a people, since the apostles' days whose expectations have been raised so high as ours? No, never. We have even come to a *day* when we expected to be translated as were Enoch and Elijah, but the day past and no Savior to redeem us; disappointment and trial came in its stead; and how lonely we have felt at times while we have walked together like the disciples, rehearsing the matter of our expectations and disappointment. In the past, we thought we were near home, but now we know not how long; yet in the calm stillness of the night, just before the dawn of day, we can hear a sound from the Watchman—"the morning cometh,"—but it soon dies away, and we grow drowsy

CAMPMEETINGS.

Campmeeting at Licthfield Station, Conn.

The Lord willing there will be a Campmeeting near Litchfield depot on the Naugatuck railroad, about 13 miles from Winsted, to commence on Wednesday the 10th of Sept., and continue one week or more. The design of this meeting is that the pilgrims may meet and greet each other, and unite their faith and prayers together, that the things that remain and are ready to die may be abundantly stregthened. The brethren in this place are poor, but are willing to make such sacrifices as they can to make every thing pleasant and comfortable. There will be no regular boarding tent on the ground, for we think our brethren and sisters can better glorify God in the prayer circle, than in being cumbered about much serving. There will be a way provided for those who cannot bring food with them.

Good pasture for horses, grain, &c.

We would say that it would be well for our brethren to bring tents and bedding for themselves, and not be dependent; and those that cannot, will be provided for. Come Brethren and Sisters, come to Litchfield once more. Come with your eye single, and your hearts uplifted to God that the blessing of heaven may rest upon us. Brn. Grant, Mathewson, Burnham, H. Munger, A. Decker, and others are expected to attend.

N. B. Buy your tickets for Litchfield. The cars run both ways past the ground twice a day. A. M. TYRRELL.

The Lord willing, we will endeavor to be present at the above mentioned meeting. We hope to see a general gathering of the children of the Lord at this feast of tabernacles. Do not fail to be present.

M. GRANT.
E. BURNHAM.

Campmeeting at Cheshire, Mass.

The Lord permitting, there will be a Campmeeting at Chesire, Mass., one half mile from the depot, to commence Sept. 15, and continue over the following Sabbath.

We invite all the lovers of Jesus, and those who wish to become his followers, to come in the name of the Lord with their tents to the feast of tabernacles; for we expect the good Lord will meet with his people and forgive sinners.

Board and horse keeping on reasonable terms, with a free table for God's poor. Those coming by railroad, will find teams in readiness to convey them to the camp-ground on the arrival of the trains.

Brethren invited. M. Batchelor, L. Boutell, H. Pratt, J. Turner, and all who can come.

Yours in hope,
ALONZO CUMMINGS, HIRAM BENTON,
For the Brethren.
Cheshire, Aug. 9, '56.

Tent Meeting at Moline, Ill.

Providence permitting, a Tent meeting will commence in Moline, Ill., Saturday eve., Sept. 6, and continue a number of days.

Eld. Himes and others are expected to preach the word. Brethren in this region are cordially invited to attend.

For the church, P. B. MORGAN.

Br. Grant will you give the following notice a place in your paper and much oblige, many lovers of truth. As ever, yours,

J. FRENCH.

Campmeeting at Westford, Mass.

The lovers of truth and believers in all the commandments of the New Covenant, will make preparations and meet for a Campmeeting, in Harmony Grove, at Westford, Mass., on the Stony Brook Railroad, eight miles from Lowell. This is one of the pleasantest and most convenient Groves to be found anywhere.

Brethren from the North will stop at North Chelmsford, and take the Stony Brook Rail Road for Westford. The Meeting will commence on Wednesday, September 10th, and hold over Sunday.

The object of the meeting is to unfurl the banner of truth. It is not designed merely for a *tent* meeting, but a regular *Campmeeting;* the brethren therefore should come prepared to lodge on the gound, as far as practicable, with tents, bedding, and provisions.—Those who cannot provide for themselves, nor lodge on the ground conveniently, will be provided for.

Let all, far off or near, with or without means, come; and let those who have means help those who have none, and thus bear one another's burdens, and so fulfill the Law of Christ, which is the ROYAL LAW—"*Love thy neighbor as thyself.*"

Arrangements have been made for taking care of Horses.

Brethren are requested to be on the ground as early as possible Wednesday Morning, to put up the tents.

Rrethren D. E. Moulton, J. Hemenway, I. Dammon, J. Billings, A. W. Sibley, S. Bragg, Br. Perkins, and all others interested in this good cause, are invited to attend.

J. Cummings, J. G. Smith, J. Spinney, J. W. Britton, Geo. W. Brown.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Canada East.

Eld. E. Burnham having responded to the request made by the Brethren in Barnston, Hatley, Melbourne and Danville, will spend the last two Sabbaths in Sept. in Hatley and Barnston, as the brethren there may arrange.

Wednesday and Thursday, Oct. 1st and 2d, at Melbourne.

Friday, Saturday and Sunday at Danville.

The brethren at Hatley will receive him from the Portland train on Saturday, Sept. 20, at the Compton station. J. PORTER.

Discussion on Spiritualism.

By desire of many brethren, Eld. Joseph Turner of Hartford, Ct., has consented to hold a Discussion with the Spiritualists at the Free Chapel, corner of Lowell and Causeway Streets, Boston, on Monday evening, Sept. 8th, to commence at 7 1-2 o'clock.

Subject—What is the Cause of the Phenomena of Modern Spiritualism.

Providence permitting, I will preach at
West Falmouth, Sept. 7th.
Richmond, Reed Meeting House, 14.
Otisfield, 21.
Casco, 28.
JESSE PARTRIDGE.

Providence permitting I will preach as follows:—
Peacedale, R. I., Sunday, Sept. 7.
Lafayette, Sept. 9.
Arnold's Bridge, 10.
Will reach Apponaug in morning train—wish conveyance from Bro. Wait's.
River Point, 11.
Providence, 12.
Fairhaven, Sunday, 21.
Any intimation of necessary change, thankfully received.
W. S. CAMPBELL.

Providence permitting, I will preach at Charlemont, Mass., the first Sunday in Sept.
North Adams, the second.
C. GOODRICH.

The Lord willing, S. B. Munn will hold a protracted meeting at Fances Corner, North Dartmouth, Mass., commencing Friday evening, Sept. 19, and continuing over the Sabbath.

A general invitation is extended to all the brethren and sisters in the vicinity.
R. COTTLE.

The Lord willing, I will preach in the following places;—
Jawbuck, Ct., Sunday, Sept. 7.
Northfield, Mass., Thursday eve, Sept. 11
Vernon, Vt., Friday eve, Sept. 12, at, or near, Bro. R. Allen's.
West Brattleboro, Vt., Sunday, Sept. 14.
Houghtonville, Vt., Sunday, Sept. 21.
O. D. GIBSON.

I will preach at Portsmouth, N. H., (if the Lord will) the first and third Sabbath in Sept., and at Portland, Me., the second Sabbath in Sept. J. COUCH.

If the Lord will, I will preach at the following places:—
Lowell, Mass., Lord's Day, Sept. 14.
Lawrence, Mass., Wednesday eve, Sept. 17.
Salem, Mass., Lord's Day, Sept. 21.
WM. M. INGRAHAM.

Bro. D. E. Moulton will preach in Portsmouth, N. H., Sunday, Oct. 12.

Bro. J. Hemenway will preach in Portsmouth, N. H., Sunday, Oct. 26.
S. W. BISHOP.

Bro. D. E. Moulton will preach in Great Falls, Sunday Oct. 5. S. W. B.

The Lord permitting, I will preach as follows:
Pinebrook, Ind., Sept. 5.
Union Mills, Sept. 6, and over Sunday.
Kingsbury, 8th, and 9th.
Bro. Cousins vicinity, Sept. 10th and 11th; will Bro. Cousins meet me at Laporte, Ind.
Rolling Prarie, 13th, and over Sunday.
In the vicinity of Crane's Grove, Adeline, Paynes Point, East and West Plumb River, until Oct. 1.
Cranes' Grove, Sept. 21.
Further notices, next week.
L. H. CHASE.

If nothing prevents, I will preach as follows:
At Freeport Methodist Chapel, Sunday Sept. 7. R. R. YORK.

Edwin Burnham appoints to preach at
Portsmouth 5th Sunday in Aug.
Kennebunkport 1st Sunday in Sept.
Boston 2nd Sunday in Sept.

BRO. GRANT:—As some of my appointments now published interfere with others, will you please do me the favor to drop the list now being published and in their stead publish the following:

Providence permitting, I will preach as follows:
Lawrence Mass. Sunday Sept. 7.
Portsmouth N. H., Sunday Sept. 14.
S. W. BISHOP.

Lowell, Sunday, Sept. 7.
Lynn Dye-house Sunday Sept. 14.
J. HEMENWAY.

Providence permitting, I will be with the brethren in
Westfield, Thursday eve. Sept. 4.
Chester Factories, Friday Sept. 5.
Cheshire, Saturday Sept. 6.
North Adams, Sunday 7.
Savoy Tannery, Monday evening 8.
West Hawley, Tuesday 9.
Charlemont, Wednesday 10.
Conway, Thursday 11.
Greenfield, Friday 12.
Vernon, Vt., Sunday 14. H. PRATT.

Providence permitting, Bro. D. E. Moulton will preach in Portsmouth, N. H., the last Sunday in Sept. S. W. BISHOP.

I will preach at
Lynn Dye Factory Village, Sunday, Sept. 7 the Lord will. L. BOUTELL.

Bro. Higgins preaches in
Salem, Sept. 7. T. HARDY, Jun.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Persons ordering publications will do well to send a small amount to pre-pay postage. The postage on TRACTS, if sent in packages of eight ounces, or more, is only one half cent per ounce.

THE LIFE AND RELIGIOUS EXPERIENCE OF HIRAM MUNGER, Including many Singular Circumstances connected with Campmeetings and Revivals. Written by Himself. This is a very entertaining book, and will be read with interest by all. Price 50 cents; postage 10 cents.

The following works are published and sold by H. L. Hastings, Peace Dale, R. I.—They are also for sale at the Office of the "World's Crisis," 167 Hanover street, Boston, Mass.; and by W. Pratt, Moline, Ill.; P. A. Smith, 4 Frank street, Rochester, N. Y.; A. F. Porter, 20 Erie street, Philadelphia, Pa.; S. S. Brewer, 54 Wilson street, Providence, R. I.:—

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TREATISE ON MATT. XXIV. By I. C. Welcome. 38 cents; postage 6 cents.

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TRACTS.—The Church not in Darkness—The Three Worlds—The Last Days—by H. L. Hastings. The New Heavens and Earth—A Voice of Warning from the Four Winds—by D. T. Taylor. Noah, his Age and Ours—The Desire of all Nations—It is Done—by John Cumming. State of the Dead, by Milton. Intermediate State, by Grew. Each 24 pages. Price 5 cents single; $3 per hundred. ——Outline of the Coast of Man—Ancient Landmarks—Destiny of the Wicked—The Great Incentive—price 3 cents single; $1.50 per hundred.—Future Punishment—The Key of Truth—The Night Cometh—price 2 cents single; $1 per hundred.

Dr. Decker's pamphlet on the 2300 Days. Price, singly 10 cts.; per dozen, 50 cts.

GLAD TIDINGS:

OR

BIBLE PROOF

That WOE and SIN are to END in the Universe, by a LITTERAL DESTRUCTION of *wicked men and devils*, at the Judgment.

All Texts on FUTURE PUNISHMENT collected and arranged.

By JACOB BLAIN,

Baptist Minister, of Buffalo, New York.

"And there shall be no more *death, sorrow, crying, nor pain.*"—Rev. 21: 4.

"And *every creature* which is in heaven, and on the earth, and under the earth, * * * * heard I saying, *blessing*, and *honor*, and *glory*, and *power*, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. 5: 13.

"The *last enemy* shall be DESTROYED."—1 Cor. 15: 26.

Published by the author, No. 19 North Division Street, Buffalo, N. Y., and for sale at the *Crisis Office*, Boston, Mass. Price 10 cts. single.

NEW BOOKS.

We have just received two new and interesting works. One from Bro. J. Lenfest, entitled "The Plain Way, or Conviction and Conversion," and "The New Birth."

Price for single copy 12 cts.; per hundred, $8; to the poor free.

They can be had at this office, or of Bro. Lenfest at Machiasport, Me.

Another from William Shepherd, Elizabeth City, N. J., entitled, "The Saints' Inheritance."

Bro. Shepherd will furnish this work of 50 pages at the following low rates, which he says is below cost, as he wishes the truth to be spreading:

Four copies	$0.25
Nine	0.50
Eighteen	1.00
Fifty	2.50
One hundred	5.00

And in addition, *he* will prepay the postage.

Bro. Brewer's Hymn Book, called the 'Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2.50: per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

Cash Receipts.

Those who send us money for the paper or books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise, it may be known there is a mistake, somewhere.

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J Spaulding, jr., [illegible]

A subscriber at Union Mills, Ind., and also one at St. Albans, Me., omit to sign their names to letters, sent containing money. We cannot of course credit it to them on our books, till they send their names.

Poetry.

For the Crisis.

The Camp-Meeting.

BY MARIA.

We gathered there from North and South,
From East and the "far West,"
To spend within the tented grove,
The hours in social rest.

From lone retreats the pilgrim's came
To grasp a brother's hand,
And be refreshed in converse sweet,
As with the house-hold band.

'Twas sweet to hear those voices blend
In mingled praise and prayer,
To hear the words each spake, to cheer
The other onward, there.

But came the parting—hands were clasped,
Lips pressed th' unspoken word—
The sad farewell—when next to meet—
Known only to our Lord.

Perchance, not till the angel-bands
The scattered flock call home—
To that one blessed fold, from whence
We never more shall roam.

We'll gather there, all there, from North,
From South, from East and West,
And sit us down 'mid Eden bowers,
Through that long Sabbath rest.

Worcester, Mass., Aug. 26, '56.

From the S. S. Advocate.

The Number Seven.

Seven is a number most complete:
Seven years composed the jubilee;
Seven days compose the Christian week;
Seven attributes, the Deity.

Seven lamps branched from the golden bowl;
Seven burners shone from every one;
Seven eyes appeared on Joshua's stone,
Seven eyes at Zerubbabel's plumb.

Seven priests old Jericho compassed,
Seven trumpets of ram's horns to sound;
Seven days poured forth the threatening blast,
Seven brought the walls all to the ground.

Seven churches ancient Asia graced,
Seven candlesticks therein were placed;
Seven seals confined the mystic book,
Seven were by Judah's lion broke.

Seven horns were seen upon the Lamb;
Seven were the heads the dragon bore;
Seven angels flew at God's command,
Seven vials of his wrath to pour.

Seven times with oil the ancient priest
Sprinkled before the throne of God;
Seven times his finger, type of Christ,
Sprinkled the mercy-seat with blood.

Correspondence.

For the Crisis

Letter from Sr. Abigail Mussey.

BR. GRANT:—While looking over our present position as Adventists, I thought of the words of those loved disciples while traveling to Emmaus. "We trusted it had been he which should have redeemed Israel." Luke 24: 21

No doubt their expectations had been raised very high while they followed their Lord and received instruction from his lips; they believed it was he that should redeem Israel, and thought he had then come to accomplish the work. But, behold! instead of the redemption of Israel, Israel's King is taken by those wicked, unbelieving Jews, and slain. Joseph begs his body and deposits it in his own new tomb, where never man was laid; the sepulchre is closed, and a large stone rolled against the door, for his enemies remembered this "deceiver" said, he should rise again the third day, and for fear his disciples would come by night and take him away he must be kept close. Feeble Man thought to arrest Jesus Christ!

Brn. beloved, behold your crucified Savior dead, wrapped in a winding sheet, sleeping in the silent tomb; see pale death stamped upon his brow; see the print of the nails in his hands; see where his feet were fastened to the wood; behold his side, where they pierced him with the spear, see, O see the purple gore streaming from his wounded side! O, he died for you and me. Glory to his precious name he will arise, so says his word. And while the word of God is being fulfilled, and the Son of man lay three days and three nights in the heart of the earth, those two disciples went to Emmaus, and no doubt were talking the matter over—for they had heard he had risen that day—when Jesus himself drew near and went with them, but their eyes were holden that they should not know him. "And he said unto them, what manner of communications are these that ye have one to another, as ye walk, and are sad?" They tell him of their sorrow, how Jesus of Nazareth had come, a prophet, mighty in deed and word before God and all the people, how the chief priests and rulers had delivered him to be condemned to the death of the cross. We thought he was going to redeem Israel, now but we are disappointed, and mistaken, we have heard that he is alive, and we are astonished, we hardly know what these things mean.

This appears to be the purport of their conversation. Jesus then "beginning at Moses," "expounded unto them all the prophets, and the scriptures, concerning himself." And they were so delighted with his teachings they invited him to tarry with them over night. And "as he sat at meat with them, he took bread, and again, and sleep imperceptibly steals over us. Again, in the distance on yonder hill or in the valley we hear a sound—"the morning cometh—" we start up again, the sound has melody in it; again we are wide awake, longing for rest, sighing for home, and Jesus whispers in our ears,—"what I say unto you I say unto all, watch;" "lest coming suddenly he find you sleeping." O, then he is coming after all our disappointments? Yes! Glory to God, he is coming to give life to the dead and joy to the mourner. Precious Savior, we love thee still, and thy promise is sweet—"I will come again." In the days of '43 and '44, a lively company were on the watch in expectation of the redemption of Israel. Erom every quarter the sound was heard from the Watchmen;—"the Morning cometh." The lovers of Jesus would echo back the sound—"the morning cometh and also the night." "Amen, even so come Lord Jesus," was the hearty response from hill and vale. But the sound seemingly died away, and many have fallen; some have given up the blessed hope and returned from whence they came: others are sleeping in Jesus, peace to their slumbers till Jesus awakes them; and some like Peter have returned to their old occupation thinking the Lord may not come for many years, forgetting his words "behold I come as a thief, blessed is he that watcheth and keepeth his garments. Another cry has been made, (whether of God or man, many honest souls believed it and went forth like flaming heralds and proclaimed it) but the sound has in a measure died away and disappointment is our lot; but is the Lord changed? Hear him "I am the Lord, I change not."

And now I would ask if some of our Brn. have not gone a fishing; it appears to me I have seen something that answers the description. I would say to such, don't you hear the sheep bleating, and the lambs crying? Listen carefully and see if you cannot hear Jesus saying "feed my sheep"—feed my lambs." Do you say, I have bought me a farm and I must till; I have bought me oxen, I must prove them; I have married me a wife and therefore I cannot come? Hear Jesus—"lovest thou me more than these?" Do you answer, yes? then feed my sheep and lambs scattered upon the mountains, hungry, and crying for food. "Blessed is that servant whom his Lord when he cometh shall find so doing."

I rejoice to know that God has Watchmen upon the walls of Zion that will not hold their peace day nor night until Jerusalem is made a praise in the earth. The Lord bless them in their work of love, and comfort his people in all their tribulations. "Grudge not one against another, brethren, for behold, the Judge standeth before the door."

Your Sr. patiently waiting, yet earnestly desiring to see the Lord.

ABIGAIL MUSSEY.

Fisherville, N. H., July 10, '56.

N. B.—Will not some of the Watchmen come to Fisherville? We are hungry, indeed, for the sincere milk of the word. We have a prayer meeting Wednesday and Sunday evenings.

"We are little, 'tis true, and our numbers
are few,
And the sons of old Anak are tall,
But while we see a track, we will never
give back
But go on at the risk of our all."

A. M.

For the Crisis.

Letter from O. Blanchard.

DEAR BRN. AND SRS. IN CHRIST:—The Lord fill your souls with the fullness of the "blessing of the gospel of Christ," is my earnest prayer. O praise the Lord. I rejoice in my Savior for what he has done for me. Praise his holy name. I feel that I am coming up on to higher and holier ground. If I ever loved my Savior, it is to-day; and if I ever loved the children of God, and the truth contained in the Bible, it is now. I need not use the if—I know I love them all. Glory to God. Brn. and Srs, it is the blessed privilege; yea, more; it is the duty of us all so to live, that we can be filled with the spirit of God, and if we keep full of the love of Jesus, we shall praise the Lord; we cannot help it,—"out of the abundance of the heart the mouth speaketh;" but if we praise our God, we shall make the enemy mad.

When the Lord blesses, we should render thanks to his name by praising him; and I believe the reason why many do not get greater blessings, is, because they do not praise God enough for what they do receive. The fear of man keeps many from being entirely free.

I do feel like urging upon the minds of my Brn. and Srs., the importance of being wholly given up to God. We had better let the cause of Christ alone, than have a "form of godliness," and be destitute of the "power." I want a religion that will save me, or I do not want any. The Savior says—"not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father, which is in heaven." The will of God concerning us, is contained in the scriptures of truth. We can turn to the sacred pages, and there read the character of those who will enter into eternal life; and we have the promise of the spirit of truth; which will lead into all truth.

I am thankful to God for the light that has shone on my pathway, for a few years past, and if I keep in the pathway of the just, my light will grow brighter until "the perfect day."

Dear Brn. and Srs., I want to ask you,—do you feel like coming up to your privileges?

I am happy to say that the Lord is with us in this place, and is blessing us more than usual. There are a few of us here who mean to live out the principles of the gospel of Christ. We experience many trials, but they are among the "all things" that "work for" our "good." I pray the Lord to let us have just what we need. In closing, I pray that we all may have that religion which will cleanse us from all sin, that religion which will bear us up in all circumstances of life; that religion which will make us honest, and love one another; that will give peace, union and strength; the religion that will enable us to overcome the world, the flesh and the devil; that religion which will draw out our hearts for the conversion of friends and enemies; and finally, that religion which will give us an assurance day by day, that when Jesus comes, we shall be saved in the everlasting kingdom of God.

O. BLANCHARD.

North Adams, June, '55.

From Bro. P. B. Morgan.

BROTHER GRANT:—Dear Sir: I should like, were it possible, to say a word for your encouragement; for I very much feel the work you are engaged in, is the work of God. I am of the entire and settled belief that God has been in the great advent move;—a work, the effects of which have been felt throughout the civilized world. Consequently I believe that every Christian effort calculated to further this work, is likewise the subject of God's especial favor.

The *Crisis* with its free and independent spirit,—its wholesome, well-arranged, and timely messages of truth, have seemed to me one of the most efficient means within our ranks to help sustain and build up our precious cause. Indeed I wish to say that I esteem the Crisis as a most invaluable aid to the Advent cause of America; and while it continues to occupy its present honorable position, I pledge you my sympathies. By honorable, I mean its independent, bold, and able vindication of truth, and its freedom from the bitter controversial and party dogmas that have so disgraced other periodicals of our country. And this, I can assure you, is the prevailing sentiment of our brethren in Illinois and Iowa. Among the entire list of Messenger subscribers I sent you, I have known of only two or three who do not choose to continue taking the Crisis. As an example, a worthy and intelligent brother in the eastern part of the State, to whom the Crisis was sent in lieu of the Messenger, wrote me recently:—"We still get the Crisis; I love that paper—would not part with it for the price twice told."

The cause in the great West, I am happy to say is, with few exceptions, in no measure declining. A few regions are suffering for want of proper watch-care; and in some other places partizan and dogmatic men have sown seeds of discord; but the contrary is more generally the fact. Doors are opening, and calls are coming from almost every direction for help. Brethren Pratt and Chandler have been pretty largely occupied as evangelists, and are the only brethren who travel largely in this region. For a season past I have been in a measure confined as pastor of the Church in this place; but hope to get out and meet a few of the pressing calls soon.

My faith in the soon-coming of our long-absent Lord, was never stronger than now. I believe God is doing his last work for a guilty world. It is the wo k of Elias—of restoration and separation in the Church. It is like the building of the ark before the flood—"the making ready a people prepared for the Lord." "Nevertheless when the Son of Man cometh shall he find faith on the earth? This suggestion of our Lord's, occupies my thoughts day and night. *Now* is the time when there is but little faith in the land,—and those that have it, are as but "one of a city, and two of a family;"—and now is the time when the Son of man may be expected. O, God! make and keep us ready is my prayer.

I have been much grieved to see the complaints of some of our Eastern evangelists; but am only confirmed in a long-settled belief that we need a radical change in our tactics, or manner of labor. I think we have been quite too superficial in our labors. It has seemed to me that in many instances our evangelists have come, staid for a limited time, and then gone again; and that with the appearance of little regard as to what had been or might be accomplished by their labors.—While, instead of this, we ought never to strike a blow without expecting to see some, usually, immediate results.

When we preach to sinners that they should repent, we ought also to impress upon them the fact that *now* is the time for them to repent—because they have no promise of to-morrow. And so also in all our labors, we ought never to rest satisfied short of seeing the awakening and sanctifying power of God attend our labors, and something real accomplished as the result;—whether it require three days or three weeks. Let us never raze our fortress or abandon our post, without first seeing the enemy routed. But instead of this, the trumpets have been sounded, but no walls have fallen; and the enemy has laughed to scorn our flourish of trumpets, and felt himself more invincible than before. The truth is, the appointment of the trumpeters was right, and the marching around the walls was all in God's order, but it was necessary that they go around *seven* days, without observing which all the other arrangements were futile. The facts are, while Jesus continues at the right hand of the Father, we know God is in earnest to save sinners; and we are authorized to expect success to attend our labors,—without which we should not rest. If we do not see sinners awakened and the Church revived under our labors, we know there is a wrong somewhere; very likely in the preacher; perhaps he lacks faith, or may be holiness; or perhaps that practical, common sense wisdom necessary to qualify him for the evangelist's work.

"He that winneth souls is wise," saith the Scriptures.

But I am writing a longer letter than I purposed. I would prefer as a usual thing to see *short* letters in the Crisis, and know they should be short to secure a perusal by the mass of readers. Will try to improve my next.

I remain yours, looking for our Lord Jesus Christ unto eternal life.

P. B. MORGAN.

Moline, Ill., Aug. 14, '56.

For the Crisis.

Letter from Bro. F. Matthews.

BRO. GRANT:—I love the blessed Jesus, who says—"Take my yoke upon you;" "for my yoke is easy, and my burden is light." I feel thankful to Almighty God for his holy spirit, and that I may live under its gracious influence, for, "if any man have not the spirit of Christ, he is none of his." How then can any affirm that its influences have ceased? But must our faith rest on the authority of men? No. Let us search the scriptures, which teach that the work of the spirit on the heart is absolutely necessary to true godliness. It is for the sanctifying power of the Holy Spirit I plead. The apostles and first christians received by the Spirit, light, faith and love to Christ in their hearts. They purified their souls in obeying the truth, and through the spirit, abounded in hope. Through the same, they mortified the deeds of the body, and cried—"Abba, Father." The spirit was the earnest of their heavenly inheritance; and all their holy tempers, affections, and actions are called fruits of the spirit. And are not all these things as necessary to us as they were to them? Corrupt nature is just the same now as then, and needs the same power to change it. Grace is also just the same now as it was then, and it is derived from the same source. "O praise the Lord for he is good, for his mercy endureth forever." And as an evidence of having obtained mercy from God, O Lord help me to show mercy to men. "Blessed are the merciful, for they shall obtain mercy." Amen and amen.

Your Bro., F. MATTHEWS.

Charlestown, Mass., July 31, '56.

For the Crisis.

Letter from Br. S. C. Moses.

"Meat in due season"

BR. GRANT:—I could not help thinking of the promise in connection with this scripture, as we were listening to the quiet yet strong and conclusive reasoning of our Bro. Decker, at Newark, yesterday—who is evidently one of the few who are searching for "present truth" as for hidden treasures—and lifting up the voice for understanding. Success to such is secured by the promise of the Almighty.

Although it is a time when the youth "faint and are weary," and the young man utterly fails—several of which indicative and impressive manifestations were witnessed among our friends at Newark, yet the light upon the path of the just never shone with a clearer, purer ray, than it does at this very hour.

But many of the brethren seem worn and weary, and need refreshing; perhaps the following timely and admonitory verses published by the *New York Sun*, some five or six weeks since, may prove as beneficial and refreshing to some weary one, as to ourselves. They were entitled:

"Behold! the Bridegroom Cometh!"

"Behold! the Bridegroom is returning,
Rise, trim your lamps, and have them
burning—
The final hour is nigh.
Watch! 'twill approach with stealthy
creeping,
Watch! lest it come and find you sleeping,
Watch! lest it leave you wailing, weeping,
Forever doomed to die!

When ye shall hear the trumpet's warning,
Lo! 'tis the Resurrection morning,
Then they shall live who died.
They who his palmy pathway crowded,
Who praised His glory while 'twas shrouded,
Shall then behold His face unclouded,
Shall see Him glorified!

Ye then shall hear a loud lamenting,
The woe of men; too late repenting—
These shall be left to mourn.
The power that rent in twain the temple,
Shall cause the solid earth to tremble,
But lo! the Lord will then assemble
His ransomed and first-born.

Hail! day of triumph, long appointed,
Hail! day that brings the Great Anointed,
Ye little flock, rejoice!
Ye shall look forward without fearing,
Redemption dawns at His appearing,
Lift up your heads, the hour is nearing,
Elect, lift up your voice!"

That we may all "meet again in the morning," is certainly the practical desire and sincere prayer of your Brother in spirit.

S. C. MOSES.

New York, June, '56.

For the Crisis.

Letter from Sr. E. M. Clark.

DEAR BRN. AND SRS.:—How important it is that we, amid the perils of these last days, should adhere to the "sure word of prophecy," as to a light that shineth in a dark place. Truly "iniquity abounds, and the love of many waxes cold." It is lamentable to see how many evil influences there are around, designed by Satan and his hosts, no doubt, to draw away the minds of the people from the truth. Our blessed Master, foreseeing these things, when He was on earth, admonished us to be on our guard. Said He—"watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." "And what I say unto you I say unto all, watch." O blessed Savior, help us to watch and pray, for without thee we can do nothing. O God, protect thy people now, is my prayer. It appears to me that darkness is about to cover the earth, and gross darkness the people; "But the Lord will be the hope of His people, and the strength of the children of Israel." Let us put our trust in Him, renew our warfare against the powers of darkness, "Fight the good fight of faith," that we may lay hold of eternal life. If we are built upon the foundation the Prophets and apostles were, Jesus Christ Himself, being the chief corner stone; let the winds blow, our house will stand, for it is founded upon a rock. Yea, let that storm which is fast gathering, burst upon an unbelieving world, and the earth be deluged with fire; as Noah with his family, safely sheltered in the ark, arose above the waters that deluged the earth, so we at Jesus' call, can rise triumphant amid "the wreck of matter, and the crash of worlds." None but those whose names are written in Heaven, can stand this fiery ordeal. O who for a moment can bear the thought of being left behind to perish, when Jesus has died that we might live? "Dust thou art and unto dust thou shalt return," came from the lips of the Almigty because of transgression and sin; and those who will not comply with the terms of the gospel, will receive the "wages of sin" at the judgment which "is death"—eternal death without the possibility of a resurrection. O let me avoid such a fearful doom. Let us be ready to meet the King of glory when He comes with his angels to gather His children home. Sinner fly to the arms of outstretched mercy, while mercy lingers, and that fountain is accessible which Jesus has opened to cleanse us from all sin! I praise, and adore the goodness and mercy of God, for the way of life and salvation through Jesus Christ.

Br. William Mitchell, from Kennebunkport, labors with us part of the time, on the sabbath; we trust his labors will not be in vain; the people are attentive to hear the truth; some appear to be serious. The little church is still holding on to the promises of God, struggling to be over comers through the blood of the Lamb and the word of their testimony, unitedly, praying—"Thy Kingdom come, thy will be done, on earth as it is done in heaven.' Nothing short of the personal, literal, actual, coming of the Son of God in the clouds of Heaven, can satisfy us. Our hope extends beyond the vail; we have had a glimpse of the joys that await the faithful—the good tidings God has prepared for those who love him; of Paradise restored; and by His help, we are resolved to endure hardness as good soldiers of the cross of Christ.

"And now, little children," said the beloved disciples, "abide in Him, that, when He shall appear, we may have confidence, and not be ashamed before Him, at His coming." Yes, abide in Him, for said He: "I am the vine, ye are the branches;" "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

"Fly lingering moments, fly, O, fly,
Dear Saviour, quickly come,
We long to see thee as thou art,
And reach that blissful home."

ELIZABETH M. CLARK.

Hollis, Me., July 14, '56.

WALKING WITH GOD.—How blessed are all who walk with God! Their spiritual enjoyments, to carnal minds unknown, vastly transcend the highest delights of mere sense. Religion also sweetens all their *earthly* good, and gives it a peculiar relish. Health, food, rest, retirement, friends, and whatever else, are enjoyed the best by those who use them all with a single eye to the glory of God: and even afflictions lose much of their keen edge, and are often welcomed as gracious and salutary dispensations, where God is truly enjoyed. In this world, the pious are not left without many expressions of God's favor and love; but in regard to the world to come, it hath entered into no human mind to conceive how vastly more blessed they shall be, and that forever and ever. None serve God for nought; for "in the keeping of his commandments there is great reward.' "Blessed is every one that feareth the Lord, and that delighteth greatly in his commandments." Such are blessed with the sensible favor, support, guidance, and protection of the Most High, and with a satisfying hope and earnest of glory everlasting. Our happiness rises in proportion to our devotedness to God. Without religion we cannot but be unhappy; and the not being so earnest and faithful as we should be, after having known the salvation of God, deprives us of much enjoyment, and exposes us to a miserable and ruinous fall. "Watch and pray!"

HELPING THE PREACHER.—Dr. Beecher once said to an old lady who had expressed her wonder to him that she was permitted to live, as she could not do any more good, "You are doing a great deal of good; you help me to preach every Sunday. In the first place," said he, "you are always in your seat on the Sabbath, and that helps me; in the second place, you are always wide awake, and you look right up into my face, and that helps me; and in the third place, I very often see the tears running down your face, and that helps me very much."

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 181, HANOVER STREET, BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, SEPTEMBER 10, 1856. WHOLE NO. 126. VOL. IV. NO. 2.

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE

Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.

HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION

TO BE PAID IN ADVANCE.

For a single copy 6 months - - - -	$1.00
For a single copy 3 months - - - - -	50
Five copies to one address for 6 months -	4.50
Ten copies to one address for 6 months -	8.00
Twenty copies to one address for 6 months,	15.00
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Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.*

Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Original Articles.

For the Crisis

Meddling with Politics.

BY EDWIN BURNHAM.

Why do any of our brethren wish to be paddling in the dirty pools, and meddling with the stinking waters of the political world? Is it not enough that we have "another king, one Jesus?" What is there of the political world, *en masse*, any how? First it was "gold," then "silver," then "brass," then "iron," and now "iron and clay"—literally *mud and iron.* Dan. 2. Is it so very desirable to be playing in the mud? Our kingdom, the Lord's kingdom, is not of this world," if it were so we might *fight*, and *vote*, and *canvass*, and *intrigue*, and do other things, which the world does with more propriety than now. We are called out from these things entirely and eternally. The whole political mass, at length, is to be "carried away like the chaff of the summer's threshing floor."

So it is only "chaff" after all! We may beat and thresh, and turn over, and change end, for end, and tare apart, and put together, and arrange, and re-arrange, and after all, it is *only chaff!* O, brother,

"Leave your chaff,
And spend your pains,
In gathering up
The golden grains."

But you tell me, it is your "christian duty to be interested in politics." What makes it so? If you can show that your Lord and Master was a political character, then you have a foundation for such a declaration. But when, where, how was he such? Did he ever vote? Who for? Herod? Pilate? Who? Well, what an idea! the Son of God at a political caucus! No sir, never. The apostles at a political caucus! When? Did not the Master set a perfect example? Can we, shall we dare attempt an improvement on it?

But you say, "we ought as Christians to seek the good of community." That is true. What is the good of community? What course do politicians take? I will tell you. They lie slanderously for one man, and flatteringly for another. They lie by the wholesale, in open day-light, long and loud, and earnestly, to support their party candidate. They get angry—yes, real mad, and berate each other, and almost fight, and set men against each other, and strive for the highest and fattest places in political trust, and act ridiculously, all for the good of community; yes, and you, with your eyes wide open, professing to be under the direction of the meek spirit of Jesus, roll up your sleeves, and rush in among them, vociferating, "let me have a part with you;" and when called to Christian order, gravely apologize for such shameful conduct by saying, "it is for the good of community!" Wonderful good, such a course will do! You ask, "should we not help put the best men in office?" Who are they? One does not get drunk, but he swears and lies abominably. Another does not hold slaves, but he gambles and is licentious, and devilish. Another does none of these things, but he is a rotten aristocrat. Which is the best of the chaff. Find a meek, devoted christian, who loves the praise of God, and not that of men, who cares only for the glory of God, and the present and eternal welfare of mankind, who wishes to hold office, and whom God appoints to office, and then—we will talk. Not, that I say all political men are bad men by any means, but who are the good?

Let facts, and only facts, decide; and let not party interest decide; and the political world will have assumed a happier condition. As it now is, "the whole head is sick, and the whole heart is faint;" and happy is he who stands only for God and truth. You say, "render unto Cæsar the things which are Cæsar's." Yes, but do not render the things of God unto Cæsar! Two things only are due from us to Cæsar.

1. Consistent obedience.
2 Tribute.

Nothing else is commanded. You ask, "ought there not to be a national government supported? Yes, there will be. Cæsars will have one. God will permit it. Let the world do its own business, and let us do that of our Master.

For the Crisis.

The Sabbath.

BY JUSTIN MARTYR,

In his dialouge with Trypho the Jew.

Says Dr. Jortin,—"About A. D. 150, flourished Justin, the first Christian author after those who are called Apostolical; a virtuous, pious, honest man. The love of truth was his predominant passion, to which he sacrificed all worldly considerations, and for which he laid down his life with great resolution; and therefore, whosoever loves truth, should love him and his memory."

"This *new law* (christianity) teaches you to observe a *perpetual Sabbath*; and *you* (Jews) when you have spent *one day* in *idleness*, think you have discharged the duties of religion, not well considering to what end this command was given you. . . If any one amongst you is guilty of perjury or theft, let him forbear to commit such sins: if any one is guilty of adultery, let him repent, and THEN he hath *kept* the TRUE and DELIGHTFUL SABBATH unto God: if any one hath impure hands, let him wash and he is clean." Sect. XII.

"For we really should observe that circumcision which is in the flesh, and the Sabbath, and all the feasts, if we had not known the reason why they were imposed upon YOU, namely, upon the account of *your iniquities*, and the hardness of your hearts. For if we patiently endure all those dreadful *torments*, which man and evil spirits take delight to inflict upon us . . . . why should we *not* observe those precepts, Trypho, which would do us *no hurt*,—I mean the circumcision of the flesh, the Sabbath, and the feasts."Sect. XVIII.

"For if circumcision was *necessary*, as you suppose, God would not have formed Adam uncircumcised: nor would he have had respect to the offering of Abel, which he offered while he was yet uncircumcised. Lot, when uncircumcised, escaped. . . . . Noah went . . . into the ark uncircumcised. Melchisedeck . . . was uncircumcised. . . . For YOU ONLY was this circumcision necessary. . . For all those righteous persons before mentioned, *pleased God*, though they *did not observe the Sabbath*, and after them Abraham and all his posterity till *Moses*, under whom your people were found to be very unjust, ungrateful, and disobedient to God; . . . wherefore God, in order to suit the temper and disposition of *this people*, and to prevent them from falling into idolatry, commanded them to offer sacrifices unto him: . . . He also commanded *you* to observe the Sabbaths, that you might preserve the knowledge of God among you." Ezek. 20; 12, 20, Sect. XX.

"And that it was because of *your iniquities*, and the iniquities of your fathers, that God enjoined upon you to observe the SABBATH, and imposed upon you several other ordinances for a *sign*:—these words of his, spoken by Ezekiel, do abundantly prove. 'I am the Lord your God: walk in my statutes, and keep my judgments, and be not mingled with the Egyptians in their customs; and *hallow my Sabbaths*; and it shall be a sign between me and you that you may know that I am the Lord your God.'" Sect. XXI.

"You see that the *heavens* are not idle, nor do *they* observe the Sabbath. Continue as ye were born. For if before Abraham there was no need of circumcision; *nor of the Sabbaths*, nor feasts, nor offerings, before Moses; so *now*, in like manner, there is no need of them." Section XXIII.

"Moreover, I say, I can prove that God has by these means, discovered to us, that the *eighth day* contains some greater mystery in it than the *seventh.* But that I may not seem to wander from the point, observe what I say:—the blood of circumcision is *abolished*; we trust in the blood of *Salvation.*" Sect. XXIV.

"For is it probable, think you, that God could design that your *high priests* should commit *sin* in offering the oblations on the Sabbath day, (Num. 28: 9, 10,) or that those that did circumcise on the Sabbath day, *should* commit *sin*, when he expressly *commanded* that every male infant should be circumcised on the *eighth day*, though it *should* happen to be on the Sabbath? Why did he not order this ceremony on male infants to be performed the *day before*, or the *day after* the Sabbath, if he know it to be a *wicked thing to do it* on the *Sabbath day*? or why did he not *teach those men before Moses* and *Abraham*, to whom he gave this testimony that they *were righteous* and *pleased him*, though they were not *circumcised, nor kept the Sabbaths, to observe these things?*" Sect. XXVII.

"Don't be angry with us, nor reproach us for being uncircumcised, because *God made us so*; nor esteem it an heinous crime because we drink hot water on YOUR SABBATHS; seeing God governs the world on that day, just as he does on all others; and your high-priests, as on all other days, so also on this, are commanded to WORK in *offering sacrifices*; and so many righteous men, which *never observed* ANY of the legal *institutions*, obtained the approbation of God." Sect. XXIX.

From the above we learn,—

1. That christians who were born before the death of the last of the Apostles, did not consider the Jewish Sabbath binding on Christians.

2. They roundly assert that no Sabbaths were *kept* by any before the time of Moses.

3. Trypho, a Jew, could not deny the fact.

4. They regarded Sabbaths and circumcision as standing on the same footing.

5. They regarded Sabbaths, feasts and ordinances instituted by Moses as being done away.

6. It is a well established fact that early christians did meet for divine worship on the first day of the week, but they did not consider that as a Sabbath.

THE SABBATH.

The following facts may assist some minds in arriving at the truth with regard to the Sabbath question.

1. God instituted a Sabbath at the creation.

2. We have no record that he ever *commanded* any one to keep it holy or to observe it as a *day of rest* till the time of Moses.

3. There is no account of any one keeping a Sabbath before the time of Moses.

4. There is no account of any person being *condemned* or *censured* for neglecting the Sabbath, till *after* the time of Moses.

5. The first account of any *man* resting on the *seventh day* is Exod. 16: 30.

6. On the *fifteenth* day of the month, Israel marched, by God's direction, (Exod. 13: 21, Num. 9: 18,) from *Elim to Sin.* There they murmured and God sent them quails. The *next day* God sent them manna. This was the *sixteenth*; it continued to fall *for six days in succession*, when it *ceased*, and on the *twenty-second day of the month* they kept the *first Sabbath* that we have an account of the observance of by men.

7. But if the *twenty-second* was Sabbath, then the preceding *fifteenth* was, also. But on *this day*, the *last seventh day*, preceding the *institution of the Sabbath*, all Israel, with trumpets and banners, were marching, carrying baggage and driving cattle, and were led on a *long march*, by the cloudy pillar, at *God's command*, from Elim to Sin. Would God have directed all *Israel* to *break his Sabbath of rest*, if the *command* was given from creation?

8. God gave the Sabbath to Moses, in connection with *other* moral precepts which had *previously* been enjoined and observed.

9. Though nearly all nations have preserved a tradition that the seventh day is *sacred*, yet the commandment to keep it *holy* as a day of rest, was never given to any nation but the Jews.

10. There is no account that any other nation in ancient times ever observed the seventh day as a day of sacred rest.

11. Among all the reproofs and maledictions of the prophets upon the surrounding nations for their various sins, they *never* rebuked them for neglecting to observe the Sabbath, while they often reproved the Jews for that sin.

12. When Christ was upon earth he never commanded any one to keep a sabbath, though he *usually* kept it himself, in fulfillment of the law under which he was born.

13. Jesus frequently broke the Sabbath by healing the sick. He defended his disciples when they plucked corn on the Sabbath day, by reference to the Jews' own works of necessity and mercy, showing that it is *lawful* to do *good* on the Sabbath day. (And it is unlawful to do *evil* on any day.)

14. Jesus taught that "The Sabbath was made for the man, (*ho anthropos*) and not the man for the Sabbath."

15. Therefore, as shoes are made for the foot and not the foot for the shoes, shoes may be changed and altered to conform to the wishes of the walker, or the necessities of the wearer: So, as the Sabbath was made for the man, and not the man for the Sabbath, the Son of man is Lord even of the Sabbath day, and can break it when he pleases, and allow his disciples to do the same when hunger prompts.

16. The unrighteous Jews said of Christ—"this man is not of God because he keepeth not the Sabbath day."

17. The law which said—"Thou shalt not covet" is dead, and binding upon christians no longer; that they, like the wife whose husband is dead, may be "married to another." Rom. 7: 1—7.

18. But the law which said "thou shalt not covet" is the *ten commandments*, and therefore those who regard *them* as *binding*, are in danger of becoming like the woman having *two husbands*.

19. The ministration of condemnation which was written and engraven upon stones, (which must be the ten commandments) is "done away." 2 Cor. 3: 7—11.

20. *Nine* of the *ten* commandments, are re-enacted by Christ and his apostles, while *the Sabbath* commandment, *alone* was *omitted.* Could this have been by *mistake?*

21. The Apostles preached on the Sabbath day, just as Sabbath keepers now do on the *first day*, because they could get people out to hear in the Jewish synagogue that day.

22. The Apostles forbade us to allow any one to judge us concerning the Sabbaths or holy days, or feasts, or meats, or drink.

23. The Lord knew that it would be impossible for men in all parts of the world to keep the Sabbath as he commanded the Jews. For it was to be kept from *sunset* to *sunset*, but in Polar regions this would require nearly a whole year, as, for months the sun does not appear at all.

24. If two persons, one keeping Saturday and the other Sunday, should start and sail, the one East and the other West, till they both met on the opposite side of the globe, they would, if each sailed in the right direction and kept an accurate account, find themselves both keeping the same day, though one would call it the seventh and the other the first day of the week. So, sending them round the world would unite them.

25. If two persons keeping the seventh day, should sail round the globe in opposite directions till they met each other, they would find themselves both keeping the seventh day, but each keeping a different day. Which would be the one *commanded?*

26. There are two islands I believe, near each other in the Pacific ocean, where the missionaries having sailed different ways, one east and the other west, are keeping different days of the week, while both are endeavoring to keep the *first* day. Which is right? Suppose they should both be converted to Sabbath keeping, and each change, which would be right then?

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[illegible] BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, SEPTEMBER 10, 1856. WHOLE NO. 126. VOL. IV. NO. [illegible]

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.

HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION

TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
Twenty copies to one address for 6 months,	15.00
Thirty copies to one address for 6 months,	22.00

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All who wish to receive the Crisis, should, in writing to this office, name the town county and State in which they reside, and direct to Eld. MILES GRANT, Editor of the World's Crisis, Boston, Mass.

Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.*

Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Original Articles.

For the Crisis

Meddling with Politics.

BY EDWIN BURNHAM.

Why do any of our brethren wish to be paddling in the dirty pools, and meddling with the stinking waters of the political world? Is it not enough that we have "another king, one Jesus?" What is there of the political world, *en masse*, any how? First it was "gold," then "silver," then "brass," then "iron," and now "iron and clay"—literally *mud and iron.* Dan. 2. Is it so very desirable to be playing in the mud? Our kingdom, the Lord's kingdom, is not of this world," if it were so we might *fight*, and *vote*, and *canvass*, and *intrigue*, and do other things, which the world does with more propriety than now. We are called out from these things entirely and eternally. The whole political mass, at length, is to be "carried away like the chaff of the summer's threshing floor."

So it is only "chaff" after all! We may beat and thresh, and turn over, and change end, for end, and tare apart, and put together, and arrange, and re-arrange, and after all, it is *only chaff!* O, brother,

"Leave your chaff,
And spend your pains,
In gathering up
The golden grains."

But you tell me, it is your "christian duty to be interested in politics." What makes it so? If you can show that your Lord and Master was a political character, then you have a foundation for such a declaration. But when, where, how was he such? Did he ever vote? Who for? Herod? Pilate? Who? Well, what an idea! the Son of God at a political caucus! No sir, never. The apostles at a political caucus! When? Did not the Master set a perfect example? Can we, shall we dare attempt an improvement on it?

But you say, "we ought as Christians to seek the good of community." That is true. What is the good of community? What course do politicians take? I will tell you. They lie slanderously for one man, and flatteringly for another. They lie by the wholesale, in open daylight, long and loud, and earnestly, to support their party candidate. They get angry—yes, real mad, and berate each other, and almost fight, and set men against each other, and strive for the highest and fattest places in political trust, and act ridiculously, all for the good of community; yes, and you, with your eyes wide open, professing to be under the direction of the meek spirit of Jesus, roll up your sleeves, and rush in among them, vociferating, "let me have a part with you;" and when called to Christian order, gravely apologize for such shameful conduct by saying, "it is for the good of community!" Wonderful good, such a course will do! You ask, "should we not help put the best men in office?" Who are they? One does not get drunk, but he swears and lies abominably. Another does not hold slaves, but he gambles and is licentious, and dev[illegible]. Another does none of these things, but he is a rotten aristocrat. Which is the best of the chaff. Find a meek, devoted christian, who loves the praise of God, and not that of men, who cares only for the glory of God, and the present and eternal welfare of mankind, who wishes to hold office, and whom God appoints to office, and then—we will talk. Not, that I say all political men are bad men by any means, but who are the good?

Let facts, and only facts, decide; and let not party interest decide; and the political world will have assumed a happier condition. As it now is, "the whole head is sick, and the whole heart is faint;" and happy is he who stands only for God and truth. You say, "render unto Cæsar the things which are Cæsar's." Yes, but do not render the things of God unto Cæsar! Two things only are due from us to Cæsar.

1. Consistent obedience.
2. Tribute.

Nothing else is commanded. You ask, "ought there not to be a national government supported? Yes, there will be. Cæsars will have one. God will permit it. Let the world do its own business, and let us do that of our Master.

For the Crisis.

The Sabbath.

BY JUSTIN MARTYR,

In his dialouge with Trypho the Jew.

Says Dr. Jortin,—"About A. D. 150, flourished Justin, the first Christian author after those who are called Apostolical; a virtuous, pious, honest man. The love of truth was his predominant passion, to which he sacrificed all worldly considerations, and for which he laid down his life with great resolution; and therefore, whosoever loves truth, should love him and his memory."

"This *new law* (christianity) teaches you to observe a *perpetual Sabbath*; and *you* (Jews) when you have spent *one day* in *idleness*, think you have discharged the duties of religion, not well considering to what end this command was given you. . . If any one amongst you is guilty of perjury or theft, let him forbear to commit such sins: if any one is guilty of adultery, let him repent, and THEN he hath *kept* the TRUE and DELIGHTFUL SABBATH unto God: if any one hath impure hands, let him wash and he is clean." Sect. XII.

"For we really should observe that circumcision which is in the flesh, and the Sabbath, and all the feasts, if we had not known the reason why they were imposed upon YOU, namely, upon the account of *your iniquities*, and the hardness of your hearts. For if we patiently endure all those dreadful *torments*, which man and evil spirits take delight to inflict upon us . . . . why should we *not* observe those precepts, Trypho, which would do us *no hurt*,—I mean the circumcision of the flesh, the Sabbath, and the feasts." Sect. XVIII.

"For if circumcision was *necessary*, as you suppose, God would not have formed Adam uncircumcised: nor would he have had respect to the offering of Abel, which he offered while he was yet uncircumcised. Lot, when uncircumcised, escaped. . . . . Noah went . . . into the ark uncircumcised. Melchisedeck . . . was uncircumcised. . . . . For YOU ONLY was this circumcision necessary. . . . For all those righteous persons before mentioned, *pleased God*, though they *did not observe the Sabbath*, and after them Abraham and all his posterity till *Moses*, under whom your people were found to be very unjust, ungrateful, and disobedient to God; . . . wherefore God, in order to suit the temper and disposition of *this people*, and to prevent them from falling into idolatry, commanded them to offer sacrifices unto him: . . . He also commanded *you* to observe the Sabbaths, that you might preserve the knowledge of God among you." Ezek. 20; 12, 20, Sect. XX.

"And that it was because of *your iniquities*, and the iniquities of your fathers, that God enjoined upon you to observe the SABBATH, and imposed upon you several other ordinances for a *sign*:—these words of his, spoken by Ezekiel, do abundantly prove. 'I am the Lord your God: walk in my statutes, and keep my judgments, and be not mingled with the Egyptians in their customs; and *hallow my Sabbaths*; and it shall be a sign between me and you that you may know that I am the Lord your God.'" Sect. XXI.

"You see that the *heavens* are not idle, nor do *they* observe the Sabbath. Continue as ye were born. For if before Abraham there was no need of circumcision; *nor of the Sabbaths*, nor feasts, nor offerings, before Moses; so *now*, in like manner, there is no need of them." Section XXIII.

"Moreover, I say, I can prove that God has by these means, discovered to us, that the *eighth day* contains some greater mystery in it than the *seventh*. But that I may not seem to wander from the point, observe what I say:—the blood of circumcision is *abolished*; we trust in the blood of *Salvation.*" Sect. XXIV.

"For is it probable, think you, that God could design that your *high priests* should commit *sin* in offering the oblations on the Sabbath day, (Num. 28: 9, 10,) or that those that did circumcise on the Sabbath day, *should* commit *sin*, when he expressly *commanded* that every male infant should be circumcised on the *eighth day* though it *should* happen to be on the Sabbath? Why did he not order this ceremony on male infants to be performed the *day before*, or the *day after* the Sabbath, if he knew it to be a *wicked thing to do it* on the *Sabbath day*? or why did he not *teach those men before Moses* and *Abraham*, to whom he gave this testimony that they *were righteous* and *pleased him*, though they were not *circumcised, nor kept the Sabbaths, to observe these things?*" Sect. XXVII.

"Don't be angry with us, nor reproach us for being uncircumcised, because *God made us so*; nor esteem it an heinous crime because we drink hot water on YOUR SABBATHS; seeing God governs the world on that day, just as he does on all others; and your high-priests, as on all other days, so also on this, are commanded to WORK in *offering sacrifices*; and so many righteous men, which *never observed* ANY of the legal *institutions*, obtained the approbation of God." Sect. XXIX.

From the above we learn,—

1. That christians who were born before the death of the last of the Apostles, did not consider the Jewish Sabbath binding on Christians.

2. They roundly assert that no Sabbaths were *kept* by any before the time of Moses.

3. Trypho, a Jew, could not deny the fact.

4. They regarded Sabbaths and circumcision as standing on the same footing.

5. They regarded Sabbaths, feasts and ordinances instituted by Moses as being done away.

6. It is a well established fact that early christians did meet for divine worship on the first day of the week, but they did not consider that as a Sabbath.

THE SABBATH.

The following facts may assist some minds in arriving at the truth with regard to the Sabbath question.

1. God instituted a Sabbath at the creation.

2. We have no record that he ever *commanded* any one to keep it holy or to observe it as a *day of rest* till the time of Moses.

3. There is no account of any one keeping a Sabbath before the time of Moses.

4. There is no account of any person being *condemned* or *censured* for neglecting the Sabbath, till *after* the time of Moses.

5. The first account of any *man* resting on the *seventh day* is Exod. 16: 30.

6. On the *fifteenth* day of the month, Israel marched, by God's direction, (Exod. 13: 21, Num. 9: 18,) from *Elim* to *Sin.* There they murmured and God sent them quails. The *next day* God sent them manna. This was the *sixteenth*; it continued to fall for *six days in succession*, when it ceased, and on the *twenty-second day of the month* they kept the *first Sabbath* that we have an account of the observance of by men.

7. But if the *twenty-second* was Sabbath, then the preceding *fifteenth* was, also. But on *this day*, the *last seventh day*, preceding the *institution of the Sabbath*, all Israel, with trumpets and banners, were marching, carrying baggage and driving cattle, and were led on a *long march*, by the cloudy pillar, at *God's command*, from Elim to Sin. Would God have directed all *Israel* to *break his Sabbath* of *rest*, if the *command* was given from creation?

8. God gave the Sabbath to Moses, in connection with *other* moral precepts which had *previously* been enjoined and observed.

9. Though nearly all nations have preserved a tradition that the seventh day is *sacred*, yet the commandment to keep it *holy* as a day of rest, was never given to any nation but the Jews.

10. There is no account that any other nation in ancient times ever observed the seventh day as a day of sacred rest.

11. Among all the reproofs and maledictions of the prophets upon the surrounding nations for their various sins, they *never* rebuked them for neglecting to observe the Sabbath, while they often reproved the Jews for that sin.

12. When Christ was upon earth he never commanded any one to keep a sabbath, though he *usually* kept it himself, in fulfillment of the law under which he was born.

13. Jesus frequently broke the Sabbath by healing the sick. He defended his disciples when they plucked corn on the Sabbath day, by reference to the Jews' own works of necessity and mercy, showing that it is *lawful* to do *good* on the Sabbath day. (And it is unlawful to do *evil* on any day.)

14. Jesus taught that "The Sabbath was made for the man, (*ho anthropos*) and not the man for the Sabbath."

15. Therefore, as shoes are made for the foot and not the foot for the shoes, shoes may be changed and altered to conform to the wishes of the walker, or the necessities of the wearer: So, as the Sabbath was made for the man, and not the man for the Sabbath, the Son of man is Lord even of the Sabbath day, and can break it when he pleases, and allow his disciples to do the same when hunger prompts.

16. The unrighteous Jews said of Christ—"this man is not of God because he keepeth not the Sabbath day."

17. The law which said—"Thou shalt not covet" is dead, and binding upon christians no longer; that they, like the wife whose husband is dead, may be "married to another." Rom. 7: 1—7.

18. But the law which said "thou shalt not covet" is the *ten commandments*, and therefore those who regard *them* as *binding*, are in danger of becoming like the woman having *two husbands.*

19. The ministration of condemnation which was written and engraven upon stones, (which must be the ten commandments) is "done away." 2 Cor. 3: 7—11.

20. *Nine* of the *ten* commandments, are re-enacted by Christ and his apostles, while *the Sabbath* commandment, *alone* was *omitted.* Could this have been by *mistake?*

21. The Apostles preached on the Sabbath day, just as Sabbath keepers now do on the *first day*, because they could get people out to hear in the Jewish synagogue that day.

22. The Apostles forbade us to allow any one to judge us concerning the Sabbaths or holy days, or feasts, or meats, or drink.

23. The Lord knew that it would be impossible for men in all parts of the world to keep the Sabbath as he commanded the Jews. For it was to be kept from *sunset* to *sunset*; but in Polar regions this would require nearly a whole year, as, for months the sun does not appear at all.

24. If two persons, one keeping Saturday and the other Sunday, should start and sail, the one East and the other West, till they both met on the opposite side of the globe, they would, if each sailed in the right direction and kept an accurate account, find themselves both keeping the same day, though one would call it the seventh and the other the first day of the week. So, sending them round the world would unite them.

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door was opened, Joe Smith was seen on the steps, with a load of hides on his shoulders. Without raising his eyes, he said, in a low, humble tone:

"I have brought them back, Mr. Green; where shall I put them?"

"Wait a moment till I can light a lantern, and I will go to the barn with you," he replied. "Then you will come in, and tell me how it happened; we will see what can be done for you."

Mrs. Green knew that Joe often went hungry, and had become accustomed to the stimulus of gin. She therefore hastened to make hot coffee, and brought from the closet same cold meat pie. When they returned from the barn, she said:

"I thought you might feel better for a little warm supper, neighbor Smith."

Joe turned his back toward her, and did not speak. He leaned his head against the chimney, and after a moment's silence, he said in a choked voice:

"It was the first time I ever stole any thing, and I have felt very bad about it. I do not know how it is. I did not think, once, I should ever come to be what I am. But I took to quarrelling, and then to drinking. Since I begun to go down hill, everybody gives me a kick. You are the first man that has offered me a helping hand. My wife is feeble, and my children starving. You have sent them many a meal. God bless you! and yet I stole the hides from you, meaning to sell them the first chance I could get. But I tell you, Mr. Green, it is the first time I ever deserved the name of thief."

"Let it be the last, my friend," said Simeon, pressing his hand kindly. "The secret shall remain between ourselves. You are young, and can make up lost time. Come now, give me a promsse that you will not drink one drop of intoxicating liquor for a year, and I will employ you to-morrow, at good wages. Mary will see to your family early in the morning, and perhaps, we may find some employment for them also. The little boy can at least pick up stones. But eat a bit now, and drink some hot coffee. It will keep you from wanting to drink anything stronger to-night. You will find it hard to abstain at first, Joseph; but keep up a brave heart, for the sake of your wife and children, and it will soon become easy. When you feel the need of coffee, tell my wife, and she will always give you."

Joe tried to eat and drink, but the food seemed to choke him. He was nervous and excited. After an ineffectual effort to compose himself, he laid his head on the table and wept like a child.

After a while Simeon persuaded him to bathe his head in cold water, and he ate and drank with a good appetite.

When he went away, the kind-hearted man said:

"Try to do well, Joseph, and you shall always find a friend in me."

The poor fellow pressed his hand, and replied:

"I understand now, how it is you kill bad neighbors?"

He entered into Mr. Green's service the next day, and remained in it many years, an honest and faithful man."

This beautiful narrative is full of instruction. We cannot fail to observe and admire the tact displayed by Simeon Green in accomplishing his object, and in subduing the churlish and malignant spirit of Reuben Black. His weapon was kindness, which is the most powerful in the world. He employed kind actions rather than kind words.

Reuben was not a man to be talked much with. He would not bear this; he must be dealt with; and even his savage heart was susceptible to the power of love. How mighty is love! But then, in subduing such a heart as this, we must be judicious, choosing the best time and manner. We must be uniform, not kind at one time, and harsh at another, but always alike and always kind. And then we must be persevering. We must not expect to be successful at once. Many efforts may appear to be quite in vain, but we must still persevere. Simeon Green was often defeated, but he was sure that by patient continuance he should conquer at last—and he did. And if we would succeed, let us add prayer to labor, and beg the help of God's spirit to aid our endeavors, to give us control over our own tempers, and to soften the heart we wish to subdue.

We see in this narrative a striking exemplification of that true practical christianity, which, both by the example and words of its Divine Author, and by the precepts of his holy apostles, teaches us to love our enemies; to bless them that curse us; to do good to them that hate us, and to pray for them that despitefully use us. Matt. 5: 44. These are the words of Christ, and how exactly did he act up to them himself, when he prayed for his murderers, and died for his enemies! To the same effect is the language of St. Paul—"If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Rom. 12: 20, 21. To return evil for evil is beastlike; to return evil for good is fiendlike; to return good for good is manlike; but to return good for evil is Godlike. This is true practical Christianity—the fulfilling of both law and gospel.

How much the forgiveness of injuries and this victory over our own temper and our neighbors also, tend to happiness. Sin is misery. Malice is torment to the soul that indulges it; and though it is said "revenge is sweet," it is the sweetness of honey accompanied with a sting. A quarrelsome temper inflicts its own punishment; while, on the other hand, a forbearing and forgiving one, is a perpetual feast. Reuben was never happy; his bad temper involved him in constant troubles with his neighbors, while Simeon was ever happy. His conscience told him he did right, and he had the unutterable delight of seeing his most ill-natured neighbor at length subdued.

What a happy world we should live in, if all people acted upon the principles and plan of Simeon Green, that is, if all people lived under the influence of the Bible. What a cruel and wicked spirit is that of infidelity, which would rob us of the scriptures and abandon us to our own corrupt passions, to worry and tease one another! The influence of the Christian religion, if it were universally and powerfully felt, would put a stop to the wars of nations, to the divisions and alienations of families, and to the quarrels of neighbors. Infidelity takes away the great peacemaker, and leaves us to the fury of our own bad passions.

We see what encouragement we have to pursue the conquests of love. Kindness could never have a more unpromising subject than Reuben Black. He seemed abandoned to his evil temper, even by those who could bear with ordinary churls. It required, it is admitted, unusual patience and forbearance to subdue such a ferocious and snarling creature. But Simeon, conscious of the power of persevering and untiring kindness, and of his own unruffled spirit, smilingly said:—"I shall kill him,"—and he did. Now let us try.

Perhaps we have neighbors as bad, or almost as bad as Reuben Black; and we may be able in this way to kill them too. But if we should not, our kindness will return into our own bosoms, and if we cannot make our neighbors better, we shall at any rate improve ourselves.

Can we read such a narrative and admire the patience and kindness of man, and not think of the infinitely greater loving kindness of God?

"Scarcely for a righteous (that is a just) man will one die; yet peradventure for a good (benevolent) man some would even dare to die. But God commendeth his love toward us in that, while we were yet sinners. Christ died for us," Rom. 5: 7, 8. What were all the offences of this quarrelsome man against the neighbor who so generously forgave him and returned good for evil, compared with a thousandth part of our sins against God? And yet God freely forgives all the offences of those who truly repent and believe in the Lord Jesus Christ. This conduct of Simeon Green is, in its measure, just God's way toward us. He follows us with kindness to subdue us with mercy. "I drew them," said he, when speaking of the Israelites, "with cords of a man, with bands of love." Hos. 11: 4.

Since this temper of forgiveness, and this disposition to overcome evil with good is required of us all, and required in absolute perfection, how impossible is it for any one of us to be justified in the sight of God by the works of the law! Now this temper to overcome evil with good is required, for this is the love which is the fulfilling of the law. Have we kept it perfectly? Are we constantly keeping it! Alas! alas! in how many thousand instances have we broken it, and, indulging a spirit of revenge, have returned evil for evil! Must we not say then—"If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee that thou mayst be feared. Ps. 130: 3, 4. Yes, by faith in Jesus, we can obtain that righteousness which makes the sinner just, and secures a crown of life in the restored Paradise of God. Quit, then, quit all dependence upon your own righteousness, and look by faith to Him who "is the end of the law for righteousness to every one that believeth." Rom. 10: 4. "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5: 6. "Now abideth faith, hope, charity, (love) these three; but the greatest of these is charity." 1 Cor. 13: 13. Try, dear brethren, to be so possessed with it, that the needy can discern apples of gold, in your pictures of sympathy. And the prayers of your brother shall continue to be—unite thy people Lord in the bonds of peace and love, till the great head of the church shall rule their joint estate.

ALBIN CHANDLER.

N. Y. Central College, July, 5, '56.

P. S. Cross & Crown please copy.

The World's Crisis.

BOTON, SEPTEMBER 10, 1856.

Questions.

A sister has sent us several questions, which we will gladly answer as fast as we shall find time.—ED.

No. 1.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these *three* are *one*." 1 John, 5: 7.

QUESTION.

"*Does the one God comprise three distinct intelligences?*"

ANSWER.

In the *first* place there is the best of evidence that only a *part* of the passage quoted, is *genuine*. Perhaps this may not be said of any other portion of the Bible.

The 7th and 8th verses now read—"For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth,] the Spirit and the water, and the blood: and these three agree in one."

We believe they should read—"For there are *three* that bear record, the Spirit, and the water, and the blood; and these three *agree* in one."

It will be noticed we have omitted what is included in *brackets*.

We now proceed to give some reasons for this omissson.

1. Says Dr. Clark;—the omitted part "is wanting in every manuscript of this epistle written *before* the invention of printing, ONE excepted, the *Codex Montfortii*, in Trinity College, Dublin; the others which omit this verse amount to *one hundred and twelve*."

2. "It is wanting in both the *Syriac* all the *Arabic*, *Æthiopic*, the *Coptic*; *Sahidic*, *Armenian*, *Slavonian*, &c., in a word, in *all* the ancient versions but the *Vulgate*, and even of this version many of the most ancient and correct MSS., have it not. It is wanting, also, in *all* the ancient *Greek Fathers*; and in most even of the Latin.".

3. All can see there is no want of connexion when the words in brackets are omitted; and, as Dr. Clark says, "the sense is complete and perfect without them; and, indeed, much more so, than with them."

4. The words in brackets are omitted omitted in the new translation by the Am. Bible Union.

From the foregoing, we see that there is scarcely *any* evidence in favor of retaining the words as genuine, that are included in brackets.

In the *second* place, if it could be shown that the words in question were *genuine*, even then we can see no reason for supposing that in the "*one* God are comprised *hree distinct* intelligences."

It involves an absurdity, to say that *three* are *one*, numerically.

The passage, if genuine, does not declare that three distinct intelligences are *one* GOD.

The Savior says—"I and my Father are one."

In John 17: 22, the Savior prays that his followers may be *one*, even AS he and the Father are one.

QUESTION.

Can *three* christians become *one*, numerically? Who ever supposed such an absurdity.

In what sense then are *we one*, if we are followers of Christ?

ANSWER.

As he (the Son) and the Father are *one*. How are they one?

Certainly not numerically, for the Savior declares in John 14: 28,—"my Father is greater than I."

Again—"John 8: 17, 18. "It is also written in your law, that the testimony of *two men* is true. I am *one* that bear witness of myself, and the *Father* that sent me beareth witness of me." Here he shows the Pharisees, that although they are willing to admit as true what *two* MEN say, they will not admit the same rule when applied to GOD and his SON; this shows that the *Savior* did not understand that he and his Father constituted only *one being*. We believe he was well informed on the subject.

We think the point is *clear*, that our Savior teaches the plain truth that the *many* in the church of Christ should be *one* in their principles, motives of action, and love for each other, *as* are the Father and Son.

Hence we can see no cause for concluding that the *one* God comprises *three distinct* intelligences, even should the whole of verses 7 and 8 be received as genuine, much less, when we find the strongest reasons for considering the words in brackets as an interpolation.

We now conclude from the Scriptures, that the Father is *one* (not three) distinct intelligence, and his Son *another*, and that the Son is *not* the Father, neither is the Father the Son.

If we turn again to 1 John, 5: 5—8, we find that the three witnesses are "the *Spirit*, and the *water*, and the *blood*,"—not Father, Son, and Holy Ghost; and that "these *three agree* in one; that is, they all bear the same testimony. The water, and blood, and the Spirit agree in testifying that Jesus is the SON of God, and that he *died* for us, "that he might bring us to God."

☞ We are sorry to say that we cannot supply new subscribers with No. 1. of Vol. 4, for we have none left.

For the Crisis

"The fear of the Lord is the beginning of wisdom."—PROV.

BY F. MATTHEWS.

The question often asked by sinners, when they would turn from their evil ways, is, "What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved." This question was asked by the jailer at Philippi. This question bespeaks fear, it is the language of terror and consternation. Whenever we are alarmed at the approach of some dreadful evil, it is natural to cry—What shall I do? And have not sinners much to fear? Is it not a fearful thing to fall into the hands of the living God? O consider who he is that we have provoked by our sins. It is the great, the Almighty God, who made the world by his word and can crush it in a moment. It is the Lord, who hath "his way in the whirlwind, and in the storm, and the clouds are the dust of his feet." "The mountains quake at him, and the hills melt, and the earth is burned at his presence."

And now, dear friend, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." It is recorded of Philip, king of Macedon, that he ordered one of his pages to come every morning to his chamber door, and cry aloud—"Philip, remember thou art mortal." Happy are those who can say, "whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." And then we shall have no sinful fear when the Lord comes; when the earth shall be trembling, the stars falling, the trumpet sounding, the dead rising, and the elements melting with fervent heat. Then shall the prayers of the saints be turned to praise, and all the ransomed of the Lord shall unite in full chorus, saying, "Thine is the kingdom, and the power, and the glory, forever and ever." Amen and Amen.

Charlestown, Mass.

For the Crisis.

Look to Jesus.

BY H. P. SIKES.

Fellow pilgrim, are you weary of this rough road, which we have to travel to the kingdom? Do trials multiply so that it almost seems as though you never should gain the victory? Do you at times well nigh sink down in despair, the devil telling you, that you might as well give up first as last? Are you sometimes tempted to think, "my afflictions, and trials are greater than I can bear?" Are you sometimes strongly tempted to indulge hard, and murmuring thoughts towards the Lord, that his coming is so long delayed?

O, think of Jesus—his tender love,—his voluntary sufferings for you,—his anxious care lest you should have to bear the shadow of a shade more of trial than is absolutely necessary for your good. Does he require you to suffer a tithe of that amount for him, and his cause, which he so freely suffered for you? See the dear Lamb of God, sweating great drops as it were of blood in the garden—bearing your sins up Calvary, and dying in agony, and shame; and all this for you—yes, for *you*.

Now, how much are you willing to suffer for him? Can you suffer too much for such a Savior? "No, indeed!" methinks I hear you exclaim, "the more I may bear for such a Redeemer, the greater joy it is to me." Here, shame is glory; reproach is honor; sorrow is joy: suffering is rejoicing; tears turn to laughter; and all who suffer with Jesus, bearing the cross after him with delight, will at length reign with him in glory.

But fallen, selfish man, yes, even we, my brethren and sisters, are so contracted, selfish, and un-Christ-like—have so little pure, disinterested, genuine love, in our hearts, that I fear we are slow to appreciate such wonderful goodness, benevolence, and loveliness as beams forth with transcendent luster from the Savior's character. Alas! what an almost infinite distance there is naturally between the character of Jesus, and our own! No wonder, that we realize so little—have so faint an idea of such immense, unbounded benevolence!—

Who would spend his whole life in doing good to his malignant, mortal enemies, and then give up that life, being put to the most cruel and shameful death by those same enemies, and persecutors, and all this in order to do them good? O. never did the degenerate race of Adam furnish an instance that would begin to compare with this! Thanks be to God, that we have such an example—such a glorious character, held up for our imitation, as that of Jesus. Brethren, let us try, as far as in us lies, to follow this blessed example; and in some little degree be like our heavenly Pattern.

O, Who would not trust such a tender-hearted, loving, and at the same time all-powerful Redeemer? Think you, dear brother, that he can possibly permit one of his confiding ones to receive any harm whatsoever? No, never! Though clouds dark as Egypt may hang o'er our heads, and everything seem to combine against us, yet he stands as it were beside the furnace which we are in, watching the gold while it is being purified.

H. P. SIKES.

Brattleborough (P. O.) Vt. Aug. 13, '56.

For the Crisis.

"This Age of Progress."

BY JULIA A. FERRIS.

Yes, this is a progressive age. But in what respects are we improving? Have we improved physically? Of course not. The continuance of sin with its consequent disease for six thousand years, could not be expected to effect much improvement in the physical organization of man, which at the first was perfect. Are we mentally improving? This question is already answered, since we all know that disease produces effeminacy of *mind* as well as of body; but since there are many who still quote the adage, "Every generation grows weaker and wiser," we will look at some points of comparison betwixt the ancients and moderns. Some of us feel a pride in our conversational gifts; but let us go back to the land of Uz, and listen to the conversation of those five personal friends of Job. How all modern "feasts of reason" sink into insignificance. Could there be five men now convened from any, or *all* parts of the earth, capable of sustaining a conversation like that recorded in the book of Job, how far would I not go to hear them?

But such a thing cannot be done. Five *such* men are not now upon the earth. We have not improved in *conversation* since the days of Job. Ah, no.

Are we progressing in literature? Just compare modern poetry with that of Isaiah—modern hymns, with the sweet melody, the lofty aspirations, the devotion-breathing hallelujahs of the Psalms of David—modern argumentative writings with the epistles of Paul—modern exhortations with those of James and John. "But those writers were inspired by the holy spirit." Ah well, then we are not progressing *spiritually*. Look at the writings of A. J. Davis, and others who *now* profess to be inspired.

We will now look aside from the religious, to other departments of literature, and what do we find? A "racy," "spicy," agreeable style of writing, entertaining to-day, almost valuless to-morrow; these are chief characteristics of our most popular literature; but for deep, scholastic lore, and sound, philosophical wisdom, we must go to the *ancients*.

Are we progressing morally? First read the statistics of crime, and judge for yourselves. Like as a stone, in starting from the brow of a mountain, is at first slow in its downward progress, but gathering new impetus from every evolution, its velocity is accelerated, till whirling, rushing downward with an impetuous bound, and a quash, it is buried in a pool at the base; so this world, starting from the high hill of Eden eminence, has continued its down-hill retrograde progression, gathering an increasing impetus from every rolling century, as it now nears the base of the six thousand years, its speed is being accelerated with amazing velocity, till soon with an impetuous bound and a quash, all that is unholy will be buried in eternal oblivion.

Glory be to God. Let time continue its flight since, fast as our moments roll on they bring us but nearer and nearer to the dawning of that glorious day, when we can clasp the hand of Job, and sitting down with him and his friends, in the green groves of paradise, engage in high and holy converse; free from the mistakes, and bitterness which characterized that in the land of Uz. The day when, arm in arm with Isaiah, we can walk the "highway of holiness," in the full enjoyment of all those heavenly beatitudes which his hallowed pen, long ago, so sublimely foreshadowed. The day, when, convened with the great congregation, and each provided with white robes and harps of our own, our feet shall stand on Mount Zion, where David dwelt—not with David for our chorister, but as leader in those heavenly symphonies shall stand the "root and the offspring of David—the bright and morning star;" and accompanying harps swept by holy fingers, with the seraphic voices of the great multitude which no man can number, shall send up strains sweeter, holier, more devotional by far, than ever ascended from Judea's hills, when the six hundred singers, and four hundred players upon instruments sent up their anthems to God, a dim shadow of good things to come. O all ye servants of the Lord, bless ye the Lord, praise and exalt *him* above all forever.

For the Crisis.

Letter from Bro. J. Stockwell.

BRO. GRANT:—Permit me to say a few words more to the dear saints through the Crisis. I would still say, be strong, O be of good courage. Never was my faith stronger in God's word than at present. Glory to God! I feel strong in faith.

Brethren and Srs., I do love the Savior and his appearing. I have been a pilgrim and stranger more than thirty years, and never in all my life have I enjoyed so much faith in God's word, as I have for the year past.

It is written—"the righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger. Yes, Glory to God, I can say Amen. Although oft disappointed, cast off, and hated by kinsfolks and friends, none of these things move me, neither count I my life dear unto myself While my Savior is so nigh I can say with Elisha—I will not leave thee, nor forsake thee." I feel sometimes with the Psalmist—"by thee I have run through a troop, and by my God have I leaped over a wall. Truly, "the Lord God is a sun and shield, and "no good thing will he withhold from them who walk uprightly."

The Lord bless you my dear brethren and sisters; especially Bro. Grant and all the watchmen, with light, life, and finally, full salvation.

May the good Lord grant that I with you may have an abundant entrance administered unto us into the kingdom when he comes.

Yours, looking for King Jesus,

JOHN STOCKWELL.

June 22, '56.

For the Crisis.

Letter from Bro. P. Manning.

BRO. GRANT:—I praise the Lord for his goodness to me in these last days, in keeping me from giving up my faith in the coming of the Lord to raise the dead, change the living, destroy the wicked, cleanse the sanctuary, and give the kingdom to the saints, under the whole heaven. O how blessed it is to read the good word of the Lord on these points of doctrine. Jesus says—"When ye see all these things

know that it is near, even at the doors." The signs are in the past, so we may know something about it. How glad I am that I ever believed that Jesus is coming. I am striving for the kingdom.

It rejoices my heart to hear from some of my dear brethren in the ministry, whom I have not heard from for sometime; and that they are holding on to the faith of the gospel of Jesus Christ. O how little gospel there is preached at the present day.

Brethren, one and all, let us keep awake, lest that day come upon us unawares. O if we lose the kingdom, all is forever lost; but if we hold on to the word of the Lord, and keep the good spirit, we shall be saved in the kingdom forever. Bless the name of the Lord forever, for his goodness to the children of men. Can it be possible, that the poor saints will find an eternal home with Jesus and all the good of all ages? If we are faithful, it will be so. How pure and spotless are those that sleep in Jesus; and we must be as pure as those that God will bring with him, or we shall never enter the kingdom of God. Brethren, let us claim the promise—"He that shall endure unto the end, the same shall be saved."

Again, "Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are the pure in heart, for they shall see God. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven" Matt. 5: 4, 5, 8, 10. With those blessed promises, let us take courage, and go on in the service of the Lord, for "yet a little while, and he that shall come, will come, and will not tarry."

Brethren, pray for me, that my faith fail not.

Your Bro., expecting immortality at the coming of Jesus Christ.

BENJAMIN P. MANNING.

Goffstown, N. H., Aug. 2, '56.

Letter from E. Whitney.

BRO. GRANT:—It is with heartfelt thanks to God that I inform you and the saints scattered abroad, by the request of the church in Springfield, Mass., of the happy union which has been effected there. I commenced a series of meetings on Monday evening, according to the appointment given on the camp-ground. The good spirit of the Lord went with us, and continued with us through the meetings. I endeavored in my weakness to raise the gospel standard, and unfurl its banner to the breeze, and the soldiers of the cross were soon seen rallying to enlist anew in the King's service.

The meetings grew more and more interesting until their close. Backsliders came forward, confessed their wanderings, were made happy in the love of God, and went on their way rejoicing. The wrongs, the hard feelings, the contentions about doctrine, they agreed to lay aside forever, and instead of contending about words to no profit, they resolved to assist each other to get ready for the coming Judgment. Saturday evening was set apart for church business, when the church came together with one heart and one mind. We were not under the necessity of urging the brethren and sisters to unite themselves in gospel order, for each seemed to feel the importance of adopting some course which would better promote the peace and prosperity of the church. A few of the brethren being necessarily absent, it was thought best that the selection of officers should be deferred until the close of the afternoon service the following day. Sunday morning dawned upon us in all its beauty; not a cloud to darken the heavens. It did seem as though God was approbating our course with his smiles. This day was a day of thanksgiving to the church in Springfield. Truly it was a feast of fat things, a day of rejoicing. We had a full house, and peace and joy reigned within. After the close of the afternoon service, we had a heavenly season in partaking of the Lord's Supper. About sixty brethren and sisters all loving each other, consecrated themselves anew to God. The church then proceeded to elect a Pastor and Deacons; which they did by setting apart Bro. R. E. Ladd, Pastor; Bro. Otis and Leman, Deacons. O! how different is the state of this church now from what it has been. Instead of contentions, divisions and hard feelings; now peace, joy and love reigns.

May the Lord help others who are now in a distracted state, to do likewise is my prayer.

E. WHITNEY.

A person who undertakes to raise himself by scandalizing others, might as well sit down on a wheelbarrow and try to wheel himself.—*Golden Rule.*

LONG PRAYERS.—Some men never know when to stop. If they commence a speech or a prayer, it is all the same—your patience is all wearied out. On all occasions they are the same dull, lengthy sermonizers and speechmakers.—*Golden Rule.*

The Church poor, should be supported by the Church, never suffer them to go up on the pauper list. "Inasmuch as ye have done it unto one of the *least* of these, my brethren," says Christ, "ye have done it unto me." "Ye have the poor with you always, and whensoever ye will ye may do them good."—*Golden Rule.*

HOW TO KNOW A FOOL.—A fool, says the Arab, may be known by six things: anger without cause, speech without profit, change without motive, inquiry without object, putting trust in a stranger, and not knowing his friends from his foes.

Most sins begin in the *eyes*. By them, commonly, Satan creeps to the heart.—That man can never be in safety that hath not covenanted with his eyes.—*Golden Rule.*

Obituary.

Died in this City on the 6 inst., Robert Lewis, of consumption, in the 24th year of his age. He was a native of Marioneth, N. Wales. About four years ago, in this city, he heard the glorious doctrine of Christ's coming to establish his everlasting kingdom under the whole heaven, and raise his sleeping saints to incorruptibility, and his living ones to immortality. These truths made a powerful impression upon his mind. He felt the necessity of being made meet for an inheritance with the saints in light, believed on the Lord Jesus, and was baptized. He was a young man of excellent moral character before he heard the truth; but morals, good in themselves, cannot save; Jesus alone is the Savior and Lifegiver; and he exemplified during the last four years, the power of his grace. The hope of the gospel sustained him in his great affliction to the very last. Precious in the sight of the Lord is the death of his saints.

His funeral was attended by a numerous congregation of respectable, and sympathizing friends. The discourse on the occasion was founded on 1 Cor. 15: 20, by F. M. Williams.

Buffalo, Aug. 20, '56.

Domestic Summary.

Two weeks Later from California.

New Orleans, Aug 26.

Steamer Daniel Webster has arrived at the Balize. She brings San Francisco dates of the 5th and Aspinwall of the 20th August.

Business dull at San Francisco.

The Vigilance Committee was in full force.

They had made many additional arrests, and executed two persons since the departure of the last steamer.

New Orleans, Aug. 27.

Steamer Granada, from Aspinwall, brings California dates of 5th.

Several attempts had been made to fire the cities of Sacramento and San Francisco.

The Vigilance Committee had hung Joseph Hetherington, Dr. Sandell, and the murderer Brace.

Judge Terry was still a prisoner.

Hopkins had recovered.

Serious disturbances had taken place in different parts of the State between Americans and foreigners.

Dates from Nicaragua are to the 7th.

Matters look squally for Walker.

IMPORTANT FROM NICARAGUA.—The steamship Cahawba, which arrived at New York on Saturday afternoon, from San Juan, Aug. 20, brings interesting news from Nicaragua—General Walker has issued a decree declaring all the ports of Central America on the waters of the Pacific and Atlantic oceans, with the exception of the inter-oceanic transit route via San Juan del Norte and San Juan del Sur, in a state of blockade.

St. Louis, Sept. 5.

Advices from Kansas state that a battle was fought on the morning of the 30th, at Ossawatomie, between 300 pro-slavery troops under Capt. Reed, and about the same number of Free Soilers under Capt. Brown.—The battle lasted an hour, when the Free Soilers were routed, with the loss of 20 killed and several wounded. Brown and his son are both reported killed. Five pro-slavery men were wounded. All the provisions and ammunition were carried away from Ossawatomie, and the town burnt.

Gov. Geary arrived here to-day, and proceeds immediately to Kansas.

The murder of Mr. Hopps causes great excitement here.

The volunteers who went to Leavenworth to-day will investigate the circumstances of the murder; and if it is found out that he was scalped alive as reported, then the murderers will be brought to justice at any risk.

Gen. Lane has entire command of the free State forces.

St. Louis, Sept. 5.

Private advices from Kansas state that on Tuesday last every free State man was driven from Leavenworth at the point of the bayonet, and all their property destroyed or confiscated.

Mr. Phillips, the correspondent of the New York Tribune, and his brother were killed—The house of the former and the store of the latter were burned. It is said Mr. Phillips fired from his house and killed two pro-slavery men. Forty sufferers arrived here to-day, entirely destitute.

CHICAGO, Sept. 5.

Advices from Kansas via Nebraska city report the Iowa road entirely closed by armed bands of Missourians, under command of Gen. Richardson, who was stationed near the boundary line of Kansas and Nebraska.

St. Louis, Aug. 18.

A Westport "Border Ruffian" extra of the 13th, says:—

"On Monday night, a party of 200 free-soilers attacked the town of Franklin, Kansas territory, which contained at the time only 20 pro-slavery men. A fight ensued, lasting four hours, during which six free-soilers and four pro-slavery men were killed. The free-soilers afterward robbed the Post-office and set fire to it, and then retreated, carrying off the cannon belonging to the town. The next day 100 U. S. troops occupied the town.

Another report says there were seventeen freesoilers killed and wounded.

A party of 300 of Col. Lane's men had entered Topeka.

St. Louis, Aug. 27.

Advices from border counties state that 2,500 men will enter Kansas by the 22d.

Four hundred of Lane's men are stationed on the North side of Kansas river for the purpose of intercepting troops going to the relief of Lecompton.

500 men are under arms at Lexington.

Gen. Smith has gone with a large body of troops.

General Richardson, with a large body of territorial militia, has gone to the northwestern part of the territory to cut off Lane's retreat.

The mail carrier from Lecompton reports Col Titus at Lawrence, suffering from wounds received in the late attack on his house, and he is not expected to live.

Shocking excesses have been committed on the free State settlers near Leavenworth.

Gov. Price, of Missouri, who had been in the disturbed districts, has hurried home, in anticipation of despatches from the President, authorizing him to order out the militia, in in which event he will take the field in person.

Gen. Smith declines interference with the Missourians, so long as they confine their operations to Lane's forces.

LATE AND IMPORTANT FROM ST. DOMINGO.—A letter by the schooner Marietta Smith, Capt. Chase, from Port au Platt on the 3d inst., says:—

A few days ago a Dominican man-of-war schooner arrived from St. Domingo city, the capital of the Dominican Republic, and her officers reported the city in a state of revolution, in consequence of a treaty with Old Spain. The 7th article of the treaty favors all Spanish descendants and allows them to become Spanish citizens, and they being the most numerous, wish to become so in fact, and hoist the Spanish flag again. Citizens, soldiers, and all, are rushing to the Spanish consuls to get registered and become such. The day the schooner left the city. 5000 or more had registered their names and many more would sign. This has caused a great movement in the city. All the tribunals had been closed, business was suspended, and the President and his cabinet wished to resign. The Spanish Consul is doing all he can to prevent the American treaty being ratified, opposing he American Consul by all his moves. The foreigners and the liberal party are looking anxiously for a vessel from the States, to protect their interests. The editor of one of the city papers had shot down in the streets in broad daylight, a Spaniard. A political dispute was the cause. The editor escaped, but a reward of $5000 has been offered for his apprehension by the Spanish consul."

FROM KANSAS.—St. Louis, Sept. 1. We have advices from Kanzas to the 17th ultimo. The acting Governor, (Shannon) was at Lecompton, and on the 26th issued a proclamation declaring the territory in a state of insurrection, and calling on all law-abiding citizens to aid and assist the legal authorities to preserve the peace and protect the persons and property of citizens. Gen. Lane is understood to have three parties stationed at different points in Iowa, for the purpose of receiving supplies or making his escape in case he is compelled to flee.

Foreign News.

SPAIN.

The steamship Africa arrived at New York Wednesday eve., from Liverpool, Aug. 9. The entire suppression of the rebellion in Spain is confirmed.

The most important item by this arrival refers to a difficulty between the Western powers and Russia. The latter seems inclined to evade the fulfillment of some stipulations of the peace treaty in regard to the newly established boundaries of her territory. The occupation by the Russians of the Isle of Serpents, in the Black sea, is the principal subject of dispute, although the non-delivery of Kars is also considered to demand explanation. In consequence of these misundertandings, the whole of the English fleet remaining in the East, has been ordered to concentrate in the Black Sea, to superintend the execution of the 20th article of the treaty. A Russian minister on his way to Constantinople, is charged to effect an adjustment of these matters.

THE FRENCH IN ROME.

A letter from Turin says:—I met yesterday with an Italian gentleman just from Rome. He told me that French troops are detested there. I expressed astonishment. He said it was impossible for troops to be in better discipline, or conduct themselves better. Then why are they detested? His answer was, "They support the police; and they act as the guards to keep in prison innocent men, dying in the dungeons of the Pope, the representative of our Savior.

The Times Paris correspondent gives some curious details of the ramifications of the secret society called the Marianne, which appears to be constituted through the greater part of France. Its objects are the overthrow of the Bonaparte government, the proclamation of a democratic and social republic, and the triumph of the working classes. The assassination of the Emperor has been and still is authorised, and may even be enjoined.

DESTRUCTIVE VOLCANIC ERUPTION.

The volcanic eruption which visited the Great Sangar, one of the Spice islands of the Indian Ocean, on the 2d of March, was one of unusual terror and destructiveness in that region of volcanoes. It commenced early in the evening with a sudden and altogether indescribable crashing noise, which, indicating to Sangirese an eruption of the volcano, filled them with consternation. Simultaneous with this the glowing lava streamed downwards with it whatever it encountered in its destructive course, and causing the sea to boil wherever they came in contact.

This frightful picture of destruction, the horror of which was increased by the shrieks of men and beasts, the roaring of the tempest and the crashing of thousands of trees torn up and carried away, was followed about an hour later by peals of thunder which shook the ground, and deafened the ear. A black column of stone and ashes then shot up from the mountain to an immense height, and fell, illumined by the glare of the lava, like a shower of fire on the surrounding country below, producing a darkness, that only now and then momentarily broken by the flashes of lightning, was so intense that people could not discern their objects close at hand, and which completed their confusion and despair. Large stones were hurled through the air, crushing whatever they fell upon. Houses and crops which had not been destroyed by fire sank and disappeared beneath the ashes and stones, and the hill streams, stopped by these barriers, formed lakes, which breaking over their banks soon proved a new source of destruction. This lasted some hours. About midnight the raging elements sank to rest; but on the following day about noon, they again resumed their work of destruction with renewed violence. In the meantime, the fall of ashes continued without intermission, and was so thick on this day that the rays of the sun could not penetrate through it, and an appalling darkness prevailed.

A number of other districts and places have been some wholly destroyed, others greatly injured by the fire. The loss of life has been great. It is estimated at 2,800 men, women, and children. The greater number met their death in gardens. They fled in all directions, but were overtaken and swallowed up by the fatal fire stream. Some tried to save themselves in the trees, but were either carried away with them or killed by the scorching heat. Many died through sheer despair and agony.

Arrival of the Persia.

NEW YORK, Sept. 7.

The steamship Persia arrived at 8 o'clock this A. M.

The news is wholly unimportant.

The Turkish government is said to be concocting a general treaty of commerce, to be offered to all nations, its leading principle being to circumscribe for the advantage of native produce the concessions hitherto made to foreign trade.

The Russians were forcibly retaking from the Circassians the forts they abandoned during the war. They had captured Amapa, the Circassians retreating without assistance.

Preparations for the coronation of the Czar on the 7th of September continued on a scale of great magnitude. It is to throw into the shade every former proceeding of a similar kind in Russia or elsewhere.

The Emperor was to make his solemn entry into Moscow on the 29th of August.

FOREIGN ITEMS.

The Czar has decorated the Emperor Napoleon with the Collar and order of St. Andrew.

An agent of Kossuth, who had been some months in prison, was hanged at Pesth on the 28th ult.

CAMPMEETINGS.

Campmeeting at Cheshire, Mass.

The Lord permitting, there will be a Campmeeting at Cheire, Mass., one half mile from the depot, to commence Sept. 15, and continue over the following Sabbath.

We invite all the lovers of Jesus, and those who wish to become his followers, to come in the name of the Lord with their tents to the feast of tabernacles; for we expect the good Lord will meet with his people and forgive sinners.

Board and horse keeping on reasonable terms, with a free table for God's poor. Those coming by railroad, will find teams in readiness to convey them to the camp-ground on the arrival of the trains.

Brethren invited. M. Batchelor, L. Boutell, H. Pratt, J. Turner, and all who can come.

Yours in hope,

ALONZO CUMMINGS, HIRAM BENTON,
For the Brethren.

Cheshire, Aug. 9, '56.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Canada East.

Eld. E. Burnham having responded to the request made by the Brethren in Barnston, Hatley, Melbourne and Danville, will spend the last two Sabbaths in Sept. in Hatley and Barnston, as the brethren there may arrange.

Wednesday and Thursday, Oct. 1st and 2d, at Melbourne.

Friday, Saturday and Sunday at Danville.

The brethren at Hatley will receive him from the Portland train on Saturday, Sept. 20, at the Compton station. J. PORTER.

Providence permitting, I will preach at Richmond, Reed Meeting House, 14.
Otisfield, 21.
Casco, 28.

JESSE PARTRIDGE.

Providence permitting I will preach as follows:—
Arnold's Bridge, 10.
Will reach Apponaug in morning train—wish conveyance from Bro. Wait's.
River Point, 11.
Providence, 12.
Fairhaven, Sunday, 21.
Any intimation of necessary change, thankfully received.

W. S. CAMPBELL.

The Lord willing, S. B. Munn will hold a protracted meeting at Fances Corner, North Dartmouth, Mass, commencing Friday evening, Sept. 19, and continuing over the Sabbath.

A general invitation is extended to all the brethren and sisters in the vicinity.

R. COTTLE.

BR. GRANT:—Please say in the Crisis, that I will be at New Bedford (Mass.) the last two two Sabbaths in Sept. F. H. BERICK.

P. S.—My P. O. Address from Sept. 20 to 27 will be New Bedford, after that I will receive letters at Boston, care of George T. Adams, No. 167 Hanover St. F. H. B.

Providence permitting, Br. A. M. Higgins will preach in
Boston, Lord's Day, Sept. 14.

The Lord permitting, I will preach as follows:—
Rolling Prairie, Sept. 13, and over Sunday.
In the vicinity of Crane's Grove, Adaline, Payne's Point, East and West Plumb River, until Oct. 1.
Crane's Grove, Sept. 21.
Ripley, Brown Co. Ill., Oct. 5, 6, and 7.
Cooperstown, Ill., Oct. 8 and 9.
Mt. Sterling 10 and 11.
Ripley, 12.
Camp Point 13 and 14.
Detroit, 15 and 16.
Pleasant Vale, 17 and over Sunday.
Bozra, 20 and 21.
Detroit 23.
Ripley 25, and over Sunday.
Freeport, 31 and over Sunday Nov. 2 Bro. Leister, of Buchanan, wil lmeet me there and accompany me to Dubuque, Iowa.

I will visit other places in Ill., if desired, if brethren will address me at Freeport and give the necessary direction. If brethren think it not best for me to visit them as proposed, will they please inform me by letter, directed to South Bend, or Laporte, Ind., or Freeport, Ill., as we do not wish to impose ourself by preaching on communities where it is not desired. L. H. CHASE.

Providence permitting, I will preach as follows:
Concord, N. H., Sunday, Sept. 21.
Woodstock, Vt., [Densmore Hill] Sunday, Sept 28.
Rawsonville, Vt., Sunday, Oct. 5.
North Adams, Mass., Sunday, Oct. 12.
Springfield, Mass., Sunday, Oct. 26.
Worcester, Mass., Sunday, Nov. 2.
Lowell, Mass., Sunday, Nov. 9.

The Lord willing, I will preach at
Orangeport, N. Y., Monday eve., Sept. 22.
Buffalo, Tuesday, eve., 23.
Girard, Pa., near Bro. L. D. Allens, Wednesday eve., 24.
Edenboro', Thursday eve., 25.
Blooming Valley, Friday, and Saturday evenings, 26 and 27, over Sunday.
Fredonia, N. Y., Tuesday eve. 30.
If the Brethren there desire it, please inform me in time at Waterloo, N. Y., or at Blooming Valley, Crawford Co., Pa.

JOHN T. ONGLEY.

The Lord willing, I will preach in the following places;—
Northfield, Mass., Thursday eve, Sept. 11
Vernon, Vt., Friday eve, Sept. 12, at, or near, Bro. R. Allen's.
West Brattleboro, Vt., Sunday, Sept 14.
Houghtonville, Vt., Sunday, Sept. 21.

O. D. GIBSON.

I will preach at Portsmouth, N. H., (if the Lord will) the first and third Sabbath in Sept., and at Portland, Me., the second Sabbath in Sept. J. COUCH.

If the Lord will, I will preach at the following places:—
Lowell, Mass., Lord's Day, Sept. 14.
Lawrence, Mass., Wednesday eve, Sept. 17.
Salem, Mass., Lord's Day, Sept. 21.

WM. M. INGRAHAM.

Bro. D. E. Moulton will preach in Portsmouth, N. H, Sunday, Oct. 12.

Bro. J. Hemenway will preach in Portsmouth, N. H., Sunday, Oct. 26.

S. W. BISHOP.

Bro. D. E. Moulton will preach in Great Falls. Sund Oct 5 S. W. B.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Persons ordering publications will do well to send a small amount to pre-pay postage. The postage on TRACTS, if sent in packages of eight ounces, or more, is only one half cent per ounce.

THE LIFE AND RELIGIOUS EXPERIENCE OF HIRAM MUNGER, Including many Singular Circumstances connected with Campmeetings and Revivals. Written by Himself. This is a very entertaining book, and will be read with interest by all. Price 50 cents; postage 10 cents.

The following works are published and sold by H. L. Hastings, Peace Dale, R. I.—They are also for sale at the Office of the "World's Crisis," 167 Hanover street, Boston, Mass.; and by W. Pratt, Moline, Ill.; P. A. Smith, 4 Frank street, Rochester, N. Y.; A. F. Porter, 20 Erie street, Philadelphia, Pa.; S. S. Brewer, 54 Wilson street, Providence, R. I.:—

THE VOICE OF THE CHURCH ON THE REIGN OF CHRIST. By D. T. Taylor. A most excellent work. Price $1. Postage 18 cents.

FUTURE PUNISHMENT. By H. H. Dobney. An able and convincing argument. Price 75 cents: postage 16 cts.

SPIRITUALISM A SATANIC DELUSION and a Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price in paper covers, 38 cents—postage 3 cts.; cloth gilt, 50 cents: postage 9 cents.

CHURCH DEBTS. By William Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents: postage 9 cents.

BOUND TRACTS. By H. L. Hastings. Containing nearly 200 pages, in plain cloth binding. 40 cents; postage 6 cents.

THE WORLD AS IT WAS, AS IT IS, AND AS IT WILL BE. With several poems. By Mrs. A. C. Judson. 38 cents; postage 3 cents.

TREATISE ON MATT. XXIV. By L. C. Welcome. 38 cents; postage 6 cents.

PAULINE THEOLOGY, or the Christian Doctrine of Future Punishment as Taught by Paul. 15 cents; postage 1 ct.

THE WORKS OF JOHN CUMMING. "Benedictions of the Blessed Life," "The Church before the Flood," "Lectures on the Apocalypse," (series 1 and 2,) "Signs of the Times," "The End," "The Tent and the Altar,"—75 cents per volume. "Lectures on Romanism," $1. Postage 16 cents per volume.

THE OLD PATHS, or the Primitive Doctrine of a future Life; embracing copious extracts from the apostolical fathers, with arguments and remarks. 12 cents; postage 1 cent.

THE UNITY OF MAN, or Life and Death Realities; a Review of Lee on the Soul. 15 cents; postage 1 ct.

TRACTS.—The Church not in Darkness—The Three Worlds—The Last Days—by H. L. Hastings. The New Heavens and Earth—A Voice of Warning from the Four Winds—by D. T. Taylor. Noah, his Age and Ours—The Desire of all Nations—It is Done—by John Cumming. State of the Dead, by Milton. Intermediate State, by Grew. Each 24 pages. Price 5 cents single; $3 per hundred. ——Outline of the Coast of Man—Ancient Landmarks—Destiny of the Wicked—The Great Incentive—price 3 cents single; $1.50 per hundred.—Future Punishment—The Key of Truth—The Night Cometh—price 2 cents single; $1 per hundred.

GLAD TIDINGS:

OR

BIBLE PROOF

That WOE and SIN are to END in the Universe, by a LITTERAL DESTRUCTION of *wicked men and devils*, at the Judgment.

All Texts on FUTURE PUNISHMENT collected and arranged.

By JACOB BLAIN,

Baptist Minister, of Buffalo, New York.

"And there shall be no more *death, sorrow, crying*, nor *pain*."—Rev. 21: 4.

"And *every creature* which is in heaven, and on the earth, and under the earth, * * * herrd I saying, *blessing*, and *honor*, and *glory*, and *power*, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. 5: 13.

"The *last enemy* shall be DESTROYED."—1 Cor. 15: 26.

Published by the author, No. 19 North Division Street, Buffalo, N. Y., and for sale at the *Crisis Office*, Boston, Mass. Price 10 cts. single.

NEW BOOKS.

We have just received two new and interesting works. One from Bro. J. Lenfest, entitled "The Plain Way, or Conviction and Conversion," and "The New Birth."

Price for single copy 12 cts.; per hundred, $8; to the poor free.

They can be had at this office, or of Bro. Lenfest at Machiasport, Me.

Another from William Shepherd, Elizabeth City, N. J., entitled, "The Saints' Inheritance."

Bro. Shepherd will furnish this work of 50 pages at the following low rates, which he says is below cost, as he wishes the truth to be spreading:

Four copies	$0.25
Nine	0.50
Eighteen	1.00
Fifty	2.50
One hundred	5.00

And in addition, *he* will prepay the postage.

Bro. Brewer's Hymn Book, called the 'Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

"WELLCOME'S TREATISE ON MATT., 24TH AND 25TH CHAPTERS.—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."

"D. T. TAYLOR."

Dr. Decker's pamphlet on the 2300 Days. Price, singly 10 cts.; per dozen, 50 cts.

Cash Receipts.

Those who send us money for the paper or books, will find it credited in the Crisis, on the first or second number after the money is received; otherwise, it may be known there is a mistake, somewhere.

A W Low, F Clark, J Armstrong, E A Harrington, E G Scott, W J Lambert, J M Andrews, J Woodruff, R Robbins, J H Rugg, L Storrs, C Haskins, H Burriday, M Burrell, A Hotchkiss, W Lyman, E B Bishop, E Ritson, A Caswell, A Jenney, P Parlow, H Tripp, N Brown, L Rawson, M Garland, S Starr, C Buckley, F S Blake, J C Pettingill, T Tewksbury, C Willoughby, F Philbrick, Ira Merril, L A Felton, R Morton, S H Waldron, B P Hildreth, R Wilkinson, S F Hubbard, M Shannon, H Way, M L Curtis, A Hill, Joel Merriam, H Pratt, J Proctor, N H Brooks, J G Bennett, E Jackson, A Waterman, J Converse, J W Marden, Laura R Gilman, G Gould, M M Markham, G H Waterhouse, C B Burnham, L T Waters, D N Kidder, L B Moore, C A Eaton, A Coons, J Wilson, C Perry, $1 each.

H D Warner, G F Fowler, E Phelps, E Dunham, $2 each.

J Rofe, Smith & Miller, J Stevens, A D Street, E Vanalstine, H Finn, C B Turner, M Peters, L Monk, W Morrell, C Doane, J C Munson, H A Lord, J Ainsworth, J B Brown, C Danford, B B Elliot, 50 cts each.

E H Dennett, $21; Capt. E Mitchel $12; Levi Tuttle 25 cents.

FOR THE POOR.—H Gifford, $1; H A Lord, 50 cts; G Gould $1.

FOR BOOKS.—John Gierlow, $1; L W Houghton 38 cts.; J B Fish $1; Dr. M Davis 38 cts; W Harriman $1.52; C Stark 50 cts; S H Creesy; A W Sibly, $1.75; N Hanson, jr., $1.

C Swift should have been credited two dollars for "old debt" in our last number, instead of one.

Bro. Nudd—You have paid to Whole No. 124.

Novels are to the mind what intoxicating drinks are to the body. The wise, the good, and the great, will scorn to stoop to their degrading influence.—*Golden Rule.*

Administer justice to all, for a day of judgment is at hand.

Poetry.

For the Crisis.

The Eternal Rest.

BY EDWIN BURNHAM.

How sweet to contemplate the glory celestial,
When Eden shall bloom in its beauty again;
When earth, sea, and heaven, and all things terrestrial
Immortally perfect, shall ever remain.

The lonely, and weary, and mourning, and sighing,
Who pilgrim-like wander, and anxiously roam
On dark gloomy mountains—through dreary waste regions,
With songs everlasting, then come to their home.

Hail, bright day eternal! Hail, rest everlasting!
How grateful thy boding is now to my soul!
I long to unite with the songsters seraphic,
The numbers divine, and triumphant to roll.

Hail, scenes unbeclouded with sin and temptation,
And prospects afflicting, and sound of alarm!
All numbered in glory, the years of oppression
Have each rolled away, with their evil and harm.

The millions redeemed, in glorious light shining,
Now mingle with angels, and walk through the land,
By fountains, and rivers, and groves all ambrosial—
A country prepared by Immanuel's hand!

Written for the Cross and Crown.

The Cross and Crown.

I'll bear the cross—my Savior I would be
Thy meek disciple—Thy life's blood for me,
A full, a free, all purifying fount,
Thou pouredst forth upon the hallowed mount;
And now for Thee all things as loss I count.
I'll bear the Cross.

I'll bear the cross, though grief and pain be mine.
All human woe my Lord on earth was thine,
O'er thorny ways Thy rugged pathway led
To Calvary, through Gethsemane's dark shade,
Close in thy bleeding footsteps I would tread
And bear the Cross.

I'll bear the Cross—though life itself I yield;
The Cross my standard on life's battlefield,
Nor will I shrink the sacred badge to wear,
Nor shun earth's scoffs and hate with coward fear
Its bitterest scorn my Savior thou didst bear,
I'll bear the Cross.

I'll bear the Cross—not in my might but thine;
Foes gather near—O give me strength divine;
And when I go with slow and faltering pace,
And half forget the goal that ends the race,
When "flesh is weak" then give the needed grace
To bear the Cross.

I seek a Crown—the glorious Crown of Life;
The victor's meed, who conquers in earth's strife,
I want that priceless, blood-bought diadem,
That soon the saint's immortal brows shall gem,
I'll suffer now, but give me Lord with them
That radiant Crown.

I want that Crown—when life's poor joys are done,
Its splendor vain and pomp and pride are gone,
When monarch's thrones are crumbled into dust,
Be mine the recompense of all the just;
Then Savior, King! before thy throne I trust
To wear the Crown!

MARIA.

Peace Dale, R. I., June 15th '55.

Original Articles.

For the Crisis.

The Spirit.

NO. III.

BY J. B. COOK.

"Jesus returned in the power of the spirit into Galilee. . . . . He went into the synagogue . . . . to read. . . . . The *spirit* of the Lord is upon me; because he hath anointed me to preach the gospel to the poor," etc. Luke 4: 14—18.

"*The spirit* of the Lord God is upon me; because he hath anointed me to preach good tidings unto the meek," etc. Isa. 61: 1.

There shall come forth a rod out of the stem of Jesse; and a Branch shall grow out of his roots; and *the spirit* of the Lord shall rest upon him, the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord." Isa. 11: 1—3.

These texts presentthe Bible doctrine of the spirit, in the strongest light. Other Scriptures set forth the "one spirit," with the "one faith" which belongs to the whole "body of Chiistian members in particular." "The saints . . . . and household of God . . . . are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, ... *in* whom ye also are builded together for an habitation of God *through the Spirit*." Eph. 2: 16—22, 1 Cor. 12: 27.

These, and all parallel Scriptures, embrace the whole church on to the last trump; by consequence, all, who are not "builded" into Christ by this one Holy Spirit, are still out of, and not "in Christ." I speak not of those who may misconceive this subject; but of the text. The believer is "builded" into this "habitation of God" by means of, and "through the spirit." This is the plain Bible teaching. But of all the statements made in the Holy Scriptures on this subject, none are more precise and impressive—none more intelligible or illustrative, than those in the three texts quoted as the basis of this article.

Note 1. The Messiah's mightiest career of wonders is here set forth.

2. *The Spirit* given to Him constitutes the grand quilification for its performance.

3. If we have set before us a course as wise and well adjusted to our sphere, our capacities and destiny as He had, shall we not need the like foregoing baptism, or Divine bestowment?

4. As He who was divinely "begotten" received this effusion, impartation, or bestowment, to endow Him for the sphere assigned Him; how much more shall each of those "begotten only by the word of truth" need it!

5. "For both He that sanctifieth and they who are sanctified, are all of ONE; for which cause He is not ashamed to call them *brethren*." Heb. 2: 11.

6. Surely this oneness is not attained but by being "*builded*"—*in*—' through *the spirit*." It is not natural, nor the result of reasoning to any of our fallen race.

In conclusion, we should notice that "there are many spirits gone out." The false implies the true. If others yield to the false, let us pray for and yield to "the Holy Spirit." The promise of it, is to them who ask. Luke 11: 13 The promise still stands good.

The abuse of no doctrine has been so great as this: but the abuse is no good argument against its use in its Bible form.

Our spiritual death,—my own spiritual want, is no argument against the doctrine of God. We had better *confess* our weakness, barrenness, and unbelief, that the one only "spirit of wisdom," love and power," may rest on us. It is essential even "to preach the Gospel to the poor."

"The Gospel" being "the power of God to salvation,"—"The word" being "the incorruptible seed," by which men are "begotten again,"—God's word being the spirit's "sword." I understand that the sphere of the Divine Spirit's operation is only commensurate with the Gospel and its ministry. Since "the Gospel" has been given it operates *in* and *by* it. Its sphere and style of working puts honor on the Gospel, and makes the agency of the church ministry who employ its heavenly institutions effectual.

For the Crisis.

Doing Right.

BY JAMES MORRISON.

DEAR BRN:—I have something serious, and very important to say to you. Will you listen to me and not be offended?

The church of God is commanded to be of one mind. Therefore it is needful to know the truth, and all the truth, and nothing but the truth. And as the law of the Lord is perfect, the command is neither to add to, nor take from. The Catholic cry in religious matters is, money, money. Says one, "God commands you to sacrifice your all unto him, or at length, you will be 'weighed in the balance and found wanting." But what saith the scriptures? "Charge them that are rich in this world, . . that they be rich in good works, ready to distribute, willing to communicate." 1 Tim. 6: 17, 18.

When?

Upon the first day of the week. 1 Cor. 16: 2.

To whom?

To the poor saints. Rom. 12: 13.

Who are the poor saints?

Acts 6: 1, and 1 Tim. 5: 9. "Let not a widow be taken into the number under threescore years old;" v. 16. "If any man or woman that believeth, have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed." v. 17. "Let the elders that rule well, be counted worthy of double honor, especially they who labor in the word and doctrine."

"But," says one, "the gospel must be preached. Yes. "Preach the word, be instant in season, out of season." "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands ministered unto my necessities, (tentmaking, see chap. 18: 3,) and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, "it is more blessed to give than to receive." Acts. 20: 32—35.

"But," says another—"The Lord hath ordained that they which preach the gospel, should live of the gospel." Yes. As Christ was the sent of the Father, so the apostles were the sent of Christ. John 17: 18. They were Christ's ambassadors, and watchmen that saw eye to eye. Isa. 52: 7, 8. Rom. 10: 14, 15,—that preached the gospel, but were forbidden to provide either gold, silver, or brass in their purses; neither scrip for their journey, neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat. Matt. 10: 9. "And in the same house remain, eating and drinking such things as they give, for the laborer is worthy of his hire." 2 Thess. 3: 7. "For yourselves know how ye ought to follow us, for we behaved not ourselves disorderly among you. Neither did we eat any man's bread for nought, but wrought with labor and travel night and day, that we might not be chargeable to any of you. Not because we have not power (as the ambassadors of Christ) but to make ourselves an example unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat."

O Lord, send laborers into the harvest. Laborers? Yes, laborers, not venders of foreign goods, or wares of Babylon. Not idlers, nor men with itching ears; but men of virtue and of truth. Faithful ministers, reprovers of wrong, pleaders for right, haters of evil, rebukers of oppression and sin, are very few indeed. Dear Brn., the Lord speaketh to us as well as to those of old. "He that hath an ear, let him hear what the spirit saith to the churches." The apostle John saith, respecting himself and his fellow apostles,—"We are of God, he that knoweth God heareth us: he that is not of God, heareth not us, hereby know we the spirit of truth and the spirit of error."

I remain your Bro. in affliction, waiting in daily expectation for the coming King.

JAMES MORRISON.

New Glasgow, July, '56.

Report.

The committee on business beg leave to present the following report:—

In considering the condition of the churches among us as a people; your committee find a want of union in the various sections of our work. We are convinced that the cause requires more faithful, efficient and practical preaching, and that in new places, as in some of the old fields, very much work is demanded.

We are also admonished that the churches are unable, or unwilling to supply means to extend the efforts we might put forth in binding up weak churches; or establishing new ones require farther, that the subject of sabbath schools is very much neglected by our people. Finally, we are impressed that a great necessity for practical and experimental religion, exist among us as a people.

We recommend, therefore,—

1. That the churches "put on charity which is the bond of perfectness"—that they "bear one another's burdens—and so fulfill the law of Christ"—that they will with Christian kindness, allow each other the enjoyment of Christian liberty of opinion, and expression; and cultivate that charity which is greater than faith or hope.

2. That the preachers dwell more fully on the great and glorious practical truths of the gospel, for the edification of the churches, and the awakening of sinners; not neglecting doctrine which is necessary to our identity as a people.

3. We recommended that the ministers of the word strive to drink more deeply into that one spirit, which gives power in the dispensation of the truth, and energy in every department of christian labor.

4. We recommend that all engage, to the extent of their power, in energetic, laborious, and liberal endeavors for the promotion of those truths so dear to the well instructed christian's heart, and the scriptural conformity to the divine will which alone can secure our salvation.

5. We recommend that in the spread of truth—in the instruction of our children, the performance of every christian duty, we recollect that our time is *short*, and that we "work while the day lasts, for the night cometh wherein no man can work."

Finally, we commend the churches to God, and to the word of his grace, which is able to build us up, and to give us an inheritance among them that are sanctified.

All of which is respectfully submitted.

W. S. CAMPBELL,
S. G. MATHEWSON,
H. L. HASTINGS.

TRUTH.—In conversation, truth does not require you to utter all your thoughts; yet it forbids you to speak in opposition to them.

Administer justice to all, for a day of judgment is at hand.

Correspondence.

For the Crisis.

Letter from Bro. Merriam.

[Although the following letter was a private one received at the Camp-ground, I trust Bro. Merriam will forgive me for sending it to his *brethren*.—ED.]

BRO. GRANT:—I have been longing for some time to write you, but circumstances in Providence have prevented. I wish to say a few words in reference to my health, and the earnest desire I have for the prayers of God's faithful children. Doubtless many will be assembled on the encampment who have faith in God and in the truthfulness of his promises and answer to prayer and I thought it might not be amiss present my case to the dear brethren and sisters.

I did not fully realize the danger I was incurring previous to leaving the office, but thousands and millions of gold would not tempt me to hazard the same again. As my services were then given to the humble flock I trust I may rely on their cordial sympathy and prayers.

For about six weeks I have been boarding at Boscowen for the benefit of green fields and foliage of the forest which are not so injurious for the eye to look upon as the streets and buildings of a city.

My eyes have become less painful and sensitive to the light—but still in a critical state. My nervous system has been so much prostrated by sufferings in times past, that I have nearly lost all power of patient endurance, and the seat of the disease being in the optic nerve and that nerve so intimately connected with the brain, the tendency is to fill the mind with gloom and terror and distraction.

I endeavor to hold on to God, but fee great need of the prayers of the church I might add much more, but the above may suffice my unworthy self.

I will only add that my desire is to be enabled to adorn the doctrine of my Savior, if need be, in privation and distress, and if the will of God be such, to be restored to a condition of usefulness to the chruch

How delighted I would be to meet the beloved brethren and sisters on the campground, did health permit.

I hope great blessings will be poured out upon all, that God may be glorified, and your souls greatly blessed by his presence and power. Give my love to them all.

In Christian love, yours, &c.,

J. MERRIAM.

West Boscawen, Aug. 19, '56.

For the Crisis.

Letter from Bro. M. Batchelor.

BR. GRANT:—I wish the Crisis to live; and in order to have it live, it must contain food for the fold of God: and if it has food for the church, some must write for it. I thought this morning I would write a few thoughts for publication in the Crisis if there is nothing better to take its place. My starting point is Luke 21: 34. "And take heed to yourselves," &c. The Savior knew the dangers of the last times and spake accordingly. This language is addressed to the church living in this day of peril. 2 Tim. 3: 1. The causes for taking heed are many, for our danger arises from various sources.

1. The general declension in the religious world. It is a day of splendid meeting-houses, inside and out, but that piety that leads to self-denial, is scarcely known. Ministers talk and write of prosperity, but it is a prosperity that pleases worldly men, but does not make the hearts of those that hold converse with God rejoice, nor lead ungodly men to fall down and say God is in you of a truth. This declension is found in the Advent ranks as well as in the popular churches, and is the cause of the disunion, party strife, and pecuniary embarrassments in maintaining the cause of truth. The great truth that made us a separate people, is lost sight of. As we view this state of things, we shall sink into despondency and lose our confidence and courage. This is what the Savior pointed at when he said, "the love of many wax cold, but he that shall endure unto the end, the same shall be saved." Matt. 24: 12, 13. Be of good cheer, this is a sign of the end.

2. There is great danger of scepticism while there are so many contending sentiments brought up, and so many love to make every new thing a hobby to the exclusion of every thing else.

3. The cares of life are increasing. As pride and novelty cost a great deal of money and labor, if we follow them the mind will be surfeited with its cares, and thus lose all relish for divine things. Prayer-meetings will be forsaken for want of time, and mind, the closet will be forsaken too. It costs so much to live, we cannot afford any thing for the cause of truth, when in fact it costs not so much for simple living, but to satisfy our self-created wants and extravagances. Take heed to yourselves, lest Christ be thrust out of the affections.

4. The spirit of fight and disunion is abroad in the world, and we shall get in to it before we are aware, unless we watch. We shall find causes enough to call forth our resentment if we allow it. Self defence will be plead. Men never acted so much like Satan as now,—such underhanded trickery and jesuitism that it stirs up the old man if he is not crucified.

5. Take heed, or covetousness will creep in, in this day of riches, before we are aware. The world in all its departments is grasping for more. It is so in nations the world over, and it is like a distemper to the human family. But few are satisfied. We must emigrate. Thus we see Adventists stretching their desires to the far West, to clear new land, &c.; yet they say the Lord is soon coming. Take heed to yourselves. But why? That day is at hand, and will soon be upon us! Watch! If we are not in the position pointed out in the text, we shall be caught in the snare; "for as a snare shall it come on all them that dwell on the face of the whole earth." But if we watch, we shall escape. How shall we escape? One shall be taken, the other left. The Lord shall be the hope of his people in that day.

But you shall stand accepted before the son of man. Then let the world deride or pity, I will glory in his name. I hope, praying Brn. and Srs. will attend the camp meeting at Cheshire, Mass., Sept. 15. Praying help is needed. Some were disappointed in not attending the Wilbraham meeting on account of the rain. I hope the loss will be made up by attending this. Much good might be done there with the right kind of help, and the blessing of God. We had a good time there last September. It is 10 miles from Pitsfield, on the rail road to North Adams. Peace be with all that love our Lord Jesus Christ.

Pownal, Vt., Aug. '56.

For the Crisis.

Letter from Sr. Harris.

DEAR BRN. AND SRS. IN CHRIST:—I cannot see many of you, and hold sweet communion face to face, but am comforted to hear from some of you, through the Crisis. To me, all things of this world are wearing a gloomy aspect. I have now been confined to my bed nearly eight years. Have thought many times how could I have endured without an interest in Christ—but I hope one day to be delivered from sickness and sorrow, and from life's flowing fountain drink everlasting love.

Let us watch, and be sober, gird on the whole armer, and fight the good fight, for the end of all things is at hand. Blessed are those servants whom the Lord, when he cometh, shall find watching. But O, my heart aches to see so many in the broad road to destruction. O Brn. and Srs., you who are living in gospel light, be faithful a few days longer. Don't give o'er. Let us be more careful now than ever before. There seems now to be more danger when nearing the shore. My daily prayer is, that we who profess to be looking for our Lord, may not only profess, but be assured that we belong to God—that we are Jesus' friends, and will be owned as such when he comes. God must and will have such as are worthy to have part in the first resurrection tested in all points. Pure and holy we must be in order to reflect his lovely image. May God keep us from a slumbering spirit. I believe he will, if we take him at his word, for he has promised—"As our day is, so shall our strength be." Who would not be willing to suffer here a little while for the sake of obtaining that blessed inheritance. Let us go forward, and so run that we may obtain.

Your sister in Christ, earnestly desiring eternal life.

N. C. HARRIS.

Bakerville, Ct., Aug., '56.

For the Crisis.

Letter from Br. W. Sheldon.

BRO. GRANT:—I am still in quest of eternal life in the world to come, where we shall greet the saints of every age and clime. None but the truly holy will be there. An artificial substitute, or an external garb of righteousness, will not entitle us to the perpetual felicity of that paradisean realm. Perfection in every department of Christian theology, is no enough to give us a passport into the future home of the saints. Christ-like purity, or Godliness, must characterize all who ultimately enter the haven of immortal repose. The many FORMAL worshipers will still "seek," while only a devout "few" will fervently "strive" or "agonize" to enter into the coming kingdom of Messiah. In a word—to be a real "heir" to the promised kingdom, we must be *only pilgrims* in this world, not having our affections entangled with its affairs. This world is not the pilgrim's home—but the world to come. I am striving to proclaim the truths of the gospel, in this new territory, to the best of my ability under existing circumstances. Truth is making an impression on the minds of professors and non-professors. I find far less bigotry here than in the East. Worldly-mindedness, is the greatest obstacle to the spread of truth in this region. A few of "like precious faith" reside near here. We intend to be Christians, not only in NAME but also in FAITH and CHARACTER.

Love to all who love our Lord Jesus Christ in sincerity.

Yours, in the gospel faith and hope,

W. SHELDON.

Vermillion, Dakota Co., M. T.

P. S.—My permanent P. O. address is, Vermillion, Dakota Co., Minnesota.

Friends wishing to know my place of residence will find me near Big Poplar Grove, three quarters of a mile from Vermillion post-office; eighteen miles west of Hastings, and twenty-five south-west of St. Paul city.

W. S.

Obituary.

"AN ENEMY HATH DONE THIS!"

BRO. GRANT:—I write this to apprise you that the cruel enemy, Death, has done his last work with our Bro. Benjamin F. Bickford of Lynn, Dye-Factory Village. He has fallen asleep hopefully and peacefully in Jesus, to sleep till the trump of God shall awake the *dead* to life. Bro. Bickford has been a great sufferer under a long and protracted illness, and not till the last days of his mortal life, did he give up the idea that he should live till Jesus comes. Surely in his case, could be seen the fulfillment of this text—"in dying thou shalt die;" for he had been two years or more in being whittled away by disease, till at length death triumphed and the grave enclosed its victim in its cold embrace. But thank the Lord, our Bro. had a good hope through grace, and he knew "the keys of death and hell" (the grave) were in the hands of him that was dead and is alive, and that he would open, and no man could shut. Thus with such a hope that the dead would live again, Bro. Bickford could submit with christian submission to the *penalty*.

He has left a companion and six children, a mother, brothers and sister beside others to mourn his loss. May they all remember his words of comfort and entreaty, and make sure of the same blessed hope, and get the same heavenly home in the kingdom of God.

Sunday, Aug. 17, by appointment, I was at Lynn, and preached in the chapel. At the third meeting, our Bro. was brought to the meeting-house, where he had so long been a faithful lover and *worshiper* of him who is so soon to come as the salvation of his people. Here relatives, friends and neighbors came to sympathize and drop the falling tear with the bereaved and afflicted family.

On this occasion I endeavored to enforce the truthful doctrine that reward and future eternal life, depended entirely upon the resurrection from the dead, *or a coming to life again*. That the dead were in their graves, and would eternally remain there, unless they could be brought to life, which must be at the sounding of the last *trump*. Thus I assured the weeping ones in the language of Bible, as sure as "Jesus died and rose again, even SO them that sleep in Jesus, would God bring with him." That the same "IT" that goes down into the grave will come up out of the grave, and the same "IT," will be a spiritual body and a living one too.

The house was full, and it was a weeping time. The word did seem to have free course, comforting the faithful; and I could but hope that good would be done in the name of the Lord.

O that men would hearken to the admonitions, calls, and entreaties of the gospel voice and flee the coming *wrath* by laying hold of life.

L. BOUTELL.

Lynn Dye-Factory Village, Aug. '56.

Died in Granby, Mass., Aug. 16, 1856, Fanny Eliza, infant daughter of Harvey and Mary L. Pratt, aged one month and 2 days.

Her sufferings were very severe, but they are now over forever. She sleeps in Jesus, awaiting the morn of the resurrection, when she, with our other dear little one whom we buried three years ago, will arise to a glorious immortality. Our eyes shall then behold them again blooming in immortal beauty and vigor, no more to die. O may we be prepared to meet them on the new earth, where death's cold and icy hands will never be laid upon our darling infants and snatch them from our loving embrace. O how agonizing it is to our hearts to be obliged to lay away in the cold and silent grave our precious offspring; but soon we hope to see them shining in the kingdom of God.

Sweet babe, thy name shall ever dwell
In hearts that best thy love can tell;
Thy loss we mourn and deeply feel
The wound which none but God can heal

H. PRATT.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE. | PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | NUMBER 1[illegible], HANOVER STREET, BOSTON, MASS.

MILES GRANT, EDITOR. | BOSTON, MASSACHUSETTS, WEDNESDAY, SEPTEMBER 17, 1856. | WHOLE NO. 127. VOL. IV. NO. [illegible]

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.
HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION
TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	.50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
Twenty copies to one address for 6 months,	15.00
Thirty copies to one address for 6 months,	22.00

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All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. MILES GRANT, Editor of the World's Crisis, Boston, Mass.

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Over all communications for the paper, write *For the Crisis*.

Over all business matters, write *Business*.

Original Articles.

For the Crisis.

The Stream of Life.

BY HENRY W. DANN.

Life is a stream, man is the marriner. On its broad bosom sail the young and gay. Its rapid course bears men onward to the resting place and charnel house of the dead. O how rapid the tide that bears men onward to the goal.

This mighty stream rises into view in time, and terminates beyond the region of the tomb.

To the young, its surface looks calm and delightful and not a "ripple on the wave" is to be seen.

The mighty rocks and dangerous shoals that underneath its surface lie, are not discernible to the eye of anticipating youth.

The young are filled with hopes of future bliss, and nought, save the enchanted of fairy legends, can equal the imaginary scenes of joy; for the future in the eye of aspiring youth is radiant with brilliancy.

But as youth advances to manhood, it beholds the stream of life *not* as an enchanted river, but as a dangerous stream, on whose bosom sails the frail bark of humanity.

O how much wisdom is needed to pilot us right, over the rough and turbulent sea of life.

But have we ever surveyed this mighty stream? Have we noted its dangers? Are we acquainted with its intricate windings?

Along the stream of life are dangerous rocks, in ranges, at times intersecting each other, and at times running parallel; commencing at various points, they continue more or less regular to the entire length of the course. In this stream there are two channels; the one broad, the other quite narrow. Along the broad channel are found the dangerous rocks and fearful shoals that make its navigation extremely perilous. Indeed, throughout its whole extent, there appears to be a strong current that grows almost irresistible as you approach the terminus of the stream. You can sail in the broad channel, even if you should not pull the oar; you will not fail of being borne along the stream, for you are certain of this, though you sleep on the way.

But although you have the current in your favor and pass along in *apparent* safety, yet it will cause you much anxiety and injury, and will finally result in the loss of your life.

You are a mariner on the stream of life, and you prefer the broad channel. But hold! your frail bark has struck a rock. Hark! do you not hear her keel as it rubs and grinds upon the low ledge that underneath lies? Perhaps your frail bark may [illegible] [illegible] remember this; that such craft "do not live out half their days."

But as your bark passes along the stream, what a sad picture does she present! Her timbers are *all* shattered, her helm is unshipped, her canvass is "clean gone forever," her seams are all gaping, and she is entirely unseaworthy; and yet she is about to venture on the billows of vast eternity!

The current sweeps her on with irresitible force and she enters the wide waste of waters. But, O God! what a fearful sight! for the man that once was pure and good, and exalted almost to angelic perfection, is now an injured, a hopeless, an eternal wreck.

"On what a slender thread
Hang everlasting things;
The eternal state of all the dead
Upon life's feeble strings."

Of what *value* then is eternal life? How skillful ought the pilot to be, who guides the frail bark of humanity.

Once there sailed upon the deep, a vessel which contained the germ of the world. Had she been wrecked, the earth would have been without a man to till the ground, or an inhabitant upon its extended surface. All of beast, and bird, and man, contained within its narrow compass, would have gone down forever, and there would have reigned a blank "chaos of nature" as at the dawn of creation's morn.

But she outlived the storm, and rode on the wave of the mighty deluge, exhibiting herself before God, as a monument to the wicked dead who slept beneath the awful flood.

Her cargo was as valuable as is the race of man, and the creation that surrounds him.

To attempt a calculation of its worth would be useless. But when we look upon the generations that have descended from the ARK, and the numbered multitudes that travel the air, and fill the sea, and the countless hosts that roam over the earth, and especially when we gaze upon man with his wonderful inventions, his striking achievements, his unceasing employment of the elements of nature to accomplish his astonishing and wonderful designs, we can get a faint idea of the vessel's contents, and of its immense value.

But my friend, *your* frail bark was as richly freighted as was this.

Upon the stream of life you launched as you commenced existence, and you are passing rapidly along its winding course to the resting-place of the dead.

Then as you value your soul, be careful, for you must finally sail in the peaceful region of eternal light, or else be driven amid the fearful whirlpools, angry billows, and pitiless storms, under the black flag of the Destroyer. Perhaps the world will offer you its emoluments, its riches, and its pleasures; but what are these when compared with immortality and eternal life?

Take to yourself the highest honor that can be conferred among mortals, add to this all the riches of earth combined, possess these for as many years as you can compute, and then if thou barter them for thy life, thou wilt be an eternal loser.—Heed not the promises of the world, for they are faithless. The world declares in your hearing, that her honors will never fade, that her wealth will never change, that her pleasures will never cease to satisty. But remember these fascinations only tend to our ruin. In an hour of want you will find that "riches take wings and fly away," and that earthly pleasures are oft times mixed with the "wormwood and the gall."

But there is another consideration which makes your cargo of immense value. *It was redeemed by the precious blood of Christ.*

And how far beyond all calculation must that be worth for which the Son of God has died. When there was no eye to pity, nor arm to save, Jesus came to your relief.

You can get some faint idea of the worth of your freight over the stream of life, if you will but turn a moment to the scenes of Calvary. At the dying groans of your Redeemer, nature, sympathizing, [illegible] convulsing the earth, rending the rocks, and opening the graves.

But hark! another and more glorious sound strikes upon the ear. Listen! it is the voice of the Son of God, crying "it is finished," as he yields up the ghost for your redemption.

O how sublime and glorious was the life of your Redeemer on earth.

Then look to Jesus. Learn the art of navigation from the "Great head of the church" alone.

Carefully study the Bible which is the chart to guide you on the stream of life, pointing out rocks to be shunned and the course to be persued. Stick to the chart,—Save your cargo, and gain everlasting life.

But while the broad channel to death is literally crowded, there is another and a narrower course that leadeth unto life, with here and there a mariner. Those who choose this narrow course, make constant headway, and though many gales may be experienced, and trials encountered, they will outride them all, and soon, having passed the stream of life, with a steady helm, firm breeze, and sails well set, they will enter into the bay of immortality and eternal life.

There were two men who once sailed on the stream of life. The one chose the broad, the other the narrow way.

Newport sailed for a while in apparent safety, but ahead were those dreadful rocks and dangerous shoals that we have already pointed out; but as the course was broad, he heeded not its dangers, until suddenly finding himself amid the dashing breakers he cried out in horror,—"O the unsufferable pangs of death and damnation."

Paul, the great apostle of the gentiles, sailed on the stream of life, also; but he chose the narrow course, and as he passed the dashing breakers in the distance, and beheld the rushing of the mighty waters of the great deep, he exclaimed in holy triumph,—"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day." How different the *end!* How vast the contrast between the broad and the narrow way!

The man who sails on the narrow channel feels his responsiblity—the other is careless. The former, understanding his proper course, will finally enter into the smooth sea of unending life; while the other will be injured by the rocky ledges scattered along his course, and when he reaches the broad ocean before him, he will be unable to stem the swift current that sets into destruction's dreadful gulf, and in its dark waves and amid its pitiless storms he will sink to rise no more.

Then dear friend, *bear* away from this dark and fearful channel, flee from the wrath to come, that the stream of life may not end in destruction, but endless life.

West Troy, Sept. 4, '56.

For the Crisis.

We Dwell in the Enemy's Land.

BY EDWIN BURNHAM.

This world is a vast howling wilderness. The thorns are pricking, and the briars and brambles are tearing on every side, continually. It is a cursed place—cursed by God himself, for sin.

It is the general race-course of devils wicked men and women, and evil principles. All that God, and Christ, and angels, and good men have ever done to make it even tolerable, seems almost wholly lost in the floods of sin and death, which wicked and malevolent spirits have rolled over it. The saying, that "world is good enough, but the people in it only are bad," is an unreasonable and foolish expression. Malformation, perilous phenomena, horrid developments, and purlieus of destruction, are connected with the physical creation itself. Against the good I do not speak. I praise God for that. But the evil overmatches the good. The Almighty declares it to be so. It will never be otherwise, in this order of things. God has designed that sin, since it exists, shall fully develop itself in this world, to the uttermost, till the very end. This state of things cannot be the saints' abode. It must first be baptized with consuming fire. The earth, on which we live and move, is saturated with human blood and gore; and planted and sown with human bones and ashes. It is a mammoth graveyard. Every footstep, almost, makes it ring hollow with tomb excavations. It is the public circuit, where death openly rides the "pale horse," "and hell" follows "with him."

It is the general battle-ground of good and evil.

Who would wish an everlasting stay here, as it now is? What can be done to make it desirable to the wise and good? Do you say make wise laws, and establish good governments? The best of laws exist already, made by the Son of God, and men are continually trying to see how much they can break and despise them. The best of Governments exists now. God Almighty offers to govern, and men and women treat the offer with contempt.—Men institute laws, set up men to govern, and constitute powers, and then turn round and trample the whole under foot! Modern nations cry out against the cruelty and blood-thirstiness of ancient times, while they themselves continue to forge and create implements and engines of death, to destroy human life by the wholesale, and scatter the muscles, bones, and blood of their fellow-beings abroad, like the handful of the seed-sower! Men of modern times complain of times of old, that they were times of ignorance, superstition, and suffering; and propose to smoothe the road of existence, and clear the channel of national and social life; but on, on flows the still turbid stream bearing on its repulsive surface misery, cruelty, hatred, war, oppression, selfishness, hypocrisy, cursing, and death. And all this after six thousand years' effort! And if government could be right, and laws could be just and equal here, that does not remove the burden of the curse that rests on the physical creation. The heavens would still be the theatre of whirlwinds, hurricanes, tempests, tornadoes, lightnings, thunders, elements. The earth would still be the "place of graves," and scenes of anguish and suffering. Groans of misery, and cries of pain would still greet our ears at every corner; and objects of pallid and haggard wretchedness meet our eyes in every street and lane of the city. The seeds of misery are sown in our nature. Being good does not hinder these from germinating, and springing up, and bearing their legitimate fruit in perfection, so far as pain and death are concerned. True, if we have grace we bear these things better, but the evil still remains. If God should stamp this physical system *statu quo*, as it now is, he would only daguerreotype eternal misery!

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Can it be?

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Can it be that, in boundless wisdom, God has formed this world for nought? Can it be, that this wonderfully made and constituted creature called man, was created merely for the purpose of advancing this sphere *one* step up the ladder from chaos, to perfection?

Can it be, that there is no responsibility resting upon man for the use he makes of the time, and means, which he is permitted to enjoy in this life?

Can it be that Jesus has laid such a broad and uncompromising plan, or scheme, for the ultimate salvation of all mankind that not one of the whole human family, with all his rebellious *will* in exercise, and assisted by his Satanic majesty, the Devil, and his numerous host, can make his escape from his all-searching and saving power? [illegible]

Can it be that the heart of man is so deceitful above all things, that it will flatter him into the belief that his great and only treasure is in the Kingdom of God; and yet uphold him in grasping with eagerness the vanities of this vain inconstant world?

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BY L. P. JUDSON.

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The generally received opinion is, that they are the Old and New Testament Scriptures; and that the scenes there laid, were in France, and had their fulfilment in Paris, in the French Revolution.

To this view, there appears to me, to be several valid objections. If the portion of Scripture is not perfectly familiar, the reader would do himself and me a favor to turn to it and read it. Please do so.

To lay the scenes therein described, in Paris, is to take more liberties in making the Scriptures "figurative" and "Spiritual" in their meaning than I want the responsibility of.

1. The place is called "The holy City." Paris never was.

2. It is the place where the Temple of God was, and the altar and the Court.—These were never at Paris.

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4. The witnesses must be figurative: being the Scriptures, and not persons.

5. The wonders they do, must be figurative. Killing their enemies,—shutting heaven, etc.

6. Their being killed must also be figurative. Also their dead bodies lying in the streets, etc.

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Any one who will read that portion carefully, cannot fail to see, that, in order to have it refer to Paris, the above, and other things in it must be made *figurative*. This is a liberty our people, on reflection, will neither take nor allow.

The question recurs, then, what does it mean? If we cannot find an exposition that will answer without taking such liberties as the above, we will answer that we do not know. It is better not to have an opinion concerning the meaning of Scripture, than to have an erroneous one. But, in this case, we are not thus left in the dark. There is an exposition, that, to my mind, is easy, natural, and in harmony with the phraseology of this passage. Let us look at it.

A *witness*, is one who testifies to what he *does know* and to what he *has seen*.—We can none of us testify to the death and resurrection of Christ, because we did not see it and do not know it. We believe it, we can testify to *that faith* in it. To the *fact*, others testified, and we believe their testimony. The circumstances corroborate their testimony, so as to make the evidence overwhelming. We may have faith without a doubt. But to this *faith*, is all that our *testimony* can reach.

If, then, these witnesses are two persons, they must be persons that were alive at the time of the death and resurrection of our Lord, and that *did see* those solemn and interesting scenes enacted.

But here we are met with the enquiry, Does not the Word say that these witnesses are the two olive trees, and in another place, that these olive trees are the word of the Lord? I answer, *no* to the last proposition.

Turn to Zech. 4th chapter, and see what it says. Please read it through. Now you do not get the explanation of the two olive trees in the 6th verse. You get simply what the word of the Lord was "unto Zerrubbabel, saying,—not by might nor by power, but by my spirit saith the Lord.' I might just as well say that the candlestick, or the bowl, or any other thing there mentioned, is the word of the Lord, as to say the olive trees were.

Now let us turn back to Rev. 11th and see what we are taught. Apply the common-sense rule—that God is saying what he means, and means what he says; unless *He* shall give us authority to think otherwise.

Let the "Holy City" mean Jerusalem. Let the "Temple of God," "altar" and "court," mean those at Jerusalem. Let the "Gentiles," mean that people. Let the witnesses, mean two persons. The thousand two hundred and three score days, be literally understood. They make just three and a half years. Let the *fire* proceeding out of their mouth and thus killing their enemies, be so. It would be a very easy matter for God to change the relations of the gases as they should breathe on their enemies and cause them thus to ignite. Let the preventing of rain, turning the waters to blood, and smiting the earth with plagues, be as we read they will be. Moses and Elijah did these things in their day. Let their death, be a literal death. Their not being put into graves, be truly so. Their resurrection, a real one, their ascension to heaven, as real as our Lord's. Then, the scenes that follow, what we find described.

If we understand this scripture thus, then its fulfillmant must be in the future. Most certainly, for we have nothing in the history of the past, answering to what is here described.

If these scenes are yet in the future, two important points remain to be examined.

1. When do these witnesses give their testimony?

2. Who are they?

In answering the first of these enquiries, it will be necessary to refer to Rev. 13th and 17th to learn some scenes that are yet to transpire.

In the first ten verses of the thirteenth chapter, we have a description of a beast that, no doubt, is correctly understood to represent Papal Rome. From the eleventh verse to the close we have the rise of another beast out of the earth, and the prominent features in his history. The first exercise of his power, seems to be mild. He has two horns like a lamb.—When his authority is strengthened so that he dare utter his voice he speaks as a dragon. This gives us a view of his deceptive and innate character. But he acquires power, and is equal to the first beast before him. He then performs wonders—deceives the people, and finally creates an "image to the beast."

Now, mark! There are three powers. The first beast, which has not yet been slain; the image-beast which derives its existence, life, and authority from a third power, which is independent of and the directing agency concerning both. This subtle and controling power commands everything to worship the image-beast. He authorizes a bloody persecution against all those that refuse. This persecution is carried so far, that even common business transactions cannot be [illegible] by those that will not [illegible]

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE. | PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | NUMBER 167, HANOVER STREET, BOSTON, MASS.

MILES GRANT, EDITOR. | BOSTON, MASSACHUSETTS, WEDNESDAY, SEPTEMBER 17, 1856. | WHOLE NO. 127. VOL. IV. NO. 3.

The World's Crisis, IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.
HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION
TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	.50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
Twenty copies to one address for 6 months,	15.00
Thirty copies to one address for 6 months,	22.00

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Over all communications for the paper, write *For the Crisis*.

Over all business matters, write *Business*.

Original Articles.

For the Crisis.

The Stream of Life.

BY HENRY W. LANN.

Life is a stream, man is the marriner. On its broad bosom sail the young and gay. Its rapid course bears men onward to the resting place and charnel house of the dead. O how rapid the tide that bears men onward to the goal.

This mighty stream rises into view in time, and terminates beyond the region of the tomb.

To the young, its surface looks calm and delightful and not a "ripple on the wave" is to be seen.

The mighty rocks and dangerous shoals that underneath its surface lie, are not discernible to the eye of anticipating youth.

The young are filled with hopes of future bliss, and nought, save the enchanted of fairy legends, can equal the imaginary scenes of joy; for the future in the eye of aspiring youth is radiant with brilliancy.

But as youth advances to manhood, it beholds the stream of life *not* as an enchanted river, but as a dangerous stream, on whose bosom sails the frail bark of humanity.

O how much wisdom is needed to pilot us right, over the rough and turbulent sea of life.

But have we ever surveyed this mighty stream? Have we noted its dangers? Are we acquainted with its intricate windings?

Along the stream of life are dangerous rocks, in ranges, at times intersecting each other, and at times running parallel; commencing at various points, they continue more or less regular to the entire length of the course. In this stream there are two channels; the one broad, the other quite narrow. Along the broad channel are found the dangerous rocks and fearful shoals that make its navigation extremely perilous. Indeed, throughout its whole extent, there appears to be a strong current that grows almost irresistible as you approach the terminus of the stream. You can sail in the broad channel, even if you should not pull the oar; you will not fail of being borne along the stream, for you are certain of this though you sleep on the way.

But although you have the current in your favor and pass along in *apparent* safety, yet it will cause you much anxiety and injury, and will finally result in the loss of your life.

You are a mariner on the stream of life, and you prefer the broad channel. But hold! your frail bark has struck a rock. Hark! do you not hear her keel as it rubs and grinds upon the low ledge that underneath you lies? Perhaps your frail bark may hold out for a time, but remember this; that such craft "do not live out half their days."

But as your bark passes along the stream, what a sad picture does she present! Her timbers are *all* shattered, her helm is unshipped, her canvass is "clean gone forever," her seams are all gaping, and she is entirely unseaworthy; and yet she is about to venture on the billows of vast eternity!

The current sweeps her on with irresitible force and she enters the wide waste of waters. But, O God! what a fearful sight! for the man that once was pure and good, and exalted almost to angelic perfection, is now an injured, a hopeless, an eternal wreck.

"On what a slender thread
Hang everlasting things;
The eternal state of all the dead
Upon life's feeble strings."

Of what *value* then is eternal life? How skillful ought the pilot to be, who guides the frail bark of humanity.

Once there sailed upon the deep, a vessel which contained the germ of the world. Had she been wrecked, the earth would have been without a man to till the ground, or an inhabitant upon its extended surface. All of beast, and bird, and man, contained within its narrow compass, would have gone down forever, and there would have reigned a blank "chaos of nature' as at the dawn of creation's morn.

But she outlived the storm, and rode on the wave of the mighty deluge, exhibiting herself before God, as a monument to the wicked dead who slept beneath the awful flood.

Her cargo was as valuable as is the race of man, and the creation that surrounds him.

To attempt a calculation of its worth would be useless. But when we look upon the generations that have descended from the ARK, and the numbered multitudes that travel the air, and fill the sea, and the countless hosts that roam over the earth, and especially when we gaze upon man with his wonderful inventions, his striking achievements, his unceasing employment of the elements of nature to accomplish his astonishing and wonderful designs, we can get a faint idea of the vessel's contents, and of its immense value.

But my friend, *your* frail bark was as richly freighted as was this.

Upon the stream of life you launched as you commenced existence, and you are passing rapidly along its winding course to the resting-place of the dead.

Then as you value your soul, be careful, for you must finally sail in the peaceful region of eternal light, or else be driven amid the fearful whirlpools, angry billows, and pitiless storms, under the black flag of the Destroyer. Perhaps the world will offer you its emoluments, its riches, and its pleasures; but what are these when compared with immortality and eternal life?

Take to yourself the highest honor that can be conferred among mortals, add to this all the riches of earth combined, possess these for as many years as you can compute, and then if thou barter them for thy life, thou wilt be an eternal loser.—Heed not the promises of the world, for they are faithless. The world declares in your hearing, that her honors will never fade, that her wealth will never change, that her pleasures will never cease to satisty. But remember these fascinations only tend to our ruin. In an hour of want you will find that "riches take wings and fly away," and that earthly pleasures are oft times mixed with the "wormwood and the gall."

But there is another consideration which makes your cargo of immense value. *It was redeemed by the precious blood of Christ.*

And how far beyond all calculation must that be worth for which the Son of God has died. When there was no eye to pity, nor arm to save, Jesus came to your relief.

You can get some faint idea of the worth of your freight over the stream of life, if you will but turn a moment to the scenes of Calvary. At the dying groan of your Redeemer, nature sympathized, convulsing the earth, rending the rocks, and opening the graves.

But hark! another and more glorious sound strikes upon the ear. Listen! it is the voice of the Son of God, crying "it is finished," as he yields up the ghost for your redemption.

O how sublime and glorious was the life of your Redeemer on earth.

Then look to Jesus. Learn the art of navigation from the "Great head of the church" alone.

Carefully study the Bible which is the chart to guide you on the stream of life, pointing out rocks to be shunned and the course to be persued. Stick to the chart, —Save your cargo, and gain everlasting life.

But while the broad channel to death is literally crowded, there is another and a narrower course that leadeth unto life, with here and there a mariner. Those who choose this narrow course, make constant headway, and though many gales may be experienced, and trials encountered, they will outride them all, and soon, having passed the stream of life, with a steady helm, firm breeze, and sails well set, they will enter into the bay of immortality and eternal life.

There were two men who once sailed on the stream of life. The one chose the broad, the other the narrow way.

Newport sailed for a while in apparent safety, but ahead were those dreadful rocks and dangerous shoals that we have already pointed out; but as the course was broad, he heeded not its dangers, until suddenly finding himself amid the dashing breakers he cried out in horror,—"O the unsufferable pangs of death and damnation."

Paul, the great apostle of the gentiles, sailed on the stream of life, also; but he chose the narrow course, and as he passed the dashing breakers in the distance, and beheld the rushing of the mighty waters of the great deep, he exclaimed in holy triumph,—"I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day." How different the *end!* How vast the contrast between the broad and the narrow way!

The man who sails on the narrow channel feels his responsiblity—the other is careless. The former, understanding his proper course, will finally enter into the smooth sea of unending life; while the other will be injured by the rocky ledges scattered along his course, and when he reaches the broad ocean before him, he will be unable to stem the swift current that sets into destruction's dreadful gulf, and in its dark waves and amid its pitiless storms he will sink to rise no more.

Then dear friend, *bear* away from this dark and fearful channel, flee from the wrath to come, that the stream of life may not end in destruction, but endless life.

West Troy, Sept. 4, '56.

For the Crisis.

We Dwell in the Enemy's Land.

BY EDWIN BURNHAM.

This world is a vast howling wilderness. The thorns are pricking, and the briars and brambles are tearing on every side, continually. It is a cursed place—cursed by God himself, for sin.

It is the general race-course of devils wicked men and women, and evil principles. All that God, and Christ, and angels, and good men have ever done to make it even tolerable, seems almost wholly lost in the floods of sin and death, which wicked and malevolent spirits have rolled over it. The saying, that "world is good enough, but the people in it only are bad," is an unreasonable and foolish expression. Malformation, perilous phenomena, horrid developments, and purlieus of destruction, are connected with the physical creation itself. Against the good I do not speak. I praise God for that. But the evil overmatches the good. The Almighty declares it to be so. It will never be otherwise, in this order of things. God has designed that sin, since it exists, shall fully develop itself in this world, to the uttermost, till the very end. This state of things cannot be the saints' abode. It must first be baptized with consuming fire. The earth, on which we live and move, is saturated with human blood and gore; and planted and sown with human bones and ashes. It is a mammoth graveyard. Every footstep, almost, makes it ring hollow with tomb excavations. It is the public circuit, where death openly rides the "pale horse," "and hell" follows "with him."

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1. When do these witnesses give their testimony?

2. Who are they?

In answering the first of these enquiries, it will be necessary to refer to Rev. 13th and 17th to learn some scenes that are yet to transpire.

In the first ten verses of the thirteenth chapter, we have a description of a beast that, no doubt, is correctly understood to represent Papal Rome. From the eleventh verse to the close we have the rise of another beast out of the earth, and the prominent features in his history. The first exercise of his power, seems to be mild. He has two horns like a lamb.—When his authority is strengthened so that he dare utter his voice he speaks as a dragon. This gives us a view of his deceptive and innate character. But he acquires power, and is equal to the first beast before him. He then performs wonders—deceives the people, and finally creates an "image to the beast."

Now, mark! There are *three* powers. The first beast, which has not yet been slain; the image-beast which derives its existence, life, and authority from a third power, which is independent of and the directing agency concerning both. This subtle and controling power commands everything to worship the image-beast. He authorizes a bloody persecution against all those that refuse. This persecution is carried so far, that even common commercial transactions cannot be performed, except by those that will recognize the authority

of this image-beast. This recognition is by receiving "a mark" in their foreheads or in their hands. All others are to be put to death. Palestine was within the scope of prophetic vision, so that that land must be included. Here, then, will be an opportunity for two witnesses to testify who cannot be killed.

That these scenes are yet in the future is evident to my mind, from the fact that we have nothing in the past answering to the work of this two-horned beast, and the image-beast.

Secondly, to have their "mark" is fatal. God never has placed the life of any man on doing a particular act, without giving him the means of knowing what that act was. The most honest christian in the world, cannot now be satisfied and positive what that "mark" is; though many have *guessed*. There is a work to be done in the present or future, in which a Power is to exist, that shall direct the Roman power—and also create another system equal to it for a time, and yet control it. Also during this time there is to be a persecution, which for severity has not been surpassed nor even equaled. It will be very bloody, but short, and terminate in the establishment of the everlasting kingdom.

Should it be deemed important to bring out the prominent features of this prophecy hereafter, we shall do so if the Lord will, and consider several chapters in their connection. We now refer to the 17th chapter only to identify the power that persecutes at Jerusalem and elsewhere. In the fore part, we have a power that sustains the harlot, and this power, vs. 8 ascends out of the bottomless pit and goes into perdition. He is the eighth and of the seven. The French power is probably indicated, with the Napoleon dynasty at its head. The alliance of Louis Napoleon, with the King of the Sardinian states, who is at variance with the Pope, shows the strength of his attachment to the Roman church, when his interest shall require him to serve it. And his having already seized upon the holy places in Palestine, and having planted the red flag of the French there, shows his intention as to authority there. Another fact. It shows that if he is to be an acting power in these scenes, *the time is at hand.*

From the whole, we may learn several things.

1. The Power that kills the witnesses, is the Power that ascends out of the abyss. 11 : 7.

2. The Power that ascends out of the abyss, is the Power that sustains the Papal power just previous to the judgment.—17 : 3,8.

3. The Power that kills the witnesses, is the power that authorized and supported the persecution.

4. The Power that authorized the persecution, is the two-horned beast power.—Therefore,

5. The two-horned beast power, the scarlet-colored beast power, and the power that causes the persecution and kills the witnesses, are one and the same. And the probability is, that it is the French power, with the Napoleon dynasty at its head.

Our answer to our first enquiry is, then, that the scenes of persecution, testifying and killing the witnesses etc., will occur when the two-horned beast shall have succeeded to sufficient authority to make it safe for him to develop his dragon nature, create the image to the beast, and give it power to persecute.

The second enquiry remains to be answered. *Who are the witnesses?*

They are said to be "the two olive trees." In Zech. 4 : 14, the angel says the two olive trees spoken of then, mean the two sons of Oil, or anointed ones. They are called "the two candle-sticks, standing before the god of the earth."

They are called the Lord's witnesses — Our Lord was speaking. They must be persons that can testify to facts concerning our Lord. If they are to testify to the sufferings, death, resurrection, ascension, glory, and right of our Savior to reign; they must be persons that have seen and do know these things.

They are called prophets. Let us enquire what prophets, if any, have witnessed these scenes.

Moses and Elijah were, perhaps, the greatest prophets in Israel. Two in whom the people would have as much confidence, could they appear again, as any others.—They would probably do the most good. Moses died, and Elijah was taken up alive by the power of God. But Moses was brought to life again, and the devil had a contention with Michael about his body.—Perhaps because he was brought again to life. And Moses and Elias did appear in the Mount and conversed with the Lord. True, it is called a "vision;" but a vision is a *sight*. It may be a reality seen, or only a representation. Either would be a vision. See Luke 24: 23.

Matthew says, 17 : 3, "And behold there appeared unto them, Moses and Elias talking with him." Mark says, 9: 4, "And there appeared unto them Elias with Moses: and they were talking with Jesus."—Luke says 9 : 30, "And, behold, there talked with him two men, which were Moses and Elias; who appeared in glory and spake of his decease which he should accomplish at Jerusalem."

Now I do not know that the Scriptures *can* be more definite in teaching us that Moses and Elias, two of the greatest prophets of Israel, were there alive and conversant with those things that Christ was to do and suffer.

Who can say that the "two men" Luke mentions, or the "two angels" that John speaks of as at the sepulchre of our Lord on the morning of his resurrection, were not those same prophets who appeared in glory and talked with Jesus in the Mount about these very scenes?

Also when he ascended to his seat in the heavens, after he had disappeared from the sight of the disciples, "*two men* stood by them, in white apparel," and preached to them the Second Advent. Now who were these *men*, but the very ones God was preparing to be witnesses of his Son at the terrible time in the future, of which we have been reading?

In Malachi, the Lord promised to send Elijah the Prophet, to the people of Israel, before that great and terrible day of the Lord should come. The Lord allowed the Jews to consider John as the Elijah, if they were determined to have it in their day—but he defines the sense in which this was fulfilled in John, that he came in "the spirit and power of Elijah." John was the type, Elijah himself, we believe, is to appear in the future.

We are now prepared to look for the literal fulfillments of the interesting prophecy of the 11th of Rev.

Moses and Elijah will appear at this time of persecution. Moses made alive,—as Lazarus, the widow's son, and others were,—not immortal, for then Christ would not have been the "first fruits of them that slept, etc.

They shut heaven and prevent rain for three and a half years, as Elijah did.—They turn waters to blood as Moses did, and smite the earth with other plagues. All that undertake to arrest them or hurt them are killed by the fire proceeding out of their mouths.

These facts are published the world over, and all people wonder at these events. At the close of three and a half years, the beast-power that ascended out of the abyss, makes a special war against them and kills them. The fact of their death is heralded by every means, in every direction. Multitudes in the immediate vicinity flock to see them. They do not allow them to be buried. Their bodies remain in the streets where they were killed. But after three days and a half, and while the people are still thronging and crowding to see them, the spirit of life from God enters into them, and they stand upon their feet. This causes a general and great consternation. Fear takes hold of every beholder. A voice speaks to them from heaven, calling them up. They ascend.—Their enemies behold them. A cloud receives them out of their sight. The news has scarce time to be sent through the city, ere an earthquake occurs. The tenth part of the city falls; seven thousand men are slain by it. Others, affrighted, give glory to God: acknowledge his power, and that these were his prophets. Then the Lord descends with all his saints, who had been previously raised and taken up to meet him in the air. The terrible scenes of the commencement of the judgment, occur; the throne is established; and the kingdoms of this world become the kingdoms of our Lord and of his Christ.

Reader, may you and the writer, have part with the Lord in that blessed kingdom.

L. P. Judson.

Victor, July 27, 1856.

Similes.

As snow is of itself cold, yet warms and refreshes the earth, so afflictions, though in themselves grievous, keep the soul of the Christian warm and make it fruitful.

The casting down of our spirits in true humility is but like throwing a ball on the ground, which makes it rebound the higher towards heaven.

As worldly joy ends in sorrow, so godly sorrow ends in joy.

As it sometimes rains when the sun shines, so there may be joy in a saint's heart when there are tears in his eyes.

Confession of sin should come like water from a spring that runs freely, and not like water from a still, that is forced by the fire of affliction.

As the way to stop bleeding is by opening a vein, so the way to stop unreasonable sorrow is to turn it against sin.

Sin is like a bee, with honey in its mouth, but a sting in its tail.

Many a man shifts his sins as men do their clothes; they put off one to put on another. This is but waiting upon the devil in a new livery.

The sins of a good man are like weeds in a garden, which may hinder the growth of fruits and flowers, but (not permitted to get ahead) cannot kill them.

The pleasure of sin is like a draught of sweet poison.

As Noah's dove could find no rest for the sole of her foot, so the spirit of God can find no residence in the heart that is deluged in sin.

Our conscience is a fire within us, our sins are the fuel; therefore, instead of warming, it will scorch us, unless the heat be removed, or the heat of it be allayed by penitential tears.

The World's Crisis.

BOTON, SEPTEMBER 17, 1856.

Question

No. 2.

"So God created man in his own *image*, in the *image* of God created he him; male and female created he them." Gen 1 : 27.

Ques.—"Was man made so like God as to consist of *three distinct substances?*

Ans.—We have found nothing in the *Bible* to show that God consists of three *distinct* SUBSTANCES, and until this can be shown to be the fact, it follows that the *image* or likeness in man to his Creator does not consist in any such resemblance.

Question No. 3.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess 5 : 23.

Ques.—"Does it require *spirit* and *soul* and body to constitute a man?"

Ans.—We answer yes, if we take the Bible meaning of the words.

The word here rendered "spirit" is *pneuma*, and is used in the New Testament 386 times, and the corresponding Hebrew word (*ruakh*) is found in the O. T. 403 times, and they are defined to mean,—spirit, wind, air, breath; also, temper, disposition, affection, feelings, inclinations, qualities of mind; and applied to both man and beast.

The word translated *soul*, in the text, *psukee* and is found 105 times in the N T., and is rendered *life* and *lives* 40 times.

Nephesh, the corresponding Hebrew word is found in the O. T. 828 times; and these words are applied indiscriminately to man and beast.

When Paul prays that our "whole spirit, and soul, and body be preserved blameless," we understand him to mean, that he would have our "temper," "disposition;" "affections," "feelings," "inclinations,"—in short, our *whole being* consecrated to the Lord.

Question No. 4.

"For the word of God is quick and powerful, and shaper than any two edged sword, piercing even to the dividing asunsunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4 : 12.

Ques.—"Can the soul and spirit be divided? and can one know what the other does not, *before* the separation from the body?"

Ans.—In reply to the *first* part of this question, we would say—yes.

By *soul*, we mean the whole being, his life or mind.

By *spirit* we mean "the breath of life." "As the body *without* the spirit (pneuma or breath,—margin,) is dead, so faith without works is dead also." Jas. 2 : 26.

In Gen. 2, 7, we read—"The Lord God formed *man* of the dust of the ground, and breathed into his nostrils the *breath* of life, and *man* became a living soul."

David says in Ps. 104 : 29, "Thou hidest thy face, they are troubled, thou takest away their *breath*, (*ruakh*) they die, and *return* to their dust."

The word here rendered *breath* is the same in the original as the one found in Eccl. 12 : 7, which reads—"Then shall the dust return to the earth as it was, and the spirit (*ruakh*) return to God who gave it." We found in the account of creation, that the "breath of life," breathed into man's nostrils, caused him to become a *living* soul, and we find also, that when this breath, or spirit is taken away, MAN DIES.

Now, in answer to the *second* part of the question, we answer, no. We do not understand that the spirit or breath of life is an intelligent principle, and consequently it does not know anything either *before* or *after* its separation from the body, or the man; for we read in Ps. 146 : 4,—"His breath (*ruakh*) goeth forth, *he* returneth to his earth; in that very day his thoughts *perish*," hence as Solomon says in Eccl. 9 : 5, "the living know that they shall *die*, but the dead *know not* ANY *thing*."

For the Crisis.

Satan—his Relation to Rome and the World.

This being altogether a question of Revelation, we must draw our proof from the Bible. No impression or imagination can avail to justify any opposing conclusion.—To the Scriptures alone we appeal.

1. Rome, (Pagan Rome,) is symbolized by the 4th beast. Dan. 7. It is Rome that is represented by *one* and the *same* "beast" *till* "the Judgment"—a period of near 2000 years. This is Divine testimony. Now to teach that the symbol of Rome, in its changes, is *Satan* bound 1000 years of this time is, as I see, to oppose "the Word of God." No mere change of opinion, or of form, or of name in Rome, can convert this *raging* beast into the "old serpent bound." It cannot rage and prevail and yet be "bound 1000 years" of the same time, doing and seeming to do nothing. No, not at all.

2. The Wisdom of God reveals a "Devil—Satan." Mat. 4; John 8 : 44; 14 : 30; 16 : 11. Luke 4 : 2 Eph. 2 : 2. Heb. 2 : 14. Not to accept this, is, of course, to act on our own wisdom in opposition to the Divine.

3. The difficulties involved are no greater than those involved in the most vital truths, to those who have rejected them, and are, of course, unaided and unenlightened by them. The difficulties involved as to the being of a God are absolute and overwhelming to some sceptics.

4. God being made known in Scripture, there are many things abscribed to Him, in which His servants apparently and (as men speak) ONLY the actors. Ps. 105 : 107. Mat 10 : 30. Rom. 11 : 36. John 3 : 20—21. This, I trust is plain to all who believe the Bible.

5. We read of "the Devil, Satan, the God of this world, the spirit that now worketh in the children of disobedience, that goeth about seeking whom he may devour." Now, as the works of good men are wrought in (or by) God, so the wicked act by Satan's working. Eph. 22. "Thus saith the Lord."

6. The infidel will not believe that God DOES do the things that are ascribed to Him in Scriptures. He allows no agent save the one apparent to the eye of *sense*. This carried out, denies the Bible, as to both God and Devil, so far as I can see.

Some professed Christians adopt this sceptical principle only in its application to the "wicked one." Rev. 2 : 12—20, and 1st John 5 : 18—19. They believe in "the children of God," but not in the "children of the Devil." 1st John 3 : 10,—or not so fully. Yet, the wisdom of God teaches both. Man's wisdom is as valid against both as it is against one.

7. Let us illustrate. We find in Gen 3 : 1—14, only "the serpent," as the tempter; but in John 8 : 44—45, "the Devil" is seen to have been there; nay, the Devil was *the liar*, "Satan" that "tempted Eve." Yet, some take only one of these texts, and say in their unbelief that "the tempter" was "*only a snake!*"

Thus, some seem to overlook the Apostle John's fullest testimony as to the existence of "the Devil, Wicked One, God of this world, and Prince of this world."

They apply Rev. 2 : 10 : 12 : 1—17; 20 : 2—10, (which belong to the same period,) *only* to Rome Pagan. Such say that *Pagan Rome* cast some into prison. Rev. 2 : 10. But God's angel, through the Apostle, ascribes it to "THE DEVIL." So I believe, and thus I escape the charge of adding to this crowning book of Revelation. To "add to," is to incur the plagues written therein. Rev. 22 : 17—18.

By the light of Holy Scriptures we see that "the whole world lieth in the wicked one." (John 5 : 18, reads "wicked one," and verse 19 has the same word precisely.) Then, this Apostle teaches us that "the whole world, (Roman world of course, Luke 2 : 1. Acts 11 : 28,) lieth (and now *hath lain* 1800 years) IN THE WICKED ONE."

Those who believe in "the beloved disciple's" inspiration, must see that he taught the whole Church to believe in "Satan, the Old Serpent, (over, and before, and all through Rome, who is) the Dragon, and Devil." The fact is plain.

Our Lord says of the Church, "THERE AM I," yet to unbelief there is no one there, but "the Church;" so, while some see Pagan Rome in Rev. 2 : 10; 12 : 1—17; 20 : 1—10, I see by the foregoing and all-comprehending light of other scriptures, that Pagan Rome did "lie in the wicked one," as a child enfolded in a giant's arms. Rome was his human organization; his "seat" and throne of earthly dominion.—Then, as *Christ's name* and *presence* is called over, (or in, or on,) the assembly of his people, Mat. 18 : 20; 28 : 20, so the names of Satan are called over or on, Rome. But as Christ is more than the outward "Church:" so Satan is more than Rome.

John was never understood to say, "the children of God," in contrast with "the children of Rome," (instead of the Devil.) 1st John 3 : 10. He did not say, "the whole world lieth in Pagan *Rome*." No, indeed. A man might have avoided Roman interference, and yet been exposed to "the wiles of the Devil." Resisting Rome was not—is not—exactly "resisting the Devil." Surely, Christ is no more truly present in his Church, according to promise, than Satan *has been* all through, and *is*, in Rome.

When the then *hindering* form of Roman evil was so "taken out of the way," that Satan was transformed (as if) into an angel of light, (as Christ's vicegerent,) with a more prodigious development of all the characteristics of "the Devil," in the full grown masterpiece of all that formed "the mystery of iniquity," surely he was not "bound."

That notion was invented by the Papists, ("the children of the Devil," 1st John 3 : 10; John 8,) to cover up the enormity of Romanism and mislead mankind: for this was the very time that "Satan was wroth, and *made war* with the remnant of (the woman's) seed who had the commandments of God and the testimony of Jesus Christ."

Alas for the world, if the Bible view of the *binding* of Satan turns out to be only a more dreadful display of his Satanic subtlety and wrath.

May the Lord have mercy on us, poor, miserable sinners. Amen.

J. B. Cook.

For the Crisis

Letter from Bro. P. S. W. Deyo.

Bro. Grant:—As I have moved to Iowa, I thought it would be well to write you a few lines. In the language of another, "I did not come here to get rich, or to find paradise," for that I do not expect until Jesus comes. The field is large and ripening, and laborers are few. I feel pressed to go and proclaim the plain, common sense teaching of the Bible, that the poor, and the new settlers may hear the truth and receive the same. While I was stopping in Illinois I went to a place, gave them the word of life, then I told them I had tracts on the same subject, and all that wanted, could come and get them; they went off well. The next time, I offered some for them to buy; not one that took any before came to get any this time. But I hope they will be benefitted by them, if I do have to pay for them. If a man can make money selling the truth, he can do better than I can. Many that won't buy, I want to have the truth, if I have to give it to them, and, perchance, reap my profits in the kingdom. I hope soon to see the time when tracts will be thrown out broadcast, free to all.

Now, this country, while new, ought to have the light of gospel truth, and I have come here with the determination to start to the rack, fodder or no fodder. It will take me some time to get settled, but I hope I shall have the prayers of my brethren while in the West, that the word of the Lord may have an effect. I think we have but a short time to stay here; yea, I strongly believe the Lord is soon to come. Oh, with what watchfulness and prayer we should live, trusting in the Lord. The Lord is the same as of old, and has promised us the gift of the Holy Spirit. Has the Lord's hands shortened? No, never, What he has promised he will fulfill.—"But," says one, "we can't have faith." How do you get faith? We read faith comes by hearing, and hearing by the Word of God; then, take God at His word; believe what he has said, and abide in the [illegible], then ask and ye shall receive. One thing I am satisfied about, and that is, that it needs no stronger faith to pray for the sick, and to have the gifts that are necessary for the present condition of the Church, and for the glory of God, than it is to live with faith strong enough to be changed "in a moment, in the twinkling of an eye," when the Lord comes; and one thing is certain in both cases, our works must correspond with our faith, or we shall fail, and be weighed in the balance, and found wanting.

I must close by saying I hope I shall have the prayers of all God's children.

Any brother in Northern Iowa, wishing tracts or books published by Bro. Hastings, can get them of me at cost, as I deal in them for good, not to make money. All letters should be directed to Strawberry Point, Clayton Co., Iowa.

Your brother in tribulation, waiting for the kingdom at the end of the days.

Peter S. W. Deyo.

Strawberry Pt., Iowa, Aug. 7, 1856.

For the Crisis.

Letter from Sr. S. P. Green.

Brn., Srs., and Friends:—How are you getting along? Is the way rough and dreary? Do the winds howl, and the storms rage? Well, then, let us cling closer to the Great Shepherd, he will take care of us, if we follow him "whithersoever he goeth;" "he will lead us by still waters." Let us not go out far from home these dangerous and trying times, for the Prince of the power of darkness has stationed all along the way those that are enemies to the cross of Christ; and their work they well understand. It is to draw all, or any, that may be traveling toward "Canaan," into their ranks. The adversary, and his clan accompanying some of them, are like "ravening wolves in sheep's clothing," at first they appear harmless and docile, and unless we are on the look-out they will charm us, or flatter us that they are our friends, and that they are going right on our way, and tell us to wait a little while and they will bear us company. We, perhaps, feeling weary and discouraged, stop, and begin to commune with ourselves in the following manner:—What harm can there be in just forming acquaintances, and I am poor, and, behold, what inducements they hold out to us. If we turn aside from the narrow way, and our time is taken up in foolish, trifling conversation with men and women, then our light begins to fade, and soon we begin to see that we are in danger, and wish we were in the right way again—in the road that leads to eternal life. Our pretended friends have already forsaken and stripped us, torn us, and inflicted wounds incurable, and unless we go immediately to the Great Physician, and tell him we have not been following his prescriptions, prostrate ourselves before him, confess heartily and sincerely, and forsake all our evil ways, we shall certainly be caught in "the snare" with the worldling. We must go to him child-like, penitent and submissive, and not try to deceive God.

The more we reform, the more we see and feel our dependence on Him who is so kind and good. God will come unto us, help us, give us the riches of his grace for the time of need. Let us praise Him more and more, let us do good unto our fellow mortals, especially unto those that "are of the household of faith." We ought to "weep with those that weep, and rejoice with those that do rejoice,"—"be of the same mind, one toward another."

Be humble, be courteous, be pitiful and kind; ever ready to lend a helping hand to any of the household, and to all men.

O, let us "strive to enter in at the straight gate, for many shall seek to enter in, and shall not be able."

And let us beware of "mockers," for they mimic religion, under the mantle of great sanctity and sincerity, and make themselfes judges, rushing where "angels dare not tread;" and wo to the person who is so unfortunate as to keep any company with them. We are not to take the trouble to say "this one is right, and that one is wrong;" no, we should search our own hearts, and watch over our own selves, and leave judging with the Lord, the Righteous Judge. He will judge the quick and the dead. There is no getting rid of the fact that all of his creatures, from the creation until the seventh trumpet, must stand before the Judge Supreme. O, to what a day are we fast approaching. Yes, the judgment is very near, and how many are ready to meet it? The next question is, Am *I* prepared to see the Lord in peace? Oh, my soul! how heedless the majority of God's creatures are, rushing on in the down-

of this image-beast. This recognition is by receiving "a mark" in their foreheads or in their hands. All others are to be put to death. Palestine was within the scope of prophetic vision, so that that land must be included. Here, then, will be an opportunity for two witnesses to testify who cannot be killed.

That these scenes are yet in the future is evident to my mind, from the fact that we have nothing in the past answering to the work of this two-horned beast, and the image-beast.

Secondly, to have their "mark" is fatal. God never has placed the life of any man on doing a particular act, without giving him the means of knowing what that act was. The most honest christian in the world, cannot now be satisfied and positive what that "mark" is: though many have *guessed*. There is a work to be done in the present or future, in which a Power is to exist, that shall direct the Roman power—and also create another system equal to it for a time, and yet control it. Also during this time there is to be a persecution, which for severity has not been surpassed nor even equaled. It will be very bloody, but short, and terminate in the establishment of the everlasting kingdom.

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Now I do not know that the Scriptures *can* be more definite in teaching us that Moses and Elias, two of the greatest prophets of Israel, were there alive and conversant with those things that Christ was to do and suffer.

Who can say that the "two men" Luke mentions, or the "two angels" that John speaks of as at the sepulchre of our Lord on the morning of his resurrection, were not those same prophets who appeared in glory and talked with Jesus in the Mount about these very scenes?

Also when he ascended to his seat in the heavens, after he had disappeared from the sight of the disciples, "*two men* stood by them, in white apparel," and preached to them the Second Advent. Now who were these *men*, but the very ones God was preparing to be witnesses of his Son at the terrible time in the future, of which we have been reading?

In Malachi, the Lord promised to send Elijah the Prophet, to the people of Israel, before that great and terrible day of the Lord should come. The Lord allowed the Jews to consider John as the Elijah, if they were determined to have it in their day—but he defines the sense in which this was fulfilled in John, that he came in "the spirit and power of Elijah." John was the type, Elijah himself, we believe, is to appear in the future.

We are now prepared to look for the literal fulfillments of the interesting prophecy of the 11th of Rev.

Moses and Elijah will appear at this time of persecution. Moses made alive,—as Lazarus, the widow's son, and others were,—not immortal, for then Christ would not have been the "first fruits of them that slept, etc.

They shut heaven and prevent rain for three and a half years, as Elijah did.—They turn waters to blood as Moses did, and smite the earth with other plagues. All that undertake to arrest them or hurt them are killed by the fire proceeding out of their mouths.

These facts are published the world over, and all people wonder at these events. At the close of three and a half years, the beast-power that ascended out of the abyss, makes a special war against them and kills them. The fact of their death is heralded by every means, in every direction. Multitudes in the immediate vicinity flock to see them. They do not allow them to be buried. Their bodies remain in the streets where they were killed. But after three days and a half, and while the people are still thronging and crowding to see them, the spirit of life from God enters into them, and they stand upon their feet. This causes a general and great consternation. Fear takes hold of every beholder. A voice speaks to them from heaven, calling them up. They ascend.—Their enemies behold them. A cloud receives them out of their sight. The news has scarce time to be sent through the city, ere an earthquake occurs. The tenth part of the city falls; seven thousand men are slain by it. Others, affrighted, give glory to God: acknowledge his power, and that these were his prophets. Then the Lord descends with all his saints, who had been previously raised and taken up to meet him in the air. The terrible scenes of the commencement of the judgment, occur; the throne is established; and the kingdoms of this world become the kingdoms of our Lord and of his Christ.

Reader, may you and the writer, have part with the Lord in that blessed kingdom.

L. P. Judson.

Victor, July 27, 1856.

Similes.

As snow is of itself cold, yet warms and refreshes the earth, so afflictions, though in themselves grievous, keep the soul of the Christian warm and make it fruitful.

The casting down of our spirits in true humility is but like throwing a ball on the ground, which makes it rebound the higher towards heaven.

As worldly joy ends in sorrow, so godly sorrow ends in joy.

As it sometimes rains when the sun shines, so there may be joy in a saint's heart when there are tears in his eyes.

Confession of sin should come like water from a spring that runs freely, and not like water from a still, that is forced by the fire of affliction.

As the way to stop bleeding is by opening a vein, so the way to stop unreasonable sorrow is to turn it against sin.

Sin is like a bee, with honey in its mouth, but a sting in its tail.

Many a man shifts his sins as men do their clothes; they put off one to put on another. This is but waiting upon the devil in a new livery.

The sins of a good man are like weeds in a garden, which may hinder the growth of fruits and flowers, but (not permitted to get ahead) cannot kill them.

The pleasure of sin is like a draught of sweet poison.

As Noah's dove could find no rest for the sole of her foot, so the spirit of God can find no residence in the heart that is deluged in sin.

Our conscience is a fire within us, our sins are the fuel; therefore, instead of warming, it will scorch us, unless the heat be removed, or the heat of it be allayed by penitential tears.

The World's Crisis.

BOTON, SEPTEMBER 17, 1856.

Question

No. 2.

"So God created man in his own *image*, in the *image* of God created he him; male and female created he them." Gen 1 : 27.

Ques.—"Was man made so like God as to consist of *three distinct substances?*

Ans.—We have found nothing in the *Bible* to show that God consists of three *distinct* SUBSTANCES, and until this can be shown to be the fact, it follows that the *image* or likeness in man to his Creator does not consist in any such resemblance.

Question No. 3.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess 5 : 23.

Ques.—"Does it require *spirit* and *soul* and body to constitute a man?"

Ans.—We answer yes, if we take the Bible meaning of the words.

The word here rendered "spirit" is *pneuma*, and is used in the New Testament 386 times, and the corresponding Hebrew word (*ruakh*) is found in the O. T. 403 times, and they are defined to mean,—spirit, wind, air, breath; also, temper, disposition, affection, feelings, inclinations, qualities of mind; and applied to both man and beast.

The word translated *soul*, in the text, *psukee* and is found 105 times in the N T., and is rendered *life* and *lives* 40 times.

Nephesh, the corresponding Hebrew word is found in the O. T. 828 times; and these words are applied indiscriminately to man and beast.

When Paul prays that our "whole spirit, and soul, and body be preserved blameless," we understand him to mean, that he would have our "temper," "disposition;" "affections," "feelings," "inclinations,"—in short, our *whole being* consecrated to the Lord.

Question No. 4.

"For the word of God is quick and powerful, and shaper than any two edged sword, piercing even to the dividing asunsunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4 : 12.

Ques.—"Can the soul and spirit be divided? and can one know what the other does not, *before* the separation from the body?"

Ans.—In reply to the *first* part of this question, we would say—yes.

By *soul*, we mean the whole being, his life or mind.

By *spirit* we mean "the breath of life." "As the body *without* the spirit (pneuma or breath,—margin,) is dead, so faith without works is dead also." Jas. 2 : 26.

In Gen. 2, 7, we read—"The Lord God formed *man* of the dust of the ground, and breathed into his nostrils the *breath* of life, and *man* became a living soul."

David says in Ps. 104 : 29, "Thou hidest thy face, they are troubled, thou takest away their breath, (*ruakh*) they die, and *return* to their dust."

The word here rendered *breath* is the same in the original as the one found in Eccl. 12 : 7, which reads—"Then shall the dust *return* to the earth as it was, and the spirit (*ruakh*) return to God who gave it."

We found in the account of creation, that the "breath of life," breathed into man's nostrils, caused him to become a *living* soul, and we find also, that when this breath, or spirit is taken away, MAN DIES.

Now, in answer to the *second* part of the question, we answer, no. We do not understand that the spirit or breath of life is an intelligent principle, and consequently it does not know anything either *before* or *after* its separation from the body, or the man; for we read in Ps. 146 : 4,—"His breath (*ruakh*) goeth forth, *he returneth* to his earth; in that very day his thoughts *perish*," hence as Solomon says in Eccl. 9 : 5, "the living know that they shall *die*, but the dead *know not* ANY *thing*."

For the Crisis.

Satan—his Relation to Rome and the World.

This being altogether a question of Revelation, we must draw our proof from the Bible. No impression or imagination can avail to justify any opposing conclusion.—To the Scriptures alone we appeal.

1. Rome, (Pagan Rome,) is symbolized by the 4th beast. Dan. 7. It is Rome that is represented by *one* and the *same* "beast" *till* "the Judgment"—a period of near 2000 years. This is Divine testimony. Now to teach that the symbol of Rome, in its changes, is *Satan* bound 1000 years of this time is, as I see, to oppose "the Word of God." No mere change of opinion, or of form, or of name in Rome, can convert this *raging* beast into the "old serpent bound." It cannot rage and prevail and yet be "bound 1000 years" of the same time, doing and seeming to do nothing. No, not at all.

2. The Wisdom of God reveals a "Devil—Satan." Mat. 4; John 8 : 44; 14 : 30; 16 : 11. Luke 4 : 2 Eph. 2 : 2. Heb. 2 : 14. Not to accept this, is, of course, to act on our own wisdom in opposition to the Divine.

3. The difficulties involved are no greater than those involved in the most vital truths, to those who have rejected them, and are, of course, unaided and unenlightened by them. The difficulties involved as to the being of a God are absolute and overwhelming to some sceptics.

4. God being made known in Scripture, there are many things absribed to HIM, in which His servants apparently and (as men speak) ONLY the actors. Ps. 105 : 107. Mat 10 : 30. Rom. 11 : 36. John 3 : 20—21. This, I trust is plain to all who believe the Bible.

5. We read of "the Devil, Satan, the God of this world, the spirit that now worketh in the children of disobedience, that goeth about seeking whom he may devour." Now, as the works of good men are wrought in (or by) God, so the wicked act by Satan's working. Eph. 22. "Thus saith the Lord."

6. The infidel will not believe that GOD DOES do the things that are ascribed to Him in Scriptures. He allows no agent save the one apparent to the eye of *sense*. This carried out, denies the Bible, as to both God and Devil, so far as I can see.

Some professed Christians adopt this sceptical principle only in its application to the "wicked one." Rev. 2 : 12—20, and 1st John 5 : 18—19. They believe in "the children of God," but not in the "children of the Devil." 1st John 3 : 10,—or not so fully. Yet, the wisdom of God teaches both. Man's wisdom is as valid against both as it is against one.

7. Let us illustrate. We find in Gen 3 : 1—14, only "the serpent," as the tempter; but in John 8 : 44—45, "the Devil" is seen to have been there; nay, the Devil was *the liar*, "Satan," that "tempted Eve." Yet, some take only one of these texts, and say in their unbelief that "the tempter" was "*only a snake!*"

Thus, some seem to overlook the Apostle John's fullest testimony as to the existence of "the Devil, Wicked One, God of this world, and Prince of this world."

They apply Rev. 2:10 : 12 : 1—17; 20: 2—10, (which belong to the same period,) *only* to Rome Pagan. Such say that *Pagan Rome* cast some into prison. Rev. 2 : 10. But God's angel, through the Apostle, ascribes it to "THE DEVIL." So I believe, and thus I escape the charge of adding to this crowning book of Revelation. To "add to," is to incur the plagues written therein. Rev. 22 : 17—18.

By the light of Holy Scriptures we see that "the whole world lieth in the wicked one." (John 5 : 18, reads "wicked one," and verse 19 has the same word precisely.) Then, this Apostle teaches us that "the whole world, (Roman world, of course, Luke 2 : 1. Acts 11 : 28,) lieth (and now *hath lain* 1800 years) IN THE WICKED ONE."

Those who believe in "the beloved disciple's" inspiration, must see that he taught the whole Church to believe in "Satan, the Old Serpent, (over, and before, and all through Rome, who is) the Dragon, and Devil." The fact is plain.

Our Lord says of the Church, "THERE AM I," yet to unbelief there is no one there, but "the Church;" so, while some see Pagan Rome in Rev. 2 : 10; 12 : 1—17; 20 : 1—10, I see by the foregoing and all-comprehending light of other scriptures, that Pagan Rome did "lie in the wicked one," as a child enfolded in a giant's arms. Rome was his human organization; his "seat" and throne of earthly dominion.—Then, as *Christ's name* and *presence* is called over, (or in, or on,) the assembly of his people, Mat. 18 : 20; 28 : 20, so the names of Satan are called over or on, Rome. But as Christ is more than the outward "Church:" so Satan is more than Rome.

John was never understood to say, "the children of God," in contrast with "the children of Rome," (instead of the Devil.) 1st John 3 : 10. He did not say, "the whole world lieth in Pagan *Rome*." No, indeed. A man might have avoided Roman interference, and yet been exposed to "the wiles of the Devil." Resisting Rome was not—is not—exactly "resisting the Devil." Surely, Christ is no more truly present in his Church, according to promise, than Satan *has been* all through, and *is*, in Rome.

When the then *hindering* form of Roman evil was so "taken out of the way," that Satan was transformed (as if) into an angel of light, (as Christ's vicegerent,) with a more prodigious development of all the characteristics of "the Devil," in the full grown masterpiece of all that formed "the mystery of iniquity," surely he was not "bound."

That notion was invented by the Papists, ("the children of the Devil," 1st John 3 : 10; John 8,) to cover up the enormity of Romanism and mislead mankind: for this was the very time that "Satan was wroth, and *made war* with the remnant of (the woman's) seed who had the commandments of God and the testimony of Jesus Christ."

Alas for the world, if the Bible view of the *binding* of Satan turns out to be only a more dreadful display of his Satanic subtlety and wrath.

May the Lord have mercy on us, poor, miserable sinners. Amen.

J. B. Cook.

For the Crisis.

Letter from Bro. P. S. W. Deyo.

Bro. Grant:—As I have moved to Iowa, I thought it would be well to write you a few lines. In the language of another, "I did not come here to get rich, or to find paradise," for that I do not expect until Jesus comes. The field is large and ripening, and laborers are few. I feel pressed to go and proclaim the plain, common sense teaching of the Bible, that the poor, and the new settlers may hear the truth and receive the same. While I was stopping in Illinois I went to a place, gave them the word of life, then I told them I had tracts on the same subject, and all that wanted, could come and get them; they went off well. The next time, I offered some for them to buy; not one that took any before came to get any this time. But I hope they will be benefitted by them, if I do have to pay for them. If a man can make money selling the truth, he can do better than I can. Many that won't buy, I want to have the truth, if I have to give it to them, and, perchance, reap my profits in the kingdom. I hope soon to see the time when tracts will be thrown out broadcast, free to all.

Now, this country, while new, ought to have the light of gospel truth, and I have come here with the determination to start to the rack, fodder or no fodder. It will take me some time to get settled, but I hope I shall have the prayers of my brethren while in the West, that the word of the Lord may have an effect. I think we have but a short time to stay here; yea, I strongly believe the Lord is soon to come. Oh, with what watchfulness and prayer we should live, trusting in the Lord. The Lord is the same as of old, and has promised us the gift of the Holy Spirit. Has the Lord's hands shortened? No, never. What he has promised he will fulfill.—"But," says one, "we can't have faith." How do you get faith? We read faith comes by hearing, and hearing by the Word of God; then, take God at His word; believe what he has said, and abide in the same, then ask and ye shall receive. One thing I am satisfied about, and that is, that it needs no stronger faith to pray for the sick, and to have the gifts that are necessary for the present condition of the Church, and for the glory of God, than it is to live with faith strong enough to be changed "in a moment, in the twinkling of an eye," when the Lord comes; and one thing is certain in both cases, our works must correspond with our faith, or we shall fail, and be weighed in the balance, and found wanting.

I must close by saying I hope I shall have the prayers of all God's children.

Any brother in Northern Iowa, wishing tracts or books published by Bro. Hastings, can get them of me at cost, as I deal in them for good, not to make money. All letters should be directed to Strawberry Point, Clayton Co., Iowa.

Your brother in tribulation, waiting for the kingdom at the end of the days.

Peter S. W. Deyo.

Strawberry Pt., Iowa, Aug. 7, 1856.

For the Crisis.

Letter from Sr. S. P. Green.

Brn., Srs., and Friends:—How are you getting along? Is the way rough and dreary? Do the winds howl, and the storms rage? Well, then, let us cling closer to the Great Shepherd, he will take care of us, if we follow him "whithersoever he goeth;" "he will lead us by still waters." Let us not go out far from home these dangerous and trying times, for the Prince of the power of darkness has stationed all along the way those that are enemies to the cross of Christ; and their work they well understand. It is to draw all, or any, that may be traveling toward "Canaan," into their ranks. The adversary, and his clan accompanying some of them, are like "ravening wolves in sheep's clothing," at first they appear harmless and docile, and unless we are on the lookout they will charm us, or flatter us that they are our friends, and that they are going right on our way, and tell us to wait a little while and they will bear us company. We, perhaps, feeling weary and discouraged, stop, and begin to commune with ourselves in the following manner:—What harm can there be in just forming acquaintances, and I am poor, and, behold, what inducements they hold out to us. If we turn aside from the narrow way, and our time is taken up in foolish, trifling conversation with men and women, then our light begins to fade, and soon we begin to see that we are in danger, and wish we were in the right way again—in the road that leads to eternal life. Our pretended friends have already forsaken and stripped us, torn us, and inflicted wounds incurable, and unless we go immediately to the GREAT PHYSICIAN, and tell him we have not been following his prescriptions, prostrate ourselves before him, confess heartily and sincerely, and forsake all our evil ways, we shall certainly be caught in "the snare" with the worldling. We must go to him child-like, penitent and submissive, and not try to deceive God.

The more we reform, the more we see and feel our dependence on Him who is so kind and good. God will come unto us, help us, give us the riches of his grace for the time of need. Let us praise Him more and more, let us do good unto our fellow mortals, especially unto those that "are of the household of faith." We ought to "weep with those that weep, and rejoice with those that do rejoice,"—"be of the same mind, one toward another."

Be humble, be courteous, be pitiful and kind; ever ready to lend a helping hand to any of the household, and to all men.

O, let us "strive to enter in at the straight gate, for many shall seek to enter in, and shall not be able."

And let us beware of "mockers," for they mimic religion, under the mantle of great sanctity and sincerity, and make themselfes judges, rushing where "angels dare not tread;" and wo to the person who is so unfortunate as to keep any company with them. We are not to take the trouble to say "this one is right, and that one is wrong;" no, we should search our own hearts, and watch over our own selves, and leave judging with the Lord, the Righteous Judge. He will judge the quick and the dead. There is no getting rid of the fact that all of his creatures, from the creation until the seventh trumpet, must stand before the Judge Supreme. O, to what a day are we fast approaching. Yes, the judgment is very near, and how many are ready to meet it? The next question is, Am *I* prepared to see the Lord in peace? Oh, my soul! how heedless the majority of God's creatures are, rushing on in the down-

ward road to endless ruin.

Dear brethren and sisters, what do you think? are we not living in the time when we are to "stand still and see the salvation of God?" I am inclined to believe we are; if the journeying of the children of Isreal from Egypt through the wilderness to the promised land, may be considered a figure of the Church in this, the last age of the world. When they came to the Red Sea, they probably were in commotion, and some of them knew not what to do; but Moses commanded them to "stand still," the Lord would "deliver them," &c. They obeyed their leader, and went through on dry land, though their enemies pursued them, expecting every moment their downfall, yet they were preserved and led by an Almighty and Powerful Arm. They were faithful, strong and obedient.

Brothers and sisters, pray for me—a poor lone wanderer in this vale of tears. I certainly have sympathy for any in like circumstances, and for any who are traveling in grief or woe, persecuted and accused,—how falsely,—for Christ's sakh. We must "work while the day lasts," for when the "night cometh," no man can work.

Plymouth, Vt., June 8, 1856.

For the Crisis.

Letter from G. F. Clough.

Bro. Grant:—I feel that I am a seeker of truth; the truth is what will save us in the world to come. Error will not save any one, but we must comply with the requirements of the Lord. Hence, it is important that we should understand what the Lord does require of us, and we can know what his will is, for his commandments have been written plainly and left on record so as to be understood. Bless the Lord for it. Christ, when conversing with his disciples at a certain time, said to them, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name; he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." So, it is very plain, if we have the Spirit of God, it will lead us into the understanding of his word. There will be union among his people, they will have fellowship one with another; they will be of one heart and one mind, as his people have been when they have kept all of the commandments. It is then, when the church has strength that they are the true believers; then, the signs will follow them, as Christ said they should. But, when we look at the Church at present we see that it is not where the Bible declares it will be, when Christ comes. But I believe with my whole soul that God is leading out a people upon his Word; and when the Lord does come he will have a perfect Church, "without spot or wrinkle or any such thing" Not that I am saying "My Lord delayeth his coming," for I believe that the end is "nigh, even at the doors." But when we see plainly a work that must be performed by the Church, according to the Bible, we must first look for the movement of the Church, and when the last items are being fulfilled, then look for the consummation of our hope—even Christ's coming to redeem his waiting ones, giving immortality and redemption from this sorrowful world. But, says one, you are looking for too much? Let us see if we are looking for what the Bible does not teach? In Paul's letter to the Corinthian brethren, he says, "I thank my God always on your behalf, for the grace of God, which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you, so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." We all know how the Church was confirmed in the commencement of this dispensation: how that signs and wonders were done by the Church, and Paul has plainly showed that the living Church on the earth when Christ comes will be confirmed in like manner, will have all of the gifts, &c. And Paul has showed why it is to be confirmed in like manner; it is, that the Church "may be blameless in the day of the Lord." So we find that there is a work for the Church to do; we have got something to do to be saved. It is not the *hearer* that is justified, but the *doer*. Christ says, "He that heareth my sayings and doeth them, I will liken him to a wise man." May the Lord direct us into all truth, save us from error, help us to be faithful unto the end, and the promise is, we shall be saved in the glorious land of promise.

G. F. Clough.

Upper Gilmanton, N. H.

[illegible] How it looks to see a boy or girl, or any one sit idly, while others are kneeling reverently before the Lord, around the family altar. God says, "every knee shall bow." Parents, how do you train your little ones? For God?—*Golden Rule.*

Don't borrow unless you are obliged to. It is, generally speaking, vexing to the lender, and, in the end, unprofitable to the borrower. The time usually spent in borrowing would earn enough to buy the articles.—*Golden Rule.*

Children often, we fear, grow up reprobates, prayerless, Godless, reckless, merely for want of union between husband and wife on the subject of parental discipline!—*Golden Rule.*

Calumny is like the brands flying from a large fire which will quickly go out if you do not blow them.—*Golden Rule.*

On the Spot.—Punctual as a clock—the very minute the time comes he is there—no tardiness at all. Noble! Is a minister punctual, strictly, invariably? his influence will be felt. The audience will follow on—"Like priest like people"—Let a minister be slack—all are slack.—*Golden Rule.*

The French doctors have discovered recently, by various experiments instituted by them, that ice is safer and better to use in surgical operations than chloroform. By the application of pounded ice and common salt to the diseased part, thus causing numbness and insensibility, a surgeon lately succeeded in removing a tumor of considerable size, without any pain, and occasioning very little loss of blood. If ice can thus be successfully substituted in the place of chloroform, in surgical operations, it will be of great value in saving patients from the risks involved in the use of chloroform.

Domestic Summary.

Railroal Accident.—An accident occurred on the Boston and Maine Railroad, near Swetser's crossing, about two miles beyond Reading, on Tuesday, the 11th inst., in which two men, laborers upon the road, were instantly killed, and eight or ten more or less injured, two probably fatally. The accident was caused by the breaking of an axle of the locomotive attached to the half-past six o'clock passenger train from Lawrence. The baggage car, in which were fifteen or twenty laborers on the road, was thrown from the track, capsized and entirely demolished. The first passenger car was thrown completely across both tracks and the forward trucks of the second car were broken, and the car itself more or less damaged.

Another.—As the first outward freight train on the Boston and Worcester Railroad was near West Needham this morning, Wm. W. Grant, a brakeman, who was on the top of one of the cars, struck a bridge, and was thrown on to the ground. His right leg was broken in two places, both bones below the knee being fractured.

Intelligence from Kansas.

New York, Set. 8,—The Glasgow (Missouri) Times, of Sept 2d, gives some additional particulars of the Ossawattamie battle. It says;—We have just received per steamer Wm. Campbell, an extra from the Western Despatch office, dated "Independence, Sunday evening," containing important news from Kansas. The letters below were brought in by Mr Shepherd of Independence, a reliable man. He also reports a battle had been fought in the direction of Fort Scott, in which 13 Southern men were killed. No particulars,

Capt, Reid writes:—I moved with 225 men on the Abolition fort and town of Ossawattamie, the head quarters of Brown, on night before last; marched 40 miles and assaulted the town without dismounting the men, about sunrise on yesterday.

We had a brisk fight for an hour or more, and had five men wounded, one dangerously. Capt. Boyce, Wm. Gorden, and three others. We kiled about thirty of them; among the number, certain, a son of old Brown, and about certain, old Brown himself; destroyed all their ammunition and provision, and the boys would burn the town to the ground. I could not help it.

Mr. James Chils writes:—Gen. Reid, with 250 men, had a fight at Ossawattamie yesterday. We had four men wounded. Capt. Boyce of Lexington had his wrist broken; Frank Gordon, of Clay, was shot in the shoulders; young Jackson, of Howard, was shot in the mouth, badly hurt, Gen. Gordon, of Layfayette, was shot in the thigh; young Parker, of Lafayette, was shot in the leg. The abolitionists made the attack. We killed twenty and burnt the town.

St. Louis, Sept. 9.—Advices from Kansas of 4th, say that Lane, with 150 men, attacked Tecumseh 4th inst. No particulars.

Judge Lecompte had issued orders to the United States Marshal to arrest Lane, and other citizens.

Gen. Smith had commanded Col. Cooke, commanding 14 companies of troops at Fort Riley, to give all necessary assistance in the execution of the writs.

Gov. Geary arrived at Glasgow on Tuesday, where he met Gov. Shannon on his way down.

Chicago, Sept. 11.—One hundred Free State refugees arrived at St. Louis yesterday, entirely destitute. They say that a large number of families had taken refuge at Fort Leavenworth.

It was reported that a large number of Free State women and children were killed at Sturgis Creek on Wednesday, 3d inst.

Chicago, Sept. 12.—Private advices from Kansas City announce that Lane was about to attack Westport, Kansas City, and Independence—also, that the Free State men had surrounded Richardson's forces, north of Lawrence, and cut off his retreat.

Governor Geary had arrived at Leavenworth, had a consultation with Gen. Smith, and would proceed to Lawrence in a few days.

13th.—The St. Louis Democrat of yesterday announces that Gen. Richardson was taken prisoner by the Free State men, north of Lawrence carried before Lane, who restored his arms and sent him back under escort. Great consternation is exhibited at Leavenworth, in consequence of the rumored attack by Lane. Gen. Smith had sent four companies to protect the town. Lane, meanwhile, was still at Lawrence, with no intention of leaving his position.

From California.

New York, Sept. 14.—The mail steamer Geo. Law, from Aspinwall on the evening of 3d inst., arrived at this port at 3 o'clock this afternoon. She connected with the steamer John L. Stephens, which sailed from San Francisco on the afternoon of Aug. 20, with nearly $2,000,000 in treasure, and upwards 500 passengers for Panama.

The Vigilance Committee at San Francisco have signalized themselves, since our previous advices, by the unconditional release of Judge Terry, on the 7th of August, and by a grand parade and review of their whole forces on the 18th.

Although no official notice of the fact was given, yet it appears to have been understood that the functions of the Committee ceased, at least or the present, with the parade of their forces, which numbered between four and five thousand troops.

The newspapers are much occupied with the discussion of political matters.

Rather more than the average number of murders, robberies, and assaults of a less grave character, have taken place during the past fortnight. One of the most desperate cases occurred on the 12th ult., when a party of six highwaymen attacked in open day the Cantonville stage coach, on its way to Marysville. There was about $100,000 in treasure on the stage at the time, and the coach was full of passengers, who gallantly defended themselves and their property. Some 40 shots were interchanged, and the coach was riddled with balls. One passenger, a woman, was shot through the brain, and several others seriously wounded. The robbers were compelled to retreat without the coveted booty.

Judge Terry, after his release at San Francisco, went on board the U. S. sloop-of-war John Adams, for protection, and on the following Saturday proceeded to Sacramento, where his friends and the "law and order" party received him publicly, and congratulated him on his safe delivery from the hands of the Vigilance Committee at San Francisco.

The San Francisco Herald says the Vigilance Committee have not disbanded, and that they would assemble again at the tap of the bell.

The reported fact that the several companies are to retain their arms and keep up their organization, would seem to justify the belief that should any new occasion arise the committee will again show their power.

The Great Comet of 1856.—If the accounts from Limerick are to be credited, the marvellous Comet of 1856, after an absence of just three centuries, has made its predicted reappearance in the south of Ireland. The Observer of Saturday, Aug 2, says:

"A gentleman has just informed us that he saw last night, for the third time, what appears from his description to be the long expected comet of 1856, the reappearance of which this year has been so long foretold. On last Wednesday night, about half past 10 o'clock, his attention was attracted by what appeared to be a fire rising on the top of Keeper mountain, due east of his position. He remarked the object to a gentleman who was with him, but, as the fire rose and cleared the top of the mountain, his friend suggested that it must be a lantern suspended to a kite. It had then the appearance of a globe of fire as large as a good sized orange, with a broad tail of light extending about 18 inches from the body. The two gentlemen watched it for an hour. On Thursday night they saw it again. It rose a few moments later, presenting the same appearances, and was high in the heavens at 11 1-2 o'clock, when they went home. At that hour one of the gentlemen pointed it out to his sister. Last night, the same persons saw it rise about 20 minutes before 11 o'clock, and then it first occurred to one of them (our informant,) that it might be a comet. He ceased to watch it about midnight, but the watchman observed it up to half past 1 o'clock this morning.

Foreign News.

Arrival of the Steamer Cambria.

Halifax, Sept. 12.—The Royal mail steamship Cambria, Capt. Douglas, from Liverpool about 10 A. M., on Saturday, 30th ult., arrived at this port early this afternoon, and sailed again for Boston at 4 P. M., weather clear, wind southwest.

The Cambria has 76 passengers for Boston.

Great Britain.—Tory organs state that the conservative party is likely to arrange its international differences with a view to a grand attempt to overthrow the Palmerston administration.

The Queen and Princess of Oude remain at Southampton, unrecognized by the Queen of England.

The British Royal family have gone to Scotland for the season.

France.—Political news is dull as ever. The Debats says wherever political activity may exist in Europe at present, certainly none exists in France.

The Emperor will make a rather long stay at Barrits.

Auditors of Council of State are to come periodically to Bierritz as they lately did to Plombiers, to bring the Portfolio of current affairs, and submit them to his signature.

Another prosecution of members of a secret society is going on at Dijon.

An anonymous but circumstantial contradiction has been published of Louis Blanc's statements as to the cruelties inflicted on French political prisoners at Cayenne.

The Berlin Arents Zeitung is authorized to contradict all recent statements as to the proposed Orleans manifesto, &c.

Shocks of earthquake were felt throughout Algeria on the 31st. They were slight at Algiers, strong at Constantina and Bona, and violent at Phillippville, where twenty-two successive shocks occurred, and several villages were destroyed, but there was little loss of life.

Spain.—Papers now say that the difficulty between Spain and Mexico is definitely arranged, and the Spanish Envoy to Mexico has taken leave of that Republic, after having settled the basis for an amicable termination of every difficulty.

Another account, dated Madrid, announced thus:

"The Minister to Mexico has been removed from his post."

Madrid journals of the 23d say that the official Gazette is about to publish decrees for the dissolution of the Cortez, regulation of the press, and the establishment of a Council of State, promulgating the Constitution of 1845.

The Clamar Publico and Parliamento state that the condition to which the press is reduced prevents them from making any comment on the decree of the dissolution of the National Guard.

The Diaro expresses approbation of the measure.

The Gazette contains decrees dismissing sixteen civil Governors of civil provinces, and appointing successors elected half from the progressist and half from the moderado parties.

Bravo Mirrillo, Gozales Rowers, and Beltram De Lis, ex-Ministers, are about to return to Spain.

At Barcelona, 187 persons, condemned by court martial, had been embarked to Cuba and other colonies.

The Captain General of Catalonia had decreed dissolution of workmen and masters in the province.

A Madrid letter, from a ministerial source, says.—"The Ministers continue to be pepfectly united amongst themselves, and the Queen places every confidence in them."

The marriage contract between Infanta Amelia and Prince Adalbert of Bavaria, has been signed at the palace.

Prussia.—Grand manœuvres of Prussian troops are going on at St. Goor, on the Rhine. The reported erection of a line of fortresses around Berlin is confirmed, The plan is not a connected chain of forts like Paris, but detached redoubts to cover each other's fire.

We have nothing definite as to the reported expedition against the Kiff pirates, but the English government papers have become suddenly anxious that the matter should be left to settlement by the Emperor of Morocco.

Italy.—Austrian official journals repeat their denial of any increase to the Austrian forces in Italy, but admit that the corps d'Armee therein is already complete to war strength.

A letter addressed to the Milan Gazette affirms positively that Ciceruacchio was drowned in endeavoring to cross the Po, and it defies Garibaldi to prove the assertion that he was shot by Austrians.

The reported disaffection on the part of the Neapolitan army is confirmed, but it seems to arise from a local grievance, certain regiments having been ordered to work on railways.

Turkey.—Constantinople dates are to August 10. Kars was completely evacuated on 4th of August. The fortifications are untouched.

The evacuation of Renie and Ismail are begun.

The papers say the Russians blew up the fortifications at Toultcha.

Two British steamers have visited the Island of Serpents. The Russians have not yet left.

The Sultan has re-established the navigation of the Euphrates from Bagdad to Bassora.

The Porte is now about to adopt measures for the chastisement of the Montenegrins for recent fanatical outrages.

Russia.—The Russians have withdrawn most of their troops from the Crimea. The garrison at Sebastopol is very small, and elsewhere there are but a few Cossacks.

Russia has extended the four days quarantine to all the frontier of Bessarabia on the Moldavia.

St. Petersburg letters continue to revel in descriptions of the glories of the special embassy to the approaching coronation.

Arrival of the Arrabia.

Halifax, Sept. 13.—The Royal mail steam ship Arabia, Judkins, from Liverpool, Thursday, 4th inst., 11.30 A. M., arrived at this port at 4 this morning, 114 passengers.

Great Britain.—The London Star says: "It need not any longer be concealed that the governments of France and England, that is to say, Louis Napoleon and Lord Palmerston, are not on good terms, with respect to Spanish affairs, and communications are understood to have passed between them of anything but a complimentary character. We may as well state, in addition, that an opinion has found its way to the other side of the Atlantic, that England is ready to make every concession, in order to obtain the friendship of the United States, and that this determination has been come to in the event of a possible rupture with France. The improved tone of the London journals is interpreted in this sense, and the New York Herald makes much of the topic.

France.—The health of the Emperor of the French undergoes much discussion. That the Emperor has some malady of a dangerous character may be inferred, but its exact nature is concealed from the public.

Spain.—The Spanish government has not yet published its decree dissolving the Cortes and fixing a new election. The exposition of its policy, to be looked for therein, still remains a subject of discussion.

Italy.—In Italy discontent is spreading in the legations, and alarm is manifested at Naples in consequence of the now ascertained movement of the Muratist party. This party has been circulating a programme or proclamation at Naples with secrecy and activity.

Later from Havana.

New York, Sept. 11.—The Empire City brings Havana dates of the 6th inst.

The Havana papers give detailed reports of the ravages of the late hurricane, which, in certain parts of the island, especially at Lagua la Grande, caused great destruction of property afloat and ashore.

The gale commenced on the 27th, reached its height on the 28th, and moderated on the 29th.

At Lagua six American and one English vessel went ashore. Crops saved. The vessels were a total loss.

The light house at Cardenas was swept away, and there, as at Matanzas and Lagua, much damage was done to the crops.

On the day previous to the arrival of the Empire City, the ship Rubicon, from Boston for New Orleans, put into Havana in distress, having been badly crippled in the hurricane of the 27th and 28th, and it was thought would be condemned.

The yellow fever is reported to be on the decline, and no new cases have occurred since the hurricane.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Maine Annual Advent Conference.

The annual conference of Adventists in Maine will be holden in the Read Meeting-house, Richmond, Thursday, Oct. 2, at 2 o'clock, and continue until Sunday evening. It is hoped that the brethren generally throughout the State will feel a sufficient interest in this meeting to make an effort to attend, especially our preaching brethren. Come, brethren, in the spirit of labor and unity, and let us confer in the love of Christ in relation to the great work to which He has called us; praying for heavenly wisdom. Though there are but few brethren in the neighborhood to sustain this conference, yet they will do all they can, and those from abroad will expect to aid in the expense according to their ability.

Nicholas Smith.
S. K. Partridge.

Canada East.

Eld. E. Burnham having responded to the request made by the Brethren in Barnston, Hatley, Melbourne and Danville, will spend the last two Sabbaths in Sept. in Hatley and Barnston, as the brethren there may arrange.

Wednesday and Thursday, Oct. 1st and 2d, at Melbourne.

Friday, Saturday and Sunday at Danville.

The brethren at Hatley will receive him from the Portland train on Saturday, Sept. 20. at the Compton station. J. Porter.

Providence permitting, I will preach at
Otisfield, 21.
Casco, 28.

Jesse Partridge.

Providence permitting I will preach as follows:—
Fairhaven, Sunday, 21.

Any intimation of necessary change, thankfully received.

W. S. Campbell.

The Lord willing, S. B. Munn will hold a protracted meeting at Fances Corner, North Dartmouth, Mass., commencing Friday evening, Sept. 19, and continuing over the Sabbath.

A general invitation is extended to all the brethren and sisters in the vicinity.

R. Cottle.

Br. Grant.—Please say in the Crisis, that I will be at New Bedford (Mass.) the last two two Sabbaths in Sept. F. H. Berick.

P. S.—My P. O. Address from Sept 20 to 27 will be New Bedford, after that I will receive letters at Boston, care of George T. Adams, No. 167 Hanover St. F. H. B.

The Lord permitting, I will preach as follows:—

In the vicinity of Crane's Grove, Adaline, Payne's Point, East and West Plumb River, until Oct. 1.
Crane's Grove, Sept. 21.
Ripley, Brown Co. Ill., Oct. 5, 6, and 7.
Cooperstown, Ill., Oct. 8 and 9.
Mt. Sterling 10 and 11.
Ripley, 12.
Camp Point 13 and 14.
Detroit, 15 and 16.
Pleasant Vale, 17 and over Sunday.
Bozra, 20 and 21.
Detroit 23.
Ripley 25, and over Sunday.
Freeport, 31 and over Sunday Nov. 2 Bro. Leister, of Buchanan, wil lmeet me there and accompany me to Dubuque, Iowa.

I will visit other places in Ill., if desired, if brethren will address me at Freeport and give the necessary direction. If brethren think it not best for me to visit them as proposed, will they please inform me by letter, directed to South Bend, or Laporte, Ind., or Freeport, Ill., as we do not wish to impose ourself by preaching on communities where it is not desired. L. H. Chase.

Providence permitting, I will preach as follows:
Concord, N. H., Sunday, Sept. 21.
Woodstock, Vt., [Densmore Hill] Sunday, Sept 28.
Rawsonville, Vt., Sunday, Oct. 5.
North Adams, Mass., Sunday, Oct. 12.
Springfield, Mass., Sunday, Oct. 19.
Providence, R. I., Sunday, Oct. 26th.
Worcester, Mass., Sunday, Nov. 2.
Lowell, Mass., Sunday, Nov. 9.

S. W. Bishop.

The Lord willing, I will preach at
Orangeport, N. Y., Monday eve., Sept. 22.
Buffalo, Tuesday, eve., 23.
Girard, Pa., near Bro. L. D. Allens, Wednesday eve., 24.
Edenboro', Thursday eve., 25.
Blooming Valley, Friday, and Saturday evenings, 26 and 27, over Sunday.
Fredonia, N. Y., Tuesday eve. 30.

If the Brethren there desire it, please inform me in time at Waterloo, N. Y., or at Blooming Valley, Crawford Co., Pa.

John T. Ongley.

The Lord willing, I will preach in the following places;—
Houghtonville, Vt., Sunday, Sept. 21.

O. D. Gibson.

I will preach at Portsmouth, N. H., (if the Lord will) the first and third Sabbath in Sept., and at Portland, Me., the second Sabbath in Sept. J. Couch.

If the Lord will, I will preach at the following places:—
Lawrence, Mass., Wednesday eve, Sept. 17.
Salem, Mass., Lord's Day, Sept. 21.

Wm. M. Ingraham.

Bro. D. E. Moulton will preach in Portsmouth, N. H., Sunday, Oct. 12.

Bro. J. Hemenway will preach in Portsmouth, N. H., Sunday, Oct. 26.

S. W. Bishop.

Bro. D. E. Moulton will preach in Great Falls, Sund Oct. 5. S. W. B.

If Providence permits, I will preach at Flying Point, Sunday, Sep. 21.
Woolwich, " " 28.

R. R. York.

Providence permitting, I will meet with the brethren at Westfield Farms, the 4th Sunday in Sept. H. Pratt.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Persons ordering publications will do well to send a small amount to pre-pay postage. The postage on tracts, if sent in packages of eight ounces, or more, is only one half cent per ounce.

THE LIFE AND RELIGIOUS EXPERIENCE OF HIRAM MUNGER, Including many Singular Circumstances connected with Campmeetings and Revivals. Written by Himself. This is a very entertaining book, and will be read with interest by all. Price 50 cents; postage 10 cents.

The following works are published and sold by H. L. Hastings, Peace Dale, R. I.—They are also for sale at the Office of the "World's Crisis," 167 Hanover street, Boston, Mass.; and by W. Pratt, Moline, Ill.; P. A. Smith, 4 Frank street, Rochester, N. Y.; A. F. Porter, 20 Erie street, Philadelphia, Pa.; S. S. Brewer, 54 Wilson street, Providence, R. I.:—

THE VOICE OF THE CHURCH ON THE REIGN OF CHRIST. By D. T. Taylor. A most excellent work. Price $1. Postage 18 cents.

FUTURE PUNISHMENT. By H. H. Dobney. An able and convincing argument. Price 75 cents; postage 16 cts.

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TREATISE ON MATT. XXIV. By I. C. Welcome. 38 cents; postage 6 cents.

PAULINE THEOLOGY, or the Christian Doctrine of Future Punishment as Taught by Paul. 15 cents; postage 1 ct.

THE WORKS OF JOHN CUMMING. "Benedictions of the Blessed Life," "The Church before the Flood," "Lectures on the Apocalypse," (series 1 and 2,) "Signs of the Times," "The End," "The Tent and the Altar,"—75 cents per volume. "Lectures on Romanism," $1. Postage 16 cents per volume.

THE OLD PATHS, or the Primitive Doctrine of a future Life; embracing copious extracts from the apostolical fathers, with arguments and remarks. 18 cents; postage 1 cent.

THE UNITY OF MAN, or Life and Death Realities; a Review of Lee on the Soul. 15 cents; postage 1 ct.

TRACTS.—The Church not in Darkness—The Three Worlds—The Last Days—by H. L. Hastings. The New Heavens and Earth—A Voice of Warning from the Four Winds—by D. T. Taylor. Noah, his Age and Ours—The Desire of all Nations—It is Done—by John Cumming. State of the Dead, by Milton. Intermediate State, by Grew. Each 24 pages. Price 5 cents single; $3 per hundred. ——Outline of the Coast of Man—Ancient Landmarks—Destiny of the Wicked—The Great Incentive—price 3 cents single; $1.50 per hundred.——Future Punishment—The Key of Truth—The Night Cometh—price 2 cents single; $1 per hundred.

GLAD TIDINGS:

OR

BIBLE PROOF

That WOE and SIN are to end in the Universe, by a LITTERAL DESTRUCTION of *wicked men and devils*, at the Judgment.

All Texts on FUTURE PUNISHMENT collected and arranged.

By JACOB BLAIN,

Baptist Minister, of Buffalo, New York.

"And there shall be no more *death, sorrow, crying*, nor *pain*."—Rev. 21: 4.

"And *every creature* which is in heaven, and on the earth, and under the earth, * * * heard I saying, *blessing*, and *honor*, and *glory*, and *power*, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. 5: 13.

"The *last enemy* shall be destroyed."—1 Cor. 15: 26.

Published by the author, No. 19 North Division Street, Buffalo, N. Y., and for sale at the *Crisis Office*, Boston, Mass. Price 10 cts. single.

Bro. Brewer's Hymn Book, called the 'Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

Dr. Decker's pamphlet on the 2300 Days. Price, singly 10 cts.; per dozen, 50 cts.

Cash Receipts.

Those who send us money for the paper or books, will find it credited in the Crisis, on the first or second number after the money is received; otherwise, it may be known there is a mistake, somewhere.

E White, J Moore, O Moore, G Wilson, D O Whipple, W Brown, S Deverans, L Jones, U B Parsons, J Dyer, S Decker, W Howard, J Grover, S P Adams, A Page (by J Butler), S Rogers, Mrs. N J Pribble, J Harmon, A Bush, W Welch, S Ross, T A [illegible], W Colbath, E Sanderson, M Merrill, D F Leavett, S C Stevens, D M Stocking, H Thayer, Mrs. J Steave, Mrs. E Ross, F G Rogers, [illegible] Barton, J P Blaisdell, H Town, J T Langley, S N Langley, C Miller, D Kendall, D Ford, J B Richardson, C Flint, one dollar each.

J B Roberts, S L Rice, A Martin, two dollars each.

A Maxson, Mrs. Belt, A F Covey, M Olson, J Perkins, 50 cents.

M Warner, one dollar seventy-one cents. [illegible] $20.

For the poor.—A. Martin, 50 cents.

For books.—M Warner, 1.25; M Hobart, 3; C Scottle, 1; M Martin 25 cts.

Poetry.

THE THREE VOICES.

What saith the Past to thee? Weep!
Truth is departed,
Beauty hath died like the dream of a sleep,
Love is faint hearted;
Trifles of sense, the profoundly unreal,
Scare from our spirits God's holy ideal;
So, as a funeral-bell, slow and deep,
So tolls the past to thee. Weep!

How speaks the Present Hour? Act!
Walk upward glancing,
So shall thy footsteps in glory be tracked,
Slow, but advancing.
Scorn not the smallest of daily endeavor,
Let the great meaning ennoble it ever,
Droop not o'er efforts expended in vain—
Work as believing that labor is gain.

What doth the Future say? Hope!
Turn thy face sunward,
Look where light fringes the far-rising slope,
Day cometh onward.
Watch! tho' so long be the twilight delaying,
Let the first sunbeam arise on thee praying;
Fear not! for greater is God by thy side,
Than the armies of Satan against thee allied.

ETERNAL LIFE.

Heed not the Tempter's siren voice,
A deep with dangers rife;
Mortal! thou hast a better choice,
Life, life, eternal life.

Oh, shun the world's bewitching snare,
Its fever and its strife;
Mortal! thou hast a nobler share—
Life, life, eternal life.

Seek not for gold, 't is shining dust,
Its love with evil rife;
Mortal! thou hast a nobler trust
Life, life, eternal life.

Like Abrah'm hast thou faith to bear
The sacrificial knife?
Then with the faithful shalt thou share
Life, life, eternal life.

For love of God, canst thou lay down
Thy life 'mid hottest strife?
Then hast thou won a starry crown
Life, life, eternal life.

GIVE THANKS.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—1 Cor. 4: 17.

Thank the Lord for every sorrow,
Thank him for the keenest smart;
Pleasures, trouble's pathway follow;
Anguish lifts from earth the heart.

The summer's hot, oppressive ray,
Ripens but the luscious fruits.
On the rough briar's thorny spray,
Oft the fairest flower shoots.

The stars most brightly shine on high
In the deepest, darkest night;
'Tis only through a cloudy sky
Bends the rainbow's glorious light.

Take, then, sorrow as a treasure,
Thankfully from God's kind hand;
For th' unfailing cup of pleasure
Waits thee in the better land.

REST FOR THE WEARY.

Has earthly love deceived thee?
Has earthly friendship grieved thee?
Has death's strong hand bereaved thee
Of all most dear below?
A love which never changes,
A friend no time estranges,
A land death's shafts ne'er ranges,
It may be thine to know.

In vain men have asserted,
To cheat the weary-hearted,
That powers by sin perverted
Themselves can calm the breast.
Sin grief's dark root assailing
One hand alone unfailing,
O'er all within prevailing,
Can give the weary rest.

Original Articles.

For the Crisis

An Address

To the Church Looking for the Immediate Coming of our Blessed Lord.

BY A. FLAVELL.

Dearly Beloved: Great as our trials have been, and dark as our way may appear, I have had no doubt of the leadings of Providence in the past movements. It will, however, avail us nothing to have done the will of God in the past, except we continue to do it to the end; and in order to do His will, it is necessary for us to know it.

This leads to the very root of the matter. If we would know the will of the Lord, we must stand in perfect innocence before Him, without a spot on our garments. And not only so, but we require the faith that can claim His guidance in the darkest hour. Some are of opinion, that all we require is to have a good personal experience, and I have no doubt but God will save many holding such views; yet this does not cover *all* the ground of a Christian that does his Master's will.

God has his great plans and purposes to carry out in the world, through the instrumentality of his Church, and it requires wisdom from above to know when and where to move, and what to do. The Church that thus moves in the order of Providence, will be sure to meet the opposition of the world, the devil, and of a worldly Church. I have never doubted in the darkest hour, but the Church that would stand in all the will of God, would know the time of our Lord's coming, even should it require a special revelation. But I believe that the light on this point is to be obtained through the "sure word of prophecy," that the wise shall understand."

The days connected with this promise are certainly definite; they cover all the waiting time until the Church is blessed with immortality, and Daniel raised from the dead. As this period is dated from the taking away of the daily sacrifice and the setting up of the abomination of desolation, or, as Coverdale renders it, "And from the time forth that the daily offering shall be put down, and the abominable desolation set up," &c. What are we to understand by taking away from or putting down the daily offering? I answer it is taking away from the Church the liberty of conscience to worship God in spirit and in truth. This was done by a union of the Church of Rome with the Eastern empire, or in other words, it is the woman riding on the beast.

Daniel saw four great beasts, which represent four universal empires. In order to understand the divine arrangement of prophetic time, it will be necessary to notice the analogy of events which form the commencement and termination of prophetic periods.

These events are two, and are the acts of those beastly governments towards the professed Church of God: the one is to take away liberty and toleration from the Church, the other is to restore it again.

The first period is 430 years of Egyptian bondage, which terminated with freedom; "on the self-same day" the prophetic period ended.

The second is the "seven times," which commenced with the carrying away of the ten tribes into bondage, and terminates in the liberty of the sons of God at the resurrection.

The third is the seventy year's captivity, which commenced with the carrying away of Judah, and ends with a decree from Cyrus granting them their liberty.

The fourth is the 2300 days, which commence with a decree to restore and build Jerusalem, and ends at the Resurrection; this period is different from all others, for it both begins and ends with with favors to the church.

A short period of suffering is brought to view in Rev. 2: 10. This is under the second of the seven churches—Smyrna. Mark the language: "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days." The great Roman beast was the devil's agent. In A. D. 303, Diocletian the emperor made a decree that all christians throughout the empire should be put to death. In A. D. 313, Constantine made a decree granting free toleration to all christians throughout the empire, fulfilling the ten years during which the devil cast them into prison.

This is another example of the beginning and end of a prophetic period with decrees; one of bondage and suffering, and the other of toleration.

We now come to the last periods. These, like the others, begin with the church going into bondage. The daily offering is put down, and the saints given into the hands of the little horn. We have supposed the above was done in A. D. 519, but we now think it was only the beginning of a work that remained to be accomplished.

There are two things worthy notice of which prevented the Pope from having the power over the Eastern churches in 519.

1. The Bishops were to sign the articles sent from Rome in the presence of the people. This was not done in 519.

2. The general revolt of the bishops, the clergy, and the people at the demand of the pope, in requiring that the names of those bishops who had died during the separation of the Eastern and Western churches, should be struck out of their sacred records.

This was so humiliating to the Eastern church that they rose *en masse* against it, and were determined to face the sword rather than submit to such a demand.

The emperor tried to prevail on the pope to waive this matter of the bishops, and caused his nephew to write him to that effect. His letter stated that the people, bishops and clergy had been threatened with exile, yea, with fire and sword, and nothing would compel them; he hoped that His Holiness would connive at this matter, and not leave the work of reconciliation, which he had so much at heart, any longer deferred.

The pope, in reply, tried to persuade the emperor to commence the work of slaughter.

The emperor was disgusted with the pope's obstinacy and sided with the people.

The pope was alarmed and waived the point, and the union was at last effected in A. D. 521.

If the emperor had forced the church to comply with the pope's demands, the 519 argument would have stood on a better foundation; but instead of using force he took part with the Eastern church, and would have abandoned a union with Rome altogether, had not the pope yielded in the matter of dishonoring the memory of the deceased bishops.

I am fully convinced that the Eastern church was not given into the hands of the Pope until this matter was settled. They submitted to all his other unreasonable demands in conforming in all things to the See of Rome. At this point I believe the 1260, 1290 and 1335 years commence. The 1260 measuring a period during which the saints are given into the hands of the pope of Rome, and are deprived of free toleration.

[*Concluded next Week.*]

APOLOGY.—On account of the derangement in the printing this week, and the great holiday in Boston, when we could have no work done, we have been obliged to omit a part of Br. Flanel's article. We trust he will forgive us, as we have done the best we could. ED.

Disappointment.

☞ We were disappointed in getting *paper* for this number in due season, consequently the printing was delayed two days.

Correspondence.

For the Crisis.

Letter from Bro. Parker Tandy.

BRO. GRANT:—I have been desirous for several weeks past to address a letter to you, in behalf of the "Little Flock." And now, as I was awakened this morning by the Lord's heavy thunder and vivid lightning, which commenced at about quarter before three o'clock, and lasted, peal upon peal, about half an hour; being wide awake, my mind clear, and my soul happy, I feel as though it would be wrong, if not sinful, for me to retire again to rest, and not spend the precious moments in prayer and meditation, and in writing a few lines to the dear brethren and sisters scattered up and down in this wicked world. I very often think of you, dear friends, and think I should be very happy to meet with you, and talk, and sing, and pray together. Well, we cannot very readily do this personally now, but I anticipate the time is not very far distant when we shall all meet, never more to part! Then we shall not spend our time and powers in exhorting, praying, and preaching, as we do now, when we meet in little groups in school-houses and private dwellings, (being shut out from the sanctuaries as we are but we have the strong hope that we shall soon meet in the great and thrice glorious Sanctuary of our divine Redeemer, there to employ all our ransomed powers in singing the triumphant song of redeeming grace and dying love forever and ever. The blessed Savior says, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." I believe that "the kingdom of God is *at hand*." It is in reserve for the little flock. The little flock I understand to be God's "little children," who have been begotten by Him, through His Spirit, and are thus made "heirs of God, and joint heirs with Christ, to an inheritance that is incorruptible and undefiled, and that fadeth not away." They do not come in possession of their heavenly inheritance at death, as very many vainly suppose; but they are to "be recompensed at the resurrection of the just." *Then* they are also to be made immortal, like the angels—clothed in a likeness to Christ. The promise is, "We shall be like him, for we shall see him as he is." I am tired and sick of this vain world—homesick and sad at the Redeemer's long delay! But, oh! may the good Lord save me from impatience and unbelief. May I, and you, dear brethren and sisters, cling tenaciously to God's revealed truth. "The promises are to us, and to our children, and to as many as the Lord our God shall call." I mean to be "built upon the foundation of Christ and the Apostles, Jesus Christ being the chief corner stone." And if our hope of future and eternal blessedness be thus founded, thrice glorious and happy will be our condition when Jesus comes the second time without sin unto salvation! And I can heartily respond, and say, (with Dr. Watts,)—

"Fly swifter round ye wheels of time,
And bring the welcome day."

And with St. John, on the Isle of Patmos, "Even so, come Lord Jesus, and come quickly." Amen. I believe He that has come will come *again*. I have not the least shadow of a doubt about it.

"If the vision tarry, wait for it." Now mark. The Lord does not say, "If the vision tarry, *give it up*." No, no. But He says, "If the vision tarry, *wait for it*." Why? Because it will surely come, it will not tarry, or fail, but at the end of the 2300 days (or years,) it will speak and not lie. See Heb. 2: 3, and Heb. 10: 35—39. Please read these quotations with care. The passing of the time simply proves to me all human chronology to be wrong—the wisdom of this world a failure. But the word of God does inform us plainly that Christ is to come *again*, without sin unto the salvation of those that look for him. Heb. 9: 28. The angel Gabriel says to Daniel, (8: 19,) "Behold, I will make thee know what shall be in the last end of the indignation: *for at the time appointed the end shall be*." What was the time appointed? The 2300 days (years) of the 14th verse; for this is the only time mentioned in the vision. Hence, Gabriel declares the indignation, or treading down, or persecution of God's saints shall end in 2300 years. The indignation here spoken of I understand to be the persecution from the wicked, the saint's trials, and their bondage in the grave. When will that end? When Jesus comes and raises them from their dusty beds, and changes them to immortality and bright glory, and wipes away all their tears, and gives them the kingdom, which will be at the end of this age, or at the coming of Christ and the first Resurrection. Now, although all human calculation may fail, yet, *God's time will not fail.*

Bro. Grant:—I am thankful to God for the weekly visits of the Crisis, which comes richly laden with golden fruit. The Bible, and the World's Crisis we have as substitutes for a living preacher, since Bro. Sheldon went out West, as none of the other preaching Advent brethren seem to care enough about us to come this way, and break to us the bread of life. I have written to several, as the brethren very well know. I find no fault with any one, believing that it is probable their time and energies have been devoted to better effect in other places than they could have been here, where there are so few who are willing to embrace God's precious, soul-saving truth in the love of it. They have heard the truth, and like the man beholding his natural face in a glass, go away forgetting what manner of person they are of. I want that precious souls should receive the truth of God's word: for, I fear that those individuals who wilfully reject and deny God's word, will, at the judgment, be rejected by the Lord. Jesus says, "If ye love me, keep my commandments." Oh! may God have mercy upon poor souls, and open their blind eyes, and unstop their deaf ears, and cause them to *see, hear, understand,* and *do.*

Now, dear brethren and sisters, and perhaps for the last time, "Wait on the Lord; be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."

Goshen, N. H., Aug. 3, 1856.

Choice Selections.

Preaching the Gospel.

Dr. Sprague tells the following anecdote of an evangelical clergyman of the English Church, named Jones. The story was given him by the Rev. George Burder.

Mr. Jones had a College classmate, who entered the ministry at the same time with himself, but was a mere man of the world, and knew little and cared nothing of the true gospel. This man, conversing one day with Mr. Jones, said to him, half jocosely, half seriously—

"Why is it that you are so popular as a preacher, and so few come to hear me, when everybody knows that at the University I was considered greatly your superior."

"Why," said Mr. Jones, "the reason is that I preach the gospel."

"The gospel!" said the other, "so do I; always every text I preach upon is from Matthew, Mark, Luke or John."

Said Mr. Jones, "You may do that, and yet never preach the gospel."

"Well," said the other, "lend me one of your sermons, and see what effect it will have."

He did lend him one, and he preached it as he had engaged to do, and as he was coming out of the church at the close of the service, he was accosted by a man, who, in listening to the borrowed discourse, had been thrown into a state of anxiety in respect to his salvation.

Says the minister, somewhat confused by the strange result of his preaching—"Wait, wait, say nothing about it till the people have gone out."

After the congregation had retired, the anxious inquirer began further to explain himself when the clergyman interrupted him by saying—

"But what is the matter with you? I see no occasion for making yourself so unhappy?"

"Matter," replied he; "why your preaching has made me feel like a condemned criminal, and I fear there is no mercy for me."

"Well, really" said the minister, "I am very sorry that I have wounded your feelings—I had no intention of doing it; but, since you have got into this uncomfortable state, I advise you to go and see Mr. Jones."

PRACTICAL PREACHING.—Here is a delicious paragraph from Henry Ward Beecher:—

We have no doubt that a rigorous landlord, having sharked it all the week, would be better pleased on Sunday to doze through an able Gospel sermon on Divine mysteries, than to be kept awake by a practical sermon that, among other things, set forth the duties of a Christian landlord. A broker who has gambled on a magnificent scale all the week, does not go to church to have his practical swindling analyzed and measured by the "New Testament spirit." A merchant whose last bale of smuggled goods was safely stored on Saturday night, and his brother merchant, who, on that same day, swore a false invoice through the custom-house—they go to church to hear a sermon on faith, on angels, on the resurrection! They have nothing invested in these subjects; they expect the minister to be bold and orthodox. But if he wants respectable merchants to pay ample pew rents, let him not vulgarize the pulpit by introducing commercial questions.

A rich Christian brother owns largely in a distillery, and is clamorous against letting down the pulpit to the vulgarity of temperance sermons. Another man buys tax titles, and noses about all the week to see who can be slipped out of a neglected lot. A merchant that plies his craft with unscrupulous appliance of every means that win: he too wants "doctrine" on the Sabbath, not these secular questions.

Men wish two departments in life; the secular and the religious. Between them a high wall and opaque is to be built. They wish to do what they please for six long days. Then stepping the other side of the wall, they wish the minister to assuage their fears, to comfort their consciences and furnish them a clear ticket and assurance for heaven. By such a shrewd management, our modern financiers are determined to show that a Christian can serve two masters, both God and mammon, at the same time.

SLEEP.—There is no fact more clearly established in the physiology of man than this, that the brain expands its energies and itself during the hours of wakefulness, and that these are recuperated during sleep; if the recuperation does not equal the expenditures, the brain withers, this is insanity. Thus it is, that in early English history, persons who were condemned to death, by being prevented from sleeping, always died raving maniacs; thus it is also that those who are starved to death become insane; the brain is not nourished and they cannot sleep. The practical inferences are three.

1. Those who think most, who do most brain work, require most sleep.

2. That time "saved" from necessary sleep is infallibly destructive to mind, body, and estate.

3. Give yourself, your children, your servants, give all who are under you the fullest amount of sleep they will take, by compelling them to go to bed at some regular early hour, and to rise in the morning the moment they *awake of themselves*, and within a fortnight, nature, with almost the regularity of the rising sun, will unloose the bonds of sleep, the moment enough repose has been secured for the wants of the system. This is the only safe and sufficient rule; and as to the question, *how much sleep any one requires*, each must be a rule for himself: great Nature will never fail to write it to the observer under the regulations just given.—*Journal of Health.*

For the Children.

"Ye Cannot Know the End from the Beginning."

Never *threaten* your children. "Old advice," you say, "I have read it before." Yes, and where you have read it once, you have forgotten it ten times. You *know* that the government which requires threats is not perfect; and that the words, "don't do that again," should be sufficient. Yet again and again, in the vexation of a moment, you have exclaimed, "If you do that again, I'll——." And again and again have you seen the little fist doubled towards a younger brother or sister, and heard the repetition of your own words; and you have said, "What! angry? oh, how naughty!" But excuse me; I didn't mean to be personal. I only intended to tell you this story, illustrative of the fact that when you threaten an act with punishment you *cannot* know but that very act may be performed under such circumstances as not to *deserve* punishment; in which case you must either forfeit your word or punish unjustly.

In Eddie's character, faults and virtues were blended in about the usual proportion. Among his pleasant qualities was one to which his mother trusted as a means of overcoming evil propensities, and of counteracting impure influences, viz, a love of natural objects. Each flower, and every insect was a treasure to him. He knew the [illegible] of every bird that sang near his home. He had often been told not to frighten the birds from their nests, lest they should desert them. One day she came in, bringing a nest, in which were four blue eggs. "Oh! mother," he said, "isn't it too bad; Ponto frightened the bird away, and now these pretty little eggs can never be hatched." The eggs were warm, and had evidently not been disturbed. "Carry back the nest," said his mother, "and perhaps the bird will come to it again." It was a long walk in the hot sun, but the errand was done, and Eddie reported that the bird was crying when he got there, but he *told* her he had brought back the eggs, and she didn't say "peep-peep" much more, so he guessed she would come to them. "Now," said his mother, "don't go to the nest for two weeks." Eddie promised, and went with his sisters to work in their garden, a certain sand-bank, where they persisted in planting corn that wouldn't come up, and beans that died as soon as they were up, and succeeded in making nothing grow but themselves.—Soon the children were missing. When next seen they were coming from a long distance up the street. Right out of the sand-bank, they had been calling on the neighbors. "Provoking," laughs some mamma whose family pride has met with a similar disaster. True, but it was the first offense, and the mother only reproved them. Yet, in her vexation, she added, "Recollect, the first time you go in the street beyond the walnut trees, I shall *punish* you." Days passed on, and both incidents were forgotten. One afternoon Eddie was seen coming through a long field which ran parallel with the street, and at the farther end of which was the bird's nest. This field was overgrown with wild vines, which rendered the passage through it not only difficult but too slow for Eddie who was bringing pleasant news, and when only a short distance beyond the walnut trees he sprang over the fence and came bounding up the street.

"Oh! mother! mother!" he exclaimed, as with flushed cheeks and sparkling eyes he entered the room where his mother was sitting, "the eggs are broken, and the birds are hatched, and"—

"Where have you been, my son?" inquired his mother.

"Why it's two weeks you know. I waited till after dinner, so it's quite two weeks, and I've been—the countenance changed, the eyelids dropped, for a moment the chest heaved—then, with eyes brimful of tears, and from quivering lips, came the answer—"in the road beyond the walnut trees." Thoughtlessly, innocently he had trangressed the letter, but not the spirit of the law. In the face of punishment he had told the truth. The mother's word was pledged.

"What did she do?"

No matter, reader, she does not care about telling you, save that she learned this lesson, *never threaten.—Independent.*

BAD COMPANY.—One of the worst habits that a young person of either sex can fall into, is that of keeping bad company. Impure words stain the tablets of a virtuous mind, and the more we hear of them the less nice becomes our sense of the refined and pure. Too much care cannot be taken in the choice of companions. Intimate friendships should not be made without due reflections; and with casual acquaintances, whose conduct and conversation will not benefit us, we should have as little to do as charity and circumstances will admit.—The mind is exceedingly delicate substance, and its purity is soiled by even the slightest contact with vice; and when once the leprous spots are left upon it, no after egress can wash them out—a blemish that remains indelibly fixed upon the soul. An hour spent in bad company may prove a source of regret for years—or worse, the stepping stone to vice and crime. Be careful, then, with whom you associate.

THE OLD WOMAN'S BLESSING.—A gentleman was once passing through a village and happened to see a poor, feeble old woman let her stick fall, and stand a moment in perplexity, not knowing whether she dared to stoop to pick it up, or attempt to reach her home without it. Just by the spot where the accident happened a group of boys were playing at marbles. Some of them took no notice; others rudely marked the poor old woman's distress, but one kind-hearted lad threw down his marbles, ran to her assistance, and helped her into her house. She thanked him and said, "God Almighty's blessing be upon you for your kindness to a poor old woman!" The gentleman saw and heard the whole, and made inquiry after the lad, in whom he felt deeply interested. He found that he was already in the Sunday School, and in all probability, had there learned the Scriptures, that inculcate reverence to the aged. From that time he had him instructed in writing and accounts at an evening school. When old enough, he assisted in apprenticing him, and in course of time had the satisfaction of seeing him a respectable and flourishing tradesman.

STOP THAT BOY.—A cigar in his mouth, a swagger in his walk, impudence in his face, a care-for-nothingness in his manner. Judging from his demeanor he is older than his father, wiser than his teacher, more honored than the Mayor of the town, higher than the President. Stop him, he is going too fast, he don't see himself as others see him; he don't know his speed. Stop him ere tobacco shatters his nerves; ere pride ruins his character; ere the loafer masters the man, ere good ambition, strength gives way to low pursuits and brutish aims. Stop all such boys! They are legion, the shame of their families, the disgrace of their towns, the sad and solemn reproaches of themselves.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER STREET, BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, SEPTEMBER 24, 1856. WHOLE NO. 128. VOL. IV. NO. 4.

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.

HENRY V. DAVIS, JOHN COUCH, | MILES GRANT, GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION

TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
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Original Articles.

For the Crisis.

Sermon.

BY EDWIN BURNHAM.

"Who hath believed our report." Isa. 53: 1.

This text seems to manifest a measure of discouragement, on the part of the speaker. The messenger of God had just beheld in prophetic vision, the ministers of the gospel, with beautiful feet upon the mountains, bringing "good tidings of good," and publishing "peace" and "salvation." Isa. 52: 7.

While thus contemplating the progress of the gospel among men, his soul became at once impressed with thoughts and perceptions of the final result; and he thus proceeded to declare:

"Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52: 8.

He next beheld the subsequent prosperity of the chosen city of the Lord, Jerusalem, and spake of "her" restored "waste places," her comfort, and her redemption; and referred to the final display of Almighty power, in the eyes of all the nations," even to "the ends of the earth." Isa. 52: 9, 10.

He then proceeded to prophesy of the deliverance of the Jews from captivity, and of Messiah, and his mission. Isa. 52: 11-15.

At this point, he seems to have discovered the manner of reception with which the Savior met among his people, and their general unbelief in the doctrine taught by him and his apostles; and, as if speaking for them, in language of discouragement, uttered the words of my text, with other words equally important and expressive. The Evangelist refers to this passage under peculiar circumstances:

"But though he had done so many miracles before them, yet they believed not on him; that the sayings of the prophet Esaias might be fulfilled, which he spake, Lord who hath believed our report? and to whom hath the arm of the Lord been revealed." John, 12 37, 38.

I propose, in this discourse, to show,

I.

What is the "report" that is to be believed.

It is the gospel report. It is the report of life and death; of heaven and hell; of salvation and damnation; of time and eternity; of sin and holiness; of God, of Christ, of the Holy Spirit, of angels, of men, of devils; of things past, present, and to come; of all good, and all bad; of the amazing, wonderful, unbounded, infinite, and eternal love of a merciful, benevolent, and condescending Father, to millions of vile, polluted, degenerate, fallen and ungrateful children. It is the report of the fearful, and unequaled sufferings of the adorable Son of God, for our redemption; and of his resurrection from the dead that he might be "Lord both of the living and the dead." It is the report of our stupendous folly, of sinning against a kind and merciful God, thus striving to plunge our souls into eternal perdition in spite of all he is doing to keep us back therefrom. It is the report of God's continued care over us; of what he will do for us in the present tense, and, also in the world to come; of the temptations we must here endure; of the manner of life we must here lead, in all moral virtue and spiritual devotion, that we may "inherit the kingdom;" of our duty to our God, to our fellow beings, and ourselves; of the present blessedness of labor and suffering in the cause of truth and humanity. It is the report of joys to come. Of endless life, granted on the confines of death and corruption, by a glorious resurrection! Of an immortal inheritance with saints in light! Of eternal association with the ever blessed Redeemer, and holy angels, and a freedom of reverential approach to communion with God, which we cannot now enjoy. Then, no sense of sin, or guilt will torment; no fountains of sympathizing sorrow will need to open in the soul for the grief of others; nor will troubles of our own sink down into our spirits; "God shall wipe away all our tears," and silence all our groans. O blessed report! O glowing hope!

II.

Who will believe the "report?"

Those will believe it who are disposed to do so; and those will be disposed to do so, who, when the means of grace are brought around them, will permit them to affect their hearts, as they are designed to do. No one will believe the report who continually keeps his mind fixed not to believe it; though, by the grace of God, many have been brought to believe it who did *once* fix their minds that they would not believe it.

But there is one class of persons who choose to believe. The convicted sinner, sighs for pardon of his sins;—the Holy spirit has reproved him—his conscience has been quickened—he is miserable, and self-condemned—to him, the gospel offers mercy and plenteous redemption; and with his spirit all broken and contrite, he gratefully accepts the proffered good, because, to him, there is no other good that will meet the demand of his sorrow. And when the penitent soul has once believed the report, he is constantly urged on, by circumstances growing out of that act, and circumstances around him connected with his various relations in life, to still continue to believe, so long as he attends to the ordinary means of grace.

Is he tempted and perplexed? He believes, because the gospel refers to these very temptations and perplexities, and promises help and deliverance. Is he forsaken by friends? He believes, because the promise of the gospel is, "I will never leave thee nor forsake thee." Do foes multiply around him? He chooses to believe, that "if God be for us, who can be against us." Is he afflicted with poverty? He joyfully believes, that He who feedeth "the birds" of heaven, and "clothes the grass of the field" with beauty, and prepares the wild beasts of the wilderness an habitation, will much more feed, clothe, and cover him, in this world; and in the world to come he shall possess "an house not made with hands," when his "bread shall be given him, and his waters shall be sure."

Do the loved ones of his soul sicken and die? It is grateful to his soul to believe that "they shall come again from the land of the enemy"—that "them also who sleep in Jesus will God bring with him"—that "the dead in Christ shall rise first." Is he himself, sick and dying? How gladly he grasps the promises written: "Thy dead men shall live; together with my dead body shall they rise!" "Yet in my flesh shall I see God!" "I will raise him up at the last day!" Do a multitude of evils surround him? He finds consolation in believing, that "all things work together for good to them who love God."

IMPROVEMENT.

Let us seek to understand the gospel "report," as expressed by our Lord, his prophets and apostles.

Let us believe that report, with all our soul and might.

Let us continue steadfast in faith unto the end.

For the Crisis.

The Last Plague.

BY J. E. CLARK.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying—*It is done.*" Rev. 16: 17.

This text gives the account of the last plague that will ever visit our world. It is the last, for it is the last of the seven *last plagues*; and in them is filled up the wrath of God. Under this seventh vial, great Babylon comes up "in remembrance before God to give unto her of the wine of the fierceness of his wrath."

We look back to the days of Moses in Egypt, and we see these seven last plagues have had their shadow in the plagues which God sent on that wicked people, who kept his chosen in bondage. But God delivered his people with an out-stretched arm.—Under the last plague, he destroyed Pharaoh and his host, at which time the children of Israel were shouting deliverance on the banks of the Red Sea.

So we think this last plague will be poured out upon spiritual Egypt,—slave-holding Babylon, who has enslaved the people of God for centuries, and trafficked in the bodies and souls of men. As they have shed the blood of saints and prophets, God will give them blood to drink, for they are worthy. We who believe the vials have been poured out, (except the seventh) may differ as to the chronology of the events when they were fulfilled. We admit six of them have been poured out, and the seventh remains to be accomplished. Under the pouring out of the sixth vial the Savior says,—"Behold I come as a thief. Blessed is he that keepeth his garments, lest he walk naked and they see his shame. He would have his people on the lookout, for he is soon to come—as a *thief* too on those who are not watching. Under the pouring out of this vial there are "three unclean spirits like frogs" that come out of the mouth of the "dragon," the "beast," and the "false prophet." Their work is to gather the kings of the earth and of the whole world to the "battle of that great day of God Almighty." They have a bad spirit, for their work is devilish. They have been doing this work for a good time past, and they have it just about accomplished, and the great day is about to usher in upon us.

The rush of nations is coming; we are just about entering upon the day of God, and into Daniel's time of trouble; at which time the people of God will "be delivered, every one whose name is found written in the Book of life."

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven from the throne saying,—"it is done."

The seventh and last vial we believe will be poured out very soon, and the effects of it will have a quick and rapid circulation over the whole world.

"And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great." We understand by the symbols, voices, thunders—political strife and disunions. Lightning is a representation of anger and war. "Great earthquake," denotes a great revolution; such an one as was not since men were upon the earth. O poor sinner, you will cry for mercy in that great day! Mercy will have left the world forever, and men will be left to all their evil passions; to butcher each other; "and the slain of the Lord will be from one end of the earth even to the other end, they shall not be lamented, neither gathered nor buried; but they shall be dung upon the ground." What an awful sight! And when this vial is poured out there will be political strife among all nations, divisions among all sects, societies, and associations of men upon earth. Anger, war, and blood-shed will fill the countries with dismay. One would think to look over the world now, that this state of things already existed, and would be led to believe this vial was already being poured out.

Next in order is—"And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

The "great city" we understand to be the "woman which reigneth over the kings of the earth." Rev. 17: 18, and the woman is Papacy. Hence Papacy must be divided with three parties or parts, to show her end. How these things will be fulfilled, God knoweth. "And the cities of the nations fell."

As "city" denotes the papal power and religion; so "cities" represent the power and religion of all other nations; therefore, all the theories of men, and national religions, will fall under this vial, and the anti-christian power—bloody Papacy, will be judged. All her sins, cruel persecutions, and bloody deeds, will be brought into judgment, into remembrance before God, and he will fill to her the cup which she has made others drink, and she in her turn must drink the dregs; and God will burn her with fire, for strong is the Lord God who judgeth her. "And every island fled away, and the mountains were not found."

Islands and *mountains* are figures of small and great governments. This text has reference to the same time and circumstances with Nebuchadnezzar's dream, (Dan. 2: 35, 45,) when the stone cut out without hands shall smite the image upon its feet, and all the kingdoms of the earth be carried away, that no place be found for them. In this verse, the islands and mountains were not found. "And there fell upon men a great hail out of heaven." This closes the history of the wrath of God contained in the vials. And this storm of hail is the last part of the seventh vial,—it is the closing up of the judgments of God on an ungodly world.

Whether we are to understand this "hail" literally or figuratively, I am not able to say. I think, literally, for this reason; I have never been able to find in the word of God any figurative explanation, although it is used in a number of places with reference to the last day. Isa. 28: 17. "Judgment also will I lay to the line, ... and the hail shall sweep away the refuge of lies." See also Ezek. 13: 11, 13; 38: 22; Rev. 12: 19. By reading these texts, you cannot but be struck with the agreement of the Prophets in their descriptions of this last and dreadful judgment of God upon the world. All of them evidently fix it at the last day, all call it a "rain of great hail stones," like those which fell upon Egypt in the days of Moses. Ex. 9: 23—25. "And Moses stretched forth his rod towards heaven, and the Lord sent thunder and hail.—And the hail smote throughout all the land of Egypt, all that was in the fields, both man and beast, and the hail smote every herb of the field, and break every tree of the field." This, it is evident, is the type of the last part of the seventh plague.

The Revelator wishes us to understand it is the *wrath* of God upon the wicked inhabitants of the earth, when Christ the judge comes.

The prophets speak of this day of *wrath*. Hear what Zeph. says. "That day (speaking of the day of the Lord) is a day of wrath, a day of trouble and distress, a day of darkness and desolation, and gloominess, a day of clouds and thick darkness." "And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath."

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Christ will soon come and the voice from the throne will be heard—"it is done!" As when the dying Savior upon the cross cried "It is finished," when this seventh vial is poured out, the day of Gospel grace with sinners will be over, the trump in Zion will be still, to be blown no more.

Haste, O haste to Christ, your friend now, but soon he will be your judge; and if you have no hope in him, he will be your executioner.

A few hours more and all will be over. What you do, do quickly! Amen.

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BY W. S. CAMPBELL.

BRO. GRANT:—Some of the facts and incidents of my labors for ten days past may interest your readers.

Heaven was against my taking the boat from Hartford, Saturday 9th—I mean the elements—for the terrific, and almost unheard-of tempest of lightning, rain, and wind, kept me out of the city till the boat had left for New London, and I of course took cars for Providence, just in time to take the Stonington train for Kingston and Peacedale. Here I found Bro. Dixon and the brethren and sisters generally firm in the faith, and free from any dissensions,—a matter of rejoicing to me, since in so many instances there are strifes and divisions. They might be more engaged; I hope they will be visited with a gracious manifestation, but it is certainly a satisfaction to see a church which can appreciate the plain word of life, and feel an abiding interest in the gospel of God our Savior. The congregation was good, and, by the way, they have a very flourishing sabbath school. There is a sad neglect in many of the Advent churches of Sabbath-school instruction. Such is the neglect of brethren that I find often the children of our families attending elsewhere. How much do we value the doctrines of the word, if we allow our children to be instructed in views adverse to the truth of life?

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MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, SEPTEMBER 24, 1856. WHOLE NO. 128. VOL. IV. NO. 4.

The World's Crisis,

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Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.

HENRY V. DAVIS, JOHN COUCH, | MILES GRANT, GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION

TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
Twenty copies to one address for 6 months,	15.00
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Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private*.

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Over all business matters, write *Business.*

Original Articles.

For the Crisis.

Sermon.

BY EDWIN BURNHAM.

"Who hath believed our report." Isa. 53 : 1.

This text seems to manifest a measure of discouragement, on the part of the speaker. The messenger of God had just beheld in prophetic vision, the ministers of the gospel, with beautiful feet upon the mountains, bringing "good tidings of good," and publishing "peace" and "salvation." Isa. 52 : 7.

While thus contemplating the progress of the gospel among men, his soul became at once impressed with thoughts and perceptions of the final result; and he thus proceeded to declare:

"Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52 : 8.

He next beheld the subsequent prosperity of the chosen city of the Lord, Jerusalem, and spake of "her" restored "waste places," her comfort, and her redemption; and referred to the final display of Almighty power, in the eyes of all the nations," even to "the ends of the earth." Isa. 52 : 9, 10.

He then proceeded to prophesy of the deliverance of the Jews from captivity, and of Messiah, and his mission. Isa. 52 : 11-15.

At this point, he seems to have discovered the manner of reception with which the Savior met among his people, and their general unbelief in the doctrine taught by him and his apostles; and, as if speaking for them, in language of discouragement, uttered the words of my text, with other words equally important and expressive. The Evangelist refers to this passage under peculiar circumstances:

"But though he had done so many miracles before them, yet they believed not on him; that the sayings of the prophet Esaias might be fulfilled, which he spake, Lord who hath believed our report? and to whom hath the arm of the Lord been revealed." John, 12 37, 38.

I propose, in this discourse, to show,

I.

What is the "report" that is to be believed.

It is the gospel report. It is the report of life and death; of heaven and hell; of salvation and damnation; of time and eternity; of sin and holiness; of God, of Christ, of the Holy Spirit, of angels, of men, of devils; of things past, present, and to come; of all good, and all bad; of the amazing, wonderful, unbounded, infinite, and eternal love of a merciful, benevolent, and condescending Father, to millions of vile, polluted, degenerate, fallen and ungrateful children. It is the report of the fearful, and unequaled sufferings of the adorable Son of God, for our redemption; and of his resurrection from the dead that he might be "Lord both of the living and the dead." It is the report of our stupendous folly, of sinning against a kind and merciful God, thus striving to plunge our souls into eternal perdition in spite of all he is doing to keep us back therefrom. It is the report of God's continued care over us; of what he will do for us in the present tense, and, also in the world to come; of the temptations we must here endure; of the manner of life we must here lead, in all moral virtue and spiritual devotion, that we may "inherit the kingdom;" of our duty to our God, to our fellow beings, and ourselves; of the present blessedness of labor and suffering in the cause of truth and humanity. It is the report of joys to come. Of endless life, granted on the confines of death and corruption, by a glorious resurrection! Of an immortal inheritance with saints in light! Of eternal association with the ever blessed Redeemer, and holy angels, and a freedom of reverential approach to communion with God, which we cannot now enjoy. Then, no sense of sin, or guilt will torment; no fountains of sympathizing sorrow will need to open in the soul for the grief of others; nor will troubles of our own sink down into our spirits; "God shall wipe away all our tears," and silence all our groans. O blessed report! O glowing hope!

II.

Who will believe the "report?"

Those will believe it who are disposed to do so; and those will be disposed to do so, who, when the means of grace are brought around them, will permit them to affect their hearts, as they are designed to do. No one will believe the report who continually keeps his mind fixed not to believe it; though, by the grace of God, many have been brought to believe it who did *once* fix their minds that they would not believe it.

But there is one class of persons who choose to believe. The convicted sinner, sighs for pardon of his sins;—the Holy spirit has reproved him—his conscience has been quickened—he is miserable, and self-condemned—to him, the gospel offers mercy and plenteous redemption; and with his spirit all broken and contrite, he gratefully accepts the proffered good, because, to him, there is no other good that will meet the demand of his sorrow. And when the penitent soul has once believed the report, he is constantly urged on, by circumstances growing out of that act, and circumstances around him connected with his various relations in life, to still continue to believe, so long as he attends to the ordinary means of grace.

Is he tempted and perplexed? He believes, because the gospel refers to these very temptations and perplexities, and promises help and deliverance. Is he forsaken by friends? He believes, because the promise of the gospel is, "I will never leave thee nor forsake thee." Do foes multiply around him? He chooses to believe, that "if God be for us, who can be against us." Is he afflicted with poverty? He joyfully believes, that He who feedeth "the birds" of heaven, and "clothes the grass of the field" with beauty, and prepares the wild beasts of the wilderness an habitation, will much more feed, clothe, and cover him, in this world; and in the world to come he shall possess "an house not made with hands," when his "bread shall be given him, and his waters shall be sure."

Do the loved ones of his soul sicken and die? It is grateful to his soul to believe that "they shall come again from the land of the enemy"—that "them also who sleep in Jesus will God bring with him"—that "the dead in Christ shall rise first." Is he himself, sick and dying? How gladly he grasps the promises written: "Thy dead men shall live; together with my dead body shall they rise!" "Yet in my flesh shall I see God!" "I will raise him up at the last day!" Do a multitude of evils surround him? He finds consolation in believing, that "all things work together for good to them who love God."

IMPROVEMENT.

Let us seek to understand the gospel "report," as expressed by our Lord, his prophets and apostles.

Let us believe that report, with all our soul and might.

Let us continue steadfast in faith unto the end.

For the Crisis.

The Last Plague.

BY J. E. CLARK.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying—*It is done.*" Rev. 16 : 17.

This text gives the account of the last plague that will ever visit our world. It is the last, for it is the last of the seven *last plagues*; and in them is filled up the wrath of God. Under this seventh vial, great Babylon comes up "in remembrance before God to give unto her of the wine of the fierceness of his wrath."

We look back to the days of Moses in Egypt, and we see those seven last plagues have had their shadow in the plagues which God sent on that wicked people, who kept his children in bondage. But God delivered his people with an out-stretched arm.—Under the last plague, he destroyed Pharaoh and his host, at which time the children of Israel were shouting deliverance on the banks of the Red Sea.

So we think this last plague will be poured out upon spiritual Egypt,—slave-holding Babylon, which has enslaved the people of God for centuries, and trafficked in the bodies and souls of men. As they have shed the blood of saints and prophets, God will give them blood to drink, for they are worthy. We who believe the vials have been poured out, (except the seventh) may differ as to the chronology of the events when they were fulfilled. We admit six of them have been poured out, and the seventh remains to be accomplished. Under the pouring out of the sixth vial the Savior says,—"Behold I come as a thief. Blessed is he that keepeth his garments, lest he walk naked and they see his shame. He would have his people on the lookout, for he is soon to come—as a *thief* too on those who are not watching. Under the pouring out of this vial there are "three unclean spirits like frogs" that come out of the mouth of the "dragon," the "beast," and the "false prophet." Their work is to gather the kings of the earth and of the whole world to the "battle of that great day of God Almighty." They have a bad spirit, for their work is devilish. They have been doing this work for a good time past, and they have it just about accomplished, and the great day is about to usher in upon us.

The rush of nations is coming; we are just about entering upon the day of God, and into Daniel's time of trouble; at which time the people of God will "be delivered, every one whose name is found written in the Book of life."

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven from the throne saying,—"it is done."

The seventh and last vial we believe will be poured out very soon, and the effects of it will have a quick and rapid circulation over the whole world.

"And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great." We understand by the symbols, voices, thunders—political strife and disunions. Lightning is a representation of anger and war. "Great earthquake," denotes a great revolution; such an one as was not since men were upon the earth. O poor sinner, you will cry for mercy in that great day! Mercy will have left the world forever, and men will be left to all their evil passions; to butcher each other; "and the slain of the Lord will be from one end of the earth even to the other end, they shall not be lamented, neither gathered nor buried; but they shall be dung upon the ground." What an awful sight! And when this vial is poured out there will be political strife among all nations, divisions among all sects, societies, and associations of men upon earth. Anger, war, and blood-shed will fill the countries with dismay. One would think to look over the world now, that this state of things already existed, and would be led to believe this vial was already being poured out.

Next in order is—"And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

The "great city" we understand to be the "woman which reigneth over the kings of the earth." Rev. 17 : 18, and the woman is Papacy. Hence Papacy must be divided with three parties or parts, to show her end. How these things will be fulfilled, God knoweth. "And the cities of the nations fell."

As "city" denotes the papal power and religion; so "cities" represent the power and religion of all other nations; therefore, all the theories of men, and national religions, will all fall under this vial, and the anti-christian power—bloody Papacy, will be judged. All her sins, cruel persecutions, and bloody deeds, will be brought into judgment, into remembrance before God, and he will fill to her the cup which she has made others drink, and she in her turn must drink the dregs; and God will burn her with fire, for strong is the Lord God who judgeth her. "And every island fled away, and the mountains were not found."

Islands and *mountains* are figures of small and great governments. This text has reference to the same time and circumstances with Nebuchadnezzar's dream, (Dan. 2 : 35, 45,) when the stone cut out without hands shall smite the image upon its feet, and all the kingdoms of the earth be carried away, that no place be found for them. In this verse, the islands and mountains were not found. "And there fell upon men a great hail out of heaven." This closes the history of the wrath of God contained in the vials. And this storm of hail is the last part of the seventh vial,—it is the closing up of the judgments of God on an ungodly world.

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which are in the world.

"If any man love the world the love of the Father is not in him."

"Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

Sandwich, N. H., Aug. 21, '56.

The World's Crisis.

BOTON, SEPTEMBER 24, 1856.

Litchfield Campmeeting.

This meeting has been one of interest and profit. It was in an elevated place among the hills, where pure air and water contributed to the health and comfort of those present.

Our first assembling was on Wednesday evening, which was an interesting prayer meeting.

Thursday A. M. Br. Burnham preached from Ps. 11 : 5. We were shown in a very clear manner the importance of *trials*, and the fact that the Lord tests his children by placing them where they will develop themselves.

The subject was one of deep interest, and those who listened to the discourse felt much benefited. It was plainly set before us, that trials are *necessary* in order to develop our character, and make us acquainted with ourselves.

Thursday P. M. the writer made some remarks on the importance of *pleasant words*. Text, Prov. 16 : 24.

Thursday evening, Br. Munger preached from Lu. 22 : 32, showing the importance of faithfulness on the part of the *ministry* in these times of peril, in being examples to the flock of God. Brn. Howell, Mathewson, Decker, and Burnham, followed with interesting remarks.

Friday A. M. Sr. Higgins spoke from 2 Peter, 3 : 14.

Our Sr. was listened to with much interest, while giving a synopsis of our faith, and the evidence that we are near the things for which the church has long been looking.

Friday P. M. Bro. E. Crowell of Hartford Ct., was heard with delight, while speaking on Gen. 49 : 10. He showed us from examination of the Scriptures that *sheh-yet*, the word rendered *sceptre* in the text, is usually translated *tribe* ; and tho't the true idea would be given in this passage were it thus rendered.

[We have since examined the subject, and find that out of the 187 times that this word occurs in the Old Testament, it is rendered tribe and tribes 140 times. Ed.]

The idea then is, that Judah shall not cease to be a *tribe* until Shiloh come. The *ten* tribes were lost or scattered, long before the first advent of the Messiah, but not so with Judah.

Friday evening, Bro. J. Howell from Ill. preached from Eph. 5 : 18, a discourse of deep interest and practical utility. He made the point plain that it is our *duty* and privilege to be filled with the Holy Spirit *now*, as well as in the early days of christianity, and that without it, we are shorn of our strength as preachers of the gospel, and that all need its aid,—"for we know not what we should *pray* for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

Saturday was occupied by Bro. Decker of Buffalo, in presenting the prophetic and historic evidences showing that we are *very* near the saints' happy home. Many responded—"let thy kingdom come."

First day, A. M., Bro. H. L. Hastings presented very clear evidence that we are in the period called by Daniel,—"the time of the end," and that we may *soon* expect the King of Kings to come in all his glory.

First day, P. M., Bro. Burnham preached from Mat. 6 : 10, showing that *when* Christ comes he will set up a kingdom on this earth, after the cleansing of the sanctuary, and the removal of the curse. We think all must have been satisfied that the *Bible* clearly teaches that *this* earth after some changes, is to be the future abode of the righteous.

At 5 o'clock, Bro. Turner of Hartford preached from Luke 21 : 25—31, showing from the history of the past, that the kingdom of God is about to be established, and that what is to be done should be done quickly.

In the evening, Bro. Flavel presented further evidence that the kingdom of God will soon come, for which the church has been so long praying.

Monday A. M., Bro. H. L. Hastings spoke on 2 Tim. 2 : 11—12, showing that we must suffer with Christ, if we would reign with him.

Bro. Burnham followed with closing remarks, urging the children of the Lord to press "*forward*" for the prize at the end of the race.

We were obliged to leave at the close of the Monday morning meeting.

The campmeeting was to continue until Wednesday. We have had no report of the meetings on Tuesday, but learned from Br. Munger, whom we saw Tuesday morning, that the meeting continued with deep interest during Monday afternoon and evening.

A number of backsliders were reclaimed, and some sinners converted during this campmeeting.

Some of the social meetings were among the best I ever enjoyed.

The spirit of God rested upon us in power, producing great comfort and rejoicing.

Many will remember the meeting with heartfelt gratitude to the Lord, for the privilege of attending that feast of tabernacles. We parted in sadness, but hope to meet in joy.

Boston.

It is presumed that our brethren and sisters scattered abroad, would like to know something of the state of things in this city.

Well, the good Lord blesses us, and we feel more determined than usual to endure to the *end*, believing that our hope will soon be consummated.

During the summer we have had prayer-meetings every Tuesday, Wednesday, and Friday evenings, and have found them to be of great benefit.

Recently two have been converted and baptized, and one backslider reclaimed.

Those who have been ignorant of the *blessed hope* are becoming interested, and are searching the Bible to know the truth of the things declared unto them.

Two rose for prayers last Lord's day, and others are seeking for a deeper work of grace in their hearts.

We have agreed to fast and pray next Friday, and humble ourselves before the Lord, entreating him to revive his work in this city, and other places.

We feel conscious that it is time to *work earnestly* in the vineyard of the Lord.—Pray for us.

For the Crisis.

"Know Thyself."

BY MARTHA.

Man looks upon the outward appearances, but God looks upon the heart.

We may deceive our fellow-beings around us, but we cannot deceive God.

His all-seeing eye is ever upon us: every secret thought and every word is recorded, and the very motive of the heart is all known to him.

We must give a strict account of our behavior here, in the great reckoning day which is fast approaching; and each day as the sun sinks in the western horizon, we should be reminded with what rapidity time is rolling upon and fast hastening the hour when all must stand before the bar of God and hear their everlasting destiny decided.

How necessary then, that we all look well to our own selves while it is called today, and see that we are not deceiving ourselves with a mere profession.

But let us know of a surety that we abide in the vine, and be always found bearing the same manner of fruit as the vine which we profess to be grafted into; and not be found at one time with a heart sending forth *sweet* water, and at another time *bitter* water. Is this the way with a *pure* fountain?

Let us look at the life of our Master, our Pattern, our great Teacher, and see if our life corresponds with the example he has set for us to follow. Let us see if we daily possess the same spirit that he possessed while here upon earth, for his word declares;—"if we have not the spirit of Christ we are none of his."

Can we be reviled, and revile not again? can we bear to be evil spoken of, and feel no spirit of retaliation, but on the contrary exhibit a meek, gentle, long-suffering, forgiving spirit?

Have we a heart to pray for one we know seeks our injury?

If not, let us now examine the ground of our hearts, and be sure that we know our own selves, lest any of us should come to the judgment with an expectation of a seat at God's right hand, and have to take up with the sad lamentation,—"the harvest is past the summer is ended, and we are not saved."

Let us search our hearts with all diligence, while mercy's hours are extended, and see that our every action, and motive is to do all with an eye single to the glory of God.

Let us see that our affections are not set on this vain and transitory world, and that we are not striving to carry this world in one hand, and the religion of Jesus in the other.

Can we stand unmoved with our arms folded and see one of God's little flock suffering, with the means in our hand to supply their wants?

Let us not be deceived, God is not mocked. What a man soweth, that shall he also reap.

Plymouth, Ct., August, '56.

For the Crisis.

Letters to a Friend.

NUMBER I.

My Dear Sister:—In your letter you write of peculiar trials and temptations; of being depressed with an indifference and coldness from which it seems impossible to arouse; also that the confusion and divisions which exist among those who profess to believe in the immediate coming of Jesus, cause you to doubt the past, and even to enquire—"what is truth?"—"where is the word of the Lord, and who are the watchmen that are sounding the trump of God, and giving the household meat in due season?' You seem to be on the point of giving up and drawing back, which would be perdition. May the spirit guide my thoughts and pen, while I try to write a few encouraging words.

First, I would say, realize the great truth that you and I, and all are to settle our own accounts with the Judge, and that by the *word* we are to be judged; *not* by this Br. or Sr, who may condemn or acquit us by their peculiar notions. The great leading truth is, Jesus is coming, and there will be a few who will be ready, waiting, and watching, pure, fitted for translation; and having this hope, they will not be inactive, but will purify themselves.

The Bride maketh herself ready, therefore they will come to *the faith* having the unity of the spirit and the bonds of peace. Here one and there one scattered abroad will compose the few, who will have faith on the earth when Jesus comes.

Second. The great individual work here, is to make *our own* calling and election sure. I do believe a *personal* work here is needed, and instead of looking to others, we should see that we are right. We need, as a people, to strike out into a new path, or to enquire for the "old paths;" and with entire consecration, and in the exercise of perfect faith, really loving God with all the heart.

Perfect assurance is our privilege, yea, our *duty*; and we must have it and *live* it, if we would be ready for the kingdom. This holiness, with all its attendant graces, (which catalogue we find in the Word) was found in the primitive church; and there have been christians of this stamp in all ages and churches since.

Such a piety, such a religion is a beautiful picture to present from the Word and practically in our lives; and no other will prove salvation.

We need a baptism, like that of the primitive church; and we may expect it as individuals and as a church, if we are thus holy; for the apostle in speaking of this very thing, says,—"the promise is unto you and to your children, and to all that are afar off, even as many as our Lord shall call."

The promise has not been reversed. The words of our Savior were,—"Lo, I am with you always, even unto the end of the world." The mass of professing christians may desire it when they view it, but their experience shows they prefer trying to serve God and mammon.

I do believe in "fighting the good fight of faith," and getting a perfect and permanent victory. It seems that many, who are earnest, conscientious, trying to fight the good fight, get no victory; and I fear in most cases it is not the "good fight," but rather a legal struggle. Conscience goads them on to do things that they do not love to do; hence, there is a perpetual struggle, as there always must be, till "conscience falls asleep in the bosom of love."

Now, the commandment is,—"Come out and be ye separate;" and the promise is, "I will receive you." If we hunger and thirst after righteousness, we shall be filled.

Dear sister, we shall find it will be unto us according to our faith. "By faith we stand." This desire to be holy, to stand complete in all the will of God, must be the work of the spirit.

O let us strive to enter in at the straight gate. Seek for truth from the Scriptures—understand the *time* in which we live—know the signs—avoid even listening to evil surmising and slander—in a word, live with our eye single to the glory of God.

Your sister in Christ,

T. F. Sargent.

Concord, N. H., Aug. 20, 1856.

For the Crisis.

My Journal.

NUMBER I.

BY W. M. INGHAM.

I set sail for the United States Friday, Aug. 15. Had a calm time until the 19th, when it commenced to rain, and wind blew fresh from the southeast; but through the kind protection of our heavenly Father, we arrived safe in Boston Harbor, Wednesday morning. Stopped one day in Boston and Charlestown, and called on a few brethren. 21st, rainy. 22d, I went to Wilbraham campmeeting and arrived just in time to hear preaching. Stopped through the meeting and had a good time. My heart was greatly cheered to see the love and union among the ministers and members; although differing in sentiment, yet agreeing to walk together in love, and striving to keep the unity of the spirit in the bonds of peace. May the Lord help us to do it, that we may show that we are the disciples of Jesus.

25th, I went to Springfield. In the evening, Bro. Whitney preached; had a good meeting: appearance of better union than has been.

26th, Enfield in the evening; had a good, cheering time. Two or three young people professed to be reclaimed.

27th, evening, at Jawbuck. Meeting at the Advent Chapel. Found a few there still striving for the kingdom.

28th, In Scitico.

29th, Warehouse Point; rainy and no meeting. 30th, evening, meeting at the school house, near Bro. House's.

31st, Lord's day, spoke thrice at the Hall in Warehouse Point—had a good, free time. The brethren and sisters appeared to be some encouraged to still persevere.

Bro. Williams was present and took part in the meeting.

Sept 1st, at Windsor. Meeting at the school house, near Bro, Cooper's. But few attended. Few Advent people there.

2d, at Hartford. Called on Bro. Crowell. Was kindly greeted by himself and family; had a pleasant interview. In the evening, spoke a little while to them about the precious promises of the speedy return of Jesus. Had a free time, and quite a number spoke, after I got through, of their prospects for the better land. I think it was not a lost season, thank the Lord!

3d, Springfield. Had a free time. The brethren and sisters appear to be well united now.

4th, meeting at Westboro. Quite a number there that are still looking for the Lord.

5th, South Natick. Meeting at a school house near Bro. Caarles Perry's.

The most that attended were young people. Perhaps there would have been others but for the political meeting not far distant, the same evening, and politics are before religion, I fear, with many who profess to love Jesus.

6th and 7th, at Worcester. Lord's day, spoke three times at Waldo Hall. Had a free time, and hope some good was done in the name of the holy child Jesus. A number spoke of their desire to go through, having no idea of stopping short of the end, which they still believe is near.

Bro. Morgan was present part of the day, and took part in the meeting.

Dear brethren and sisters, I would just say that my heart has often been made glad for the few weeks past, while I have had the pleasure of seeing a number of Father's family; some that I have seen in days past, and others that I never saw before, and hear them speak of the heavenly country, and their prospects of soon getting there.

Cheer up, lonely pilgrims, the prospect is brightening, the land is nearing; soon the warfare will be over, and the family all safely at home with Jesus. Let us all be faithful to the end.

From a pilgrim and stranger, still looking for a better country.

W. M. Ingham.

Worcester, Mass., Sept. 8.

New Hampshire State Conference.

The undersigned, Committee, appointed at the last Conference to call the next State Conference, at such time and place as they might deem proper, would give notice that the Conference will be holden at Lake Village, in the Advent Chapel, commencing Thursday, Oct. 9th at one o'clock P. M., and continue over the Sabbath.

Some may think the Conference this year should be holden at some other place, as it was at Lake Village last year; but the brethren at Lake Village are the only ones who have invited the Conference to be holden with them; and hence the decision.

It is hoped that the brethren in the vicinity will make one general and united effort to attend the meeting. Come one, come all; and also the brethren in the membership.

It will be remembered that at our last State Conference, and also at our "Ministers' Conference," it was agreed that "Christian character should be the only rule for christian fellowship."

Let all who can adopt this principle, come to the Conference and participate in the meeting; and may it result in the salvation of souls.

Soon "the righteous shall inherit the land, and dwell therein forever."

John Knowles, } Committee.
T. M. Preble, }

For the Crisis.

Letter from Bro. C. B. Turner.

Bro. Grant:—While reading the contents of the *Crisis* my heart is cheered by the spirit manifested by its numerous correspondents. It does my soul good to read such spiritual communications from Brn. and Srs. scattered abroad over the land; yes, and many I see from those who have hardly heard a sermon on the subject of the second advent.

It has been about seven years since I was brought to see the truth of the Lord's soon coming, and life only through Christ. Since that time, I have never felt for a moment to doubt the truthfulness of our position in the main.

Although we have looked for the Lord at a certain point of time and have been disappointed, yet the truth of God's word will stand, and all the evidences still remain, speaking to us in thunder tones, the Lord is soon coming.

I am fully satisfied in my own mind that our work is not all done yet, for when it is, the Master will come. There are many yet in the world that have never heard a word on the speedy coming of Christ, and life through Him. I have been led to think of late, that those who are looking for the coming of the Lord were too apt to think there could not much more be done for the world, but I think this is a sad mistake. I find there are yet in many places where the Advent doctrine has never been preached, those, who, when they hear the truth, will embrace it with all their hearts.

I have seen it of late where the truths of God's word have never been brought to light; especially, the Lord's soon coming, and life only through Christ.

When we hold up these truths in the light of God's word with the aid of the Holy Spirit, the traditions in the minds of many, vanish like the dew before the rising sun, and the truth fills its place. Then, instead of looking for death, they are found rejoicing in the soon coming of Christ to give them life; and can say with the apostle,—"Our life is hid with Christ in God; when He who is our life shall appear then shall we also appear with him in glory."

Brn. and Srs., gird on the armor anew, and work while the day lasts. There are many ways in which we can let our light shine and confess our faith; we can do so by our godly lives from day to day, and this we must do if we ever expect to be found in the kingdom of God.

O let us heed the words of the apostle, when he says—"we may understand all mysteries, and all knowledge," and even go so far as to give our bodies to be burned, yet it will profit us nothing unless it is mixed with faith, and all done with an eye single to the glory of God. We can let our light shine by confessing the truth from day to day to those with whom we associate, and not only let them understand what we believe, but let them see by our life that we do believe all that we profess.

We can let our light shine by distributing tracts on this great subject; and this is a method I am disposed to think we neglect.

Brn. and Srs., do we believe the Lord is soon coming, and all the world is rushing mad to perdition? Oh, how we ought to exert ourselves to save, if possible, some from destruction. You may think what good will a few tracts do? Ah, you cannot tell. "Cast your bread upon the waters and be satisfied to let the judgment determine the result. One dollar's worth of tracts rightly distributed, with the aid of your prayers, may be the means of saving one soul from death, and that is worth more than the whole world.

Oh, think of it. Do you wish to lay up your money? I know there are those in the Advent church who, instead of having all they have and are upon the altar consecrated to God, are striving to lay up treasures in *this* world. Oh, my prayer to God is that such may yet be converted. Faith without works is dead. A poor, dead, formal Advent faith is no better than any other. I fear there are many deceiving themselves upon this point.

Do you not want life everlastsng? Then sow to the spirit. How long do you think it would take to convince man that you believed the Lord was soon coming with all you could say to him, and still go on and let all your actions tell to the contrary?

You could not convince him of the truth, for while they hear you say the Lord is soon coming, they see you at the same time as eager after the world as any one, striving to lay up a treasure on earth.

But you go to him and tell him the Lord is soon coming, show him the evidences—give him some tracts to read, and then let every act of your life correspond with your faith, and you shed an influence which may be the means of saving him in the day of God.

Oh Brn. and Srs., let us gird on the armor anew and go to work in good earnest for the Lord, and if you cannot buy ten dollars' worth of tracts, buy what you can, and distribute.

We can all preach in this way. A word spoken in season is often the means of turning a soul from error into truth. It was but a word dropped by my own brother that set me to investigating this subject. Would to God that every little flock scattered over the land would take up a collection for a tract fund and let each member of the same become a worker in the vineyard of the Lord in distributing the tracts; and by so doing, while the Lord tarries, there may yet be good done in His name.

Oh, Brn. and Srs., shall we do it? Let us lay all that we have and are upon the altar, and see the importance of living out our faith. Should we suffer those who have spent all their money and time in preaching the gospel to quit the field of conflict and go to work with their hands to sustain themselves and families? God forbid. Stay up their hands in this hour of severest conflict. Let them blow the trumpet in Zion, and spread abroad the news of a King that shall reign in righteousness.

Cheer up, lonely pilgrim, the Life-giver is coming the crown is with him, He will soon deck thy brow. The conflict is sharp, yet we can overcome through the blood of the Lamb, glory to His name. I long to be there. I can say with the poet—

"Let thy kingdom, blessed Savior,
Come and bid our sorrows cease."

Yours truly, C. B. Turner.

Syracuse, Aug. 24, 1856.

P. S. One word in reference to *tracts*. There are many tracts published, but I find none advertised that gives an exposition of the prophecies of Daniel. I think there ought to be a tract published taking up the second and seventh of Daniel, giving the outlines of the history of the world in the most simple form with the signs of the times, for those who have never investigated the subject. I would like a thousand of such.

Dear Brn. let us work for the Lord, that when He comes we may receive a crown of life that fadeth not away.

C. B. T.

Christian graces are like perfumes. The more they are pressed, the sweeter they smell; like stars, that shine brightest in the dark; like trees, the more they are shaken, the deeper root they take, and the more fruit they bear.

Letter from Bro. W. P. Wentworth.

Bro. Grant:—It is with joy I anticipate the glory that awaits those who fear God and keep his commandments. When the future age is ushered in, we shall see and be with our Savior. We shall all know the Lord from the least to the greatest. We shall dwell in peace and safety; "For as I live," saith God, "the whole earth shall be filled with the knowledge of the Lord, as the waters cover the sea." Then the righteous shall shine forth in the kingdom which was prepared from the foundation of the world. Then the meek will inherit the earth, and delight themselves in the abundance of peace.

Dear Brn. and Srs., I exhort you in the name of the Lord to be faithful; for the coming of the Lord draweth nigh, and soon, if we are faithful, we shall receive a crown of life that fadeth not away. Then we shall have received the end of our faith, even the salvation of our souls. Let us all gird ourselves anew for the good work before us. Soon our sore conflicts will end and the reward of eternal life be given to all the faithful in Christ Jesus.

Wm. P. Wentworth.

East Homer, N. Y.

For the Crisis.

Letter from Sr. Stoddard.

Bro. Grant:—I wish to let those who are pilgrims and strangers here, know that I am trying to keep on the road to Mount Zion. We are alone here in the faith of the soon coming of our Lord. I know of no others in this large town of like precious faith. I feel lonely at times, yet not discouraged for I know in whom I have believed. I often wish for the privilege of meeting with those who love the appearing of our Lord.

I rejoice when the welcome return of the Crisis greets us; truly it is like bread to the hungry, and water to the thirsty. We thank those who have so kindly sent it to us. I feel to put my trust in the Lord, knowing that he careth for those who try to do his will. O may we overcome all selfishness and sin, for we read that none but those who have pure hearts and clean hands shall be able to stand when the Lord shall appear, taking vengeance on those who know him not.

I feel the need of more patience, more love, more meekness, more humbleness of heart: in short, I feel the need of living more like my Redeemer, for he is our pattern and we must be like him, if we would enter through the gates into the city.—When I view the narrowness and straitness of the way and my own imperfections, I ask myself, shall I be there? I believe all will be there that are found faithful.—I desire to be there,—I must be an inhabitant of that land, where no one will say I am sick. This world looks dark and dreary to me, but the night is far spent. I believe the time is not far in the distance, when "he that shall come will come and will not tarry." May the Lord help us to shun all the devices of Satan, that we may escape those things that are coming on the earth. O that the Lord's people may have a mind to work while the day lasts, is the prayer of one hoping to overcome.

Jane Stoddard.

Dummerston, Vt.

For the Crisis.

Letter From Sr. Shaw.

[Published by request of Br. Burnham.]

Dear Bro. Burnham:—It is with a heart broken with sorrow, that I write you. My loved one is gone. John sleeps. The companion of my youth is no more. He died last Monday morning about 4 o'clock. He had been confined to the house only one week. He suffered much, but he is at rest. We moved out here last Fall in hopes that his health might be better, but he has not been able to preach since. We are left in a land of strangers, some kind friends, but no Advent people. O if there was only *one* to sympathize with me, how glad I should be, but I am alone.

He had his senses to the last. On Sunday, he talked with us, and exhorted us to be faithful, but it was hard for him to leave me and the children. He wished me to write to the brethren East, to remember me. He used to speak in the F. W. Babtist meetings some, and had won the love of a good many. I think if he could have lived, we might have had an Advent society. He chose Eld. Cary,—F. W. Baptist—to preach, and the text, which was Job 14: 14; "If a man die shall he live again." The funeral was in the Presbyterian meeting house, Eld. Curt's and Eld. Cumings assisting. There was a large concourse of people. Eld. Cary preached a good discourse on the resurrection.

O may the [illegible] day speed on when the saints will come forth.

If you, or any one, come West, do not fail of coming to see me. I live eight miles from Janesville, the same from Beloit, one and a-half from Emerald Grove, which is my P. O. address.

From the widow of one of your dearest friends. I believe the Lord will provide. Pray for me.

Susan H. Shaw.

For the Crisis

Letter from sister Abby M. Bement.

Bro. Grant:—I would like to say a few words to the scattered flock in this dark and cloudy day. Our God has given us His word, written by inspiration, to be a lamp to our feet and a light to our path, and has promised to give us his Holy Spirit to help our infirmities, and guide us into all truth that we may be without excuse in the day of judgment.

I believe we have not followed cunningly devised fables, when we have looked for Jesus soon to come. The coming of the King of Kings again on earth to reign, has been the hope of the true church ever since the days of the apostles, and farther back in the lapse of ages. We may look to the time Enoch sojourned on earth; he prophesied of His return with ten thousand of His saints. And although most treat the subject with contempt, neverthe- God's word will prove true, for Jesus has said, "though heaven and earth pass away my words shall not pass away." And although there is but a little remnant of the faithful remaining, there was but a few saved in Noah's ark, while many million were drowned.

Be not discouraged then, fellow traveler, hope thou in God, the race will soon be run, the victory gained and God's people gathered into the everlasting kingdom.

What a prize to be gained by the soldier of the cross. Then endure a little while longer and the crown will be yours.

Abby M. Bement.

Woodstock, Vt., Aug. 1856.

Always Speak Kindly.—Our correspondent R., sends some excellent thoughts under this title, which our space obliges us to condense. If the reader never speaks unkindly to anybody—neighbor, husband, wife, or child, man servant, or maid servant—he may pass on to the next article. But if he does, he will permit us to speak kindly to him for a moment for his own and others' sake. I will suppose the best, that your unkind words do not spring from any willful intention to wound or offend; but you think you have some provocation, or you are sad or depressed from low spirits, or some cross or disappointment. But are not *others* as much afflicted in this way as yourself? Alas, what heart does not know its own bitterness, and often feel itself in such a state that ki d words are absolutely necessary to enable it to bear up under its numerous troubles. Would you needlessly add to that grief which you might assuage by words of kindness, which would, at the same time, mitigate your own? The unkind words of others, which provoke your own, proceed, perhaps, from causes which, if you knew them, you would be unwilling to aggravate by a word or look. You would, perhaps, see that it would require a much less severe exercise of self-discipline in you than in them to be kind. Be assured the safest rule is, always to speak kindly to all.—[Parish Visitor.

Obituary.

Died, of consumption, in Barnston, C. E., July 20, 1856, Albert A. Clark, son of Matthew L. and Clarissa Clark, in the 27th year of his age.

Brother M. L. Clark and family became believers in the speedy coming of Christ, by hearing Elder Columbus Green lecture on the subject in 1842. Albert was the youngest of four sons. In October '48, by lifting too hard in collecting stone for building, he caused a rupture in his stomach, from which he never entirely recovered, though the most skilful medical aid within reach was procured. In 1853, brother Clark moved from Melbourne to Barnston. In the winter following there was a revival of religion in the neighborhood, and quite a number were baptized, Albert among others; though it was a cold day in December, he was firm and decided in his purpose to go forward in this ordinance; he took no cold, but his health rather improved, so that he became able to walk among the neighbors. Last winter he appeared to be failing; he gradually grew worse, and at times his sufferings were severe, but he bore all with Christian patience and fortitude. Brother Himes, when on his way to the Conference at the Outlet, called and prayed with him, which visit he seemed to enjoy much. He was quite calm in view of death, and said he did not want to get well. As his end approached he became more devoted and prayerful,—he loved more than ever to hear the Bible read and good pieces from the papers. He fell asleep in Jesus, in expectation of soon being raised in the likeness of his Redeemer. A funeral sermon was delivered by the writer to a large and attentive audience, founded on Job 19:21, "Have pity upon me, have pity upon me, O ye friends, for the hand of God hath touched me."

S. W. Thurber.

Two weeks have passed, and quickly flown,
Since we were sadly called to mourn
A lovely brother borne away,
By cruel death's resistless sway.

Another tender bud was nipt,
And now lies with'ring where we wept;
To wait the resurrection morn,
When all the saints shall be brought home.

There side by side those loved ones lie,
Our hearts are sad, we mourn, we sigh,
O Lord thy Kingdom soon restore
When death s foul work shall be no more.

We long to have the monster slain,
We long to have Messiah reign;
We long to clasp those lovely ones
Where grief, where sorrow never comes.

Melissa.

Domestic Summary.

The Late Fights in Kansas,—by a Participant.—From a letter dated August 19, to the Rev. Daniel Foster, of Lowell, written by his brother, who was engaged in the recent affairs at Franklin, Washington Creek, and Titus' Camp, near Lecompton, Kanzas, the following extracts are taken:

"War is a terrible thing I have before heard of it. I have now seen it. I have heard the balls whistling about my ears. I have stood where men were shot down as you would shoot wild beasts. I have heard the groans of the wounded and dying. I have seen the bloody corpses of the dead, and truly war is a terribly cruel thing."

"Last Tuesday evening, the 12th of August, we started from Lawrence, i. e., 25 horsemen and 56 footmen. On arriving at Franklin, the first point of attack, we found the enemy had been apprised of our expedition, and was prepared to give us a warm reception. Their log fort was flanked on the one side by another log building, in which was kept the post office, and on the other by a large hotel. We could make no impression upon them with our rifles, and they refused to surrender. We were determined, however, to recover our cannon, which we wanted for routing these nests of land pirates. We accordingly surrounded the fort, and commenced a brisk firing with Sharpe's rifles, which they vigorously returned. This continued about three hours. One of our men was killed, and several wounded. We then loaded a wagon with hay, backed it against the post office, and set it on fire. When the flames burst forth the poltroons cried lustily for quarter. We then extinguished the fire, the enemy in the meantime making good their escape. They left in our hands the cannon and upwards of 50 muskets. The citizens of Franklin took no part in this attack. The night had passed in this engagement at Franklin.

"We had now to prepare balls for the cannon, and we were not ready to proceed to Sander's till Friday. We marched upon his fort to the number of nearly 400. When about three miles distant they could see us on a hill, and they at once fled. We found their flag in the bushes, with the motto "Enforce the Laws." Some arms, ammunition and tents fell into our hands here. We reduced the fort to ashes.

"That night Col. Titus was out with his desperadoes, engaged in his favorite pastime of stealing horses, and intending, it is supposed, to attack Judge Wakefield's house, which, however, he found too strongly guarded. They stole three or four horses and went back to their fort, little dreaming how hard retribution was treading on their heels. In the morning his fort was surrounded, and the firing commenced. One of our best men, Captain Shambra, was mortally wounded before our cannon arrived. That was soon brought up, and planted forty rods from the fort. It was loaded with balls run from the type metal of the Herald of Freedom press, which Col. Titus had destroyed last May. When the first shot was fired, the Lawrence boys shouted, 'The Herald of Freedom is issued again!' The cannon was fired six times. At the sixth fire they surrendered. One of their men was killed, and Col. Titus badly wounded. We took nineteen prisoners, and a quantity of arms and ammunition. Some of the tents were identified as belonging to the Chicago company. I had the good fortune to receive the sword of Col. Titus, to very nice article, which I mean to transmit a my children."

Kansas. A dispatch of the 16th, inst., from Chicago, says:

"Mrs. Robinson arrived in this city to-day. She says the bail of her husband was fixed at $5,500, and that of the other prisoners at $5,000 each.

Gov. Geary had released all the prisoners that were in the hands of the mob at Leavenworth.

The Missourians generally had fled from Westport, fearing an attack from General Lane.

Gen. Smith had ordered all the families seeking safety at Fort Leavenworth, to leave on Wednesday, the 10 inst.

The pro-slavery men report a batle at Planters Bridge on the 31st ult., between five hundred Missourians under General Atchison, and a party of Free Soilers. The Missourians fled at the first charge."

The report of the capture of Gen. Richardson by Gen. Lane, is contradicted by the St. Louis *Republican*.

A petition is in circulation in Chicago, requesting the Governor of Illinois to call an extra session of the Legislature to consider measures for the protection of Citizens of that State who have emigrated to Kansas.

C. H. Branscomb telegraphs from St. Louis, 15th, to the Springfield *Republican*, as follows:

"The State prisoners are released on bail by Judge Lecompte. Gov. Geary is in Leavenworth, and leaves for Lawrence soon. He will call to his aid 100,000 United States troops and 50,000 volunteers from the North if necessary. Captain Emery's banditti arrested an officer of the army, for which they were all brought before Gen. Smith. Rev. Mr. Nute is in Lawrence. There is a jubilee of rejoicing. The marauders all are to be driven out."

Foreign News.

Arrival of the Asia.

England. The Royal British Joint Stock Bank, London, has failed. The Bank had done business, having branches in other places. It had 300 stockholders, all individually liable to the extent of their means, and as the assets are very unsatisfactory, there will be total ruin to all concerned.

Switzerland. An insurrection has taken place in the canton of Neufchatel. The Royalist or Prussian party seized the Chateau, arrested the Councillor of State and hoisted the Prussian flag. The federal party subsequently retook the town and arrested Count Pourtalis, the insurgent leader. Twelve Prussians were killed.

Italy. Italian affairs remain unsettled. The Paris correspondent of the Times says it is certain a second note has been addressed by Naples to France and England of a more conciliatory nature. The Sardinian army is to be increased. Count Cavour has addressed a note to the Sardinian Ministers at foreign Courts, declaring that this measure had been adopted solely in consequence of the policy of Austria, and intimates decidedly that Sardinia will not tolerate Austrian intervention in Italy.

Italy

Mazzini has published in the *L'Italia e Popolo* an address to all Italian military men, of the following tenor:

He reproaches them for submitting to the dominant power of a few Swiss regiments in the two Sicilies and Rome, as also to that of Austria in the Duchies and Lombardy. He holds up to them the example of France and England, and asks whether a hundred thousand Frenchmen or Englishmen, with arms in their hands, would permit 10,000 or 12,000 Swiss to keep them down.

It appears at last decided that the document attributed to the King of Naples, at the reply to the remonstrances of England and France, is true. Efforts have been made to induce the King to withdraw this reply, but these efforts remain without effect. These words that he will "repel force by force" stand intact in their proud absurdity.

A Vienna paper says that King Ferdinand has addressed a second note to France and England couched in a tone designed to do away with the impression made by his former note; that the French Minister at Naples was "almost satisfied" with it, and that Austria was entirely so.

Serious Riots at Malaga.—At 2 o'clock in the morning of July 21, 1500 regular troops marched up to the castle of Gibralfaro and possessed themselves of it by 4 o'clock, when they hoisted their standard, and fired a salute of thirteen guns. The commotion which prevailed in the city in consequence cannot be described. The civil governor finding that the troops were without rations of any kind, ordered two 32-pounders to be conveyed to a hill at the back of the castle, from which he anticipated driving them out. Five or six hundred militiamen were told off for that duty, and very soon accomplished the task. Without loss of time the 32-pounders were brought into play, but the distance being too great the firing proved ineffectual. At about 2 o'clock in the afternoon eighteen unarmed men and women, who were despatched from the citadel to procure provisions, were met by the militia and shot on the spot. Immediately after fifteen others left the citadel for the same purpose, and they were taken prisoners. This result induced the regulars to put two or three guns in position for firing on the town in case of not receiving the supplies. Before 6 o'clock, however, mules and asses, in great numbers, laden with bread and other provisions, were observed proceeding to the castle. The streets of Malaga are all barricaded, and militiamen are at every corner. It was rumored that the civil governor, M. Velo, had made up his mind to attack the citadel with a large force without loss of time; and in consequence the inhabitants were in a fearful state of alarm Business of all kinds was suspended and the shops and houses closed.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Canada East.

Eld. E. Burnham having responded to the request made by the Brethren in Barnston, Hatley, Melbourne and Danville, will spend the last two Sabbaths in Sept. in Hatley and Barnston, as the brethren there may arrange.

Wednesday and Thursday, Oct. 1st and 2d, at Melbourne.

Friday, Saturday and Sunday at Danville.

The brethren at Hatley will receive him from the Portland train on Saturday, Sept. 20, at the Compton station. J. Porter.

Maine Annual Advent Conference.

The annual conference of Adventists in Maine will be holden in the Read Meeting-house, Richmond, Thursday, Oct. 2, at 2 o'clock, and continue until Sunday evening. It is hoped that the brethren generally throughout the State will feel a sufficient interest in this meeting to make an effort to attend, especially our preaching brethren. Come, brethren, in the spirit of labor and unity, and let us confer in the love of Christ in relation to the great work to which He has called us; praying for heavenly wisdom. Though there are but few brethren in the neighborhood to sustain this conference, yet they will do all they can, and those from abroad will expect to aid in the expense according to their ability.

Nicholas Smith.
S. K. Partridge.

Br. Grant:—Please say in the Crisis, that I will be at New Bedford (Mass.) the last two two Sabbaths in Sept. F. H. Berick.

P. S.—My P. O. Address from Sept. 20 to 27 will be New Bedford, after that I will receive letters at Boston, care of George T. Adams, No. 167 Hanover St. F. H. B.

Providence permitting, I will preach at Casco, 28. [illegible] Partridge.

The Lord permitting, I will preach as follows:—

In the vicinity of Crane's Grove, Adaline, Payne's Point, East and West Plumb River, until Oct. 1.

Ripley, Brown Co. Ill., Oct. 5, 6, and 7.
Cooperstown, Ill., Oct. 8 and 9.
Mt. Sterling 10 and 11.
Ripley, 12.
Camp Point 13 and 14.
Detroit, 15 and 16.
Pleasant Vale, 17 and over Sunday.
Bozra, 20 and 21.
Detroit 23.
Ripley 25, and over Sunday.
Freeport, 31 and over Sunday Nov. 2 Bro. Leister, of Buchanan, wil lmeet me there and accompany me to Dubuque, Iowa.

I will visit other places in Ill., if desired, if brethren will address me at Freeport and give the necessary direction. If brethren think it not best for me to visit them as proposed, will they please inform me by letter, directed to South Bend, or Laporte, Ind., or Freeport, Ill., as we do not wish to impose ourself by preaching on communities where it is not desired. L. H. Chase.

Providence permitting, I will preach as follows:

Concord, N. H., Sunday, Sept. 21.
Woodstock, Vt., [Densmore Hill] Sunday, Sept 28.
Rawsonville, Vt., Sunday, Oct. 5.
North Adams, Mass., Sunday, Oct. 12.
Springfield, Mass., Sunday, Oct. 19.
Providence, R. I., Sunday, Oct. 26th.
Worcester, Mass., Sunday, Nov. 2.
Lowell, Mass., Sunday, Nov. 9.

S. W. Bishop.

Providence permitting I will preach as follows:—

Girard, Pa., near Bro. L. D. Allens, Wednesday eve., 24.
Edenboro', Thursday eve., 25.
Blooming Valley, Friday, and Saturday evenings, 26 and 27, over Sunday.
Fredonia, N. Y., Tuesday eve. 30.

If the Brethren there desire it, please inform me in time at Waterloo, N. Y., or at Blooming Valley, Crawford Co., Pa.

Buffalo, N. Y., Oct. 1.
Toronto, C. W., Oct. 2.
Whitby, C. W., Oct. 3.
Reach C. W., 4 & 5.

John T. Ongley.

Bro. D. E. Moulton will preach in Portsmouth, N. H., Sunday, Oct. 12.

Bro. J. Hemenway will preach in Portsmouth, N. H., Sunday, Oct. 26.

S. W. Bishop.

Bro. D. E. Moulton will preach in Great Falls. Sund Oct 5 S. W. B.

If Providence permits, I will preach at Flying Point, Sunday, Sep. 21.
Woolwich, " " 28.

R. R. York.

Providence permitting, I will meet with the brethren al Westfield Farms, the 4th Sunday in Sept. H. Pratt.

Providence permitting, I will meet the "little flock" in Vernon, Vt., the last Sunday in Sept. All the brethren in the vicinity are requested to attend. A. Decker.

The Lord will, I will preach at Footville Ct. near Bro. Hall's, Oct. 1st and 2nd evenings.

Lanesville, Wednesday evening, Oct. 8th, and continue over the Sabbath.

S. G. Mathewson.

If Providence permit, I will preach at
Windsor, Ct., Oct. 2.
New Britain, Oct. 3.
Cheshire, Oct. 5.
Meridan, Oct. 6 & 7.
Fair Haven, Conn., 8.
Bridgeport 10, and over the Sabbath as Bro. Bassett may appoint.
Waterbury, Ct, Oct. 13.
Plymouth Hollow, 14 & 15.
Northfield, 16.
Litchfield Station 17.
Newfield, 19.
Collinsville, 20.
Canton, 21.
Winsted, 22.
Pleasant Valley, 26.

C. Goodrich.

If I am well I will attend to Bro. Bishop's appointments as follows:
Worcester, Sept. 30.
Lowell, Oct. 1.
Lawrence, 2.
Portsmouth, 3.
Kennebunt Port, 4 and over the Sabbath.
Great Falls, 6.
Portsmouth, 7.
Newburyport, 8.
Marblehead 9 & 10.
Salem, 12.
Lynn, 13.
Boston, 14.
Natick, 15th where Bro. Persy directs.
Westboro, 16.

I hope the Brethren will inform me if these appointments conflict with previous ones, in season to save me expense and trouble.

Hiram Munger.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Persons ordering publications will do well to send a small amount to pre-pay postage. The postage on tracts, if sent in packages of eight ounces, or more, is only one half cent per ounce.

GLAD TIDINGS:
OR
BIBLE PROOF

That WOE and SIN are to end in the Universe, by a LITTERAL DESTRUCTION of *wicked men and devils*, at the Judgment.

All Texts on FUTURE PUNISHMENT collected and arranged.

By JACOB BLAIN,
Baptist Minister, of Buffalo, New York.

"And there shall be no more *death, sorrow, crying, nor pain*."—Rev. 21: 4.

"And *every creature* which is in heaven, and on the earth, and under the earth, * * * herd I saying, *blessing*, and *honor*, and *glory*, and *power*, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. 5: 13.

"The *last enemy* shall be destroyed."—1 Cor. 15: 26.

Published by the author, No. 19 North Division Street, Buffalo, N. Y., and for sale at the *Crisis Office*, Boston, Mass. Price 10 cts. single.

Bro. Brewer's Hymn Book, called the 'Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double that amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2.50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

Dr. Decker's pamphlet on the 2300 Days. Price, singly 10 cts.; per dozen, 50 cts.

NEW BOOKS.

We have just received two new and interesting works. One from Bro. J. Lenfest, entitled "The Plain Way, or Conviction and Conversion," and "The New Birth."

Price for single copy 12 cts; per hundred, $8; to the poor free.

They can be had at this office, or of Bro. Lenfest at Machiasport, Me.

Another from William Shepherd, Elizabeth City, N. J., entitled, "The Saints' Inheritance."

Bro. Shepherd will furnish this work of 50 pages at the following low rates, which he says is below cost, as he wishes the truth to be spreading:

Four copies	$0.25
Nine	0.50
Eighteen	1.00
Fifty	2.50
One hundred	5.00

And in addition, *he* will prepay the postage.

"Wellcome's Treatise on Matt., 24th and 25th chapters.—Permit me to say a word in favor of this work, and that is, in brief, I express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."

D. T. Taylor.

THE LIFE AND RELIGIOUS EXPERIENCE OF HIRAM MUNGER, Including many Singular Circumstances connected with Campmeetings and Revivals. Written by Himself. This is a very entertaining book, and will be read with interest by all. Price 50 cents; postage 10 cents.

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TRACTS.—The Church not in Darkness—The Three Worlds—The Last Days—by H. L. Hastings. The New Heavens and Earth—A Voice of Warning from the Four Winds—by D. T. Taylor. Noah, his Age and Ours—The Desire of all Nations—It is Done—by John Cumming. State of the Dead, by Milton. Intermediate State, by Grew. Each 24 pages. Price 5 cents single; $3 per hundred. ——Outline of the Coast of Man—Ancient Landmarks—Destiny of the Wicked—The Great Incentive—price 3 cents single; $1.50 per hundred.——Future Punishment—The Key of Truth—The Night Cometh—price 2 cents single; $1 per hundred.

Cash Receipts.

Those who send us money for the paper or books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise, it may be known there is a mistake, somewhere.

A Stacy, L Plummer, F Tibbals, J M Soule, H B Baldwin, L R Barker, J A Stillman, L H Hill, Wm W Scoville, W Harris, A D Smith, P Jones, J F Baker, L T Moses, H J Peck. R Palmer, R Scoville, J Gregory, E Potter, G L White, M G Dunham, R Chase, L Tuttle, A R White, R J Whitehead, G M Garritt, J E Baldwin, C H Russ, J Sharp, O Haynes, T Chambers, W P Wentworth, J Pinkham, J Dinman, S Hovey, S C Clark, A P Wells, S Dodge, J Linard, J Reves, W Fanagan, P Sanborn, C Malone, G L Raymond, J Estey, J Towser, J Baker, C Louge, C Robinson, N Hornaday, J Squire, J W Foster, P A Deming, F W Don, J Curtis, C Staples, L Hart, A Osman, A Ware, W McCullock, M B Cowley, E Hall, A Edgecomb, T M Preble, M Gavit, $1.00 each.

C H Cotton, A Hunt, J Scoville, J Ackerman, E Hogan, W B Rose, E Taylor, J French, J Hine, J Quimby 50 cents each.

Susannah Grant $3.00; C Baldwin 32 cts; E Hobbs, $1.50; E Allen, $2.00; V R Matthews $3.00; M Barlen $2.00; P Blood $2.00; W F Higgins $12.00; J Worthing $2.00; J Emmons $2.00; C Raymond $2.00

For books—A young man, $1.00; E Hobbs 50 cents; W McCullock $2.00.

Poetry.

[Written for the Christian Reformer.]

THE LAST WATCH.

'Tis the last watch we're keeping,
O, Christian, awake!
Slumber not, lest the morning
Thy dreams should o'ertake.
O, watch for the Day-Star, and hail its first beam;
E'en now yon horizon is flushed with its gleam.

'Tis the last storm that gathers
All wildly and dark,
O'er the rough billows tossing
Our frail trembling bark.
The last sighs and tears are now heaving the breast;
We're nearing the haven—the mansions of rest.

Our last tears we're weeping—
Grief's fount will soon dry;
God's own hand will wipe out
All tears from each eye.
Temptations and trials will soon all be past;
Oh, faint not, worn pilgrim, thou'rt bearing thy last.

Our last prayers are rising
To heaven's high throne,
For mercy imploring,
Ere mercy is gone.
Soon we'll change these sad pleadings for rapturous song,
And on Mount Zion shout with the angelic throng.

'Tis the last watch we're keeping,
O, let us awake!
Nor slumber, lest morning,
Our dreams should o'ertake:
But watch for the Day-Star, and hail its first beam,
For now yon horizon grows bright with its gleam!

MARIA.

From The Tribune.

NOW.

There is crying in the forest,
There is crying in the darkened air;
Earth's need is at its sorest,
She groaneth in despair.
The mountains drop their tears into the river,
The river weeps toward the sea,
And the sea flings up its bitter spray forever,
Till the sand-shores fail and flee.

For the earth is heaped with ages,
It is covered with the dead, dead past,
The Time-wind, as it rages,
Heaps the sand with every blast.
Now through the hot, red desert roaring,
Another glory with the dust it vails,
Now, swooping from its lonely, star-lit soaring,
It whirls the crumbled clay, and sadly wails.

Its lifted face above the ashes
A mighty sphynx with dumb lips stands,
While the Time-wind madly dashes,
The burning desert-sands.
But the dumb lips send a thrill of awful wonder
Across the silence to the sea,
And the vexed surf beats the shore with deeper thunder,
For the terror of that mystery.

And hark! from all the nations
Comes up a queenly widow's cry,
And the sleeping generations,
Give no answer where they lie.
The old Earth-mother on her throne is dying,
The mad wind heaps a pillow for her crown;
The dust of all her dead above her lying—
In the Valley of the Vision she lies down.

O God! the Resurrection!
Thou madest not one thing in vain;
With thy sceptre of protection
Arose the earth again!
Hear how she travaileth and groaneth,
How deep amid the grainy dust she lies,
With the mortal anguish of her dead she moaneth
Hear! speak! let these dry bones arise.

A. W. H.

WHAT CHRIST DID FOR YOU.

For you he left his home on high:
For you to earth he came to die;
For you he slumbered in a manger;
For you to Egypt fled, a stranger;
For you he dwelt with fishermen;
For you he slept in cave and glen:
For you abuse he meekly bore;
For you a crown of thorns he wore:
For you he braved Gethsemane:
For you he hung upon the tree;
For you his final feast was made;
For you by Judas was betrayed;
For you by Peter was denied;
For you by Pilate crucified!
For you his precious blood was shed;
For you he slept among the dead!
For you he rose with might at last;
For you beyond the skies he passed;
For you he came, at God's command;
For you he sits at his right hand!

—*Calender.*

Original Articles.

For the Crisis

An Address

To the Church Looking for the Immediate Coming of our Blessed Lord.

BY A. FLAVELL.

[*Concluded.*]

If those days commenced in A. D. 521, they will end in A. D. 1781, and we may reasonably expect that they will end, like the captivity of mystical Babylon's great prototype, in a decree of free toleration; and this decree must come from that imperial government on which the pope was depending for the power which he exercised over the religious rights of the church.

Let me here present historical testimony which sets this matter in the clearest light.

"But the wisest and best digested part of his (Joseph II. of Austria,) plan, and which continued longer than his other innovations, was the edict of toleration, issued on the 13th of October, 1781, and afterwards enlarged at different intervals. By this edict he granted to all members of the Protestant and Greek churches, under the denomination of Acatholici or Non-Catholics, the free exercise of their religion. He declared all christians of every denomination equally citizens, and capable of holding all charges and offices in every department of State; he permitted every community consisting of three thousand souls resident in any town, to build a church, provided they could establish a permanent fund for support of a preacher and the relief of the poor; and he ordered a new translation of the Bible to be made in the German tongue. On the Jews he also conferred many liberal privileges, and granted to them the right of exercising all arts and trades, following agriculture, freely pursuing their studies at the schools and in the universities. These innovations introduced with such precipitancy by the first sovereign of Europe, whose ancestors had evinced so warm an attachment to the Catholic faith, alarmed the See of Rome, and occasioned the memorable journey of Pius VI. to Vienna."

"After an intimate, but ineffectual correspondence, the Pope, who was vain of his eloquence, hoped, by his personal interference, to arrest the progress of these dangerous reforms. The unbending spirit of Joseph did not brook this interference, and he declared that the presence of the Pope would not change his resolutions. Pius, however, persisted, and notwithstanding his advanced age, weak state of health, and the severity of the season, commenced his journey on the 27th of February, 1782. * * * The pontiff, however, obtained only some marks of distinction; his exhortations and remonstrances were received with coldness and reserve, and he was so narrowly watched, that the back door of his apartments was blocked up to prevent him from receiving private visitors without the knowledge of the emperor. Even his presence at Vienna did not for a moment suspend the progress of the ecclesiastical reform; the Archbishop of Goritz, who had distinguished himself by his opposition to the imperial edicts, was sent in disgrace to his diocese, and several convents in Lombardy were suppresed. Pius, chagrined at the inflexibility of the emperor, and mortified by an unmeaning ceremonial and an effected display of veneration for the holy church, while it was robbed of its richest possessions and deprived of its most valuable privileges, quitted Vienna at the expiration of a month, equally disgusted and humiliated, after having exhibited himself a disappointed supplicant at the foot of that throne which had been so often shaken by the thunders of the Vatican." (Coxe's House of Austria, v. 3, pp. 491—3.)

It is admitted by all that Joseph II. of Austria, produced those great reforms which so powerfully affected the See of Rome, and those reforms were always referred to in the '54 argument, as proof of the termination of the 1260 years. But he did not come to the throne until the last month of 1780, six months *after* the sun was darkened.

There is a type of our two years' mistake in the fall of ancient Babylon. Daniel supposed by the reading of books that the 70 years had ended when Babylon fell. (See Dan. ix.) His prayer was for the restoring of Jesucalem and the Sanctuary, which were desolate. He urges his request for the Lord to defer not. We now see his mistake as well as ours. The 70 years did not end until the first year of Cyrus, which was two years after the fall of Babylon, and ended with a decree of toleration. (2. Chr. 36: 20–23, Jer. 28: 2, 3.) We supposed the 1260 years had ended with the tribulation in 1779, but we now see they extend two years farther to the decree of Joseph II, of free toleration. The analogy is perfect.

This edict of toleration was issued on the 13th of October, 1781. From that point there remains 75 years to make up 1335, which brings us to the 13th of Oct. 1856, which comes this year on the first day of the feast of Tabernacles.

The Passover is one of the most perfect types of our deliverance, and is to be continued to the end of the gospel dispensation,—not in its season—but "as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

The Lord established a type kingdom with the seed of Abraham coming out of Egypt. Their king, laws, subjects, territory and capitol were typical.

With this new arrangement God established a new year, (Ex. xii. 1,) at the full moon on the first month they were delivered. This, I believe, is typical of the feast of Tabernacles, which is celebrated at the full moon in the first month of the *original year*, which occurs this year on the 13th of October; the very day the church was delivered from papal bondage; God grant that we may be delivered on the self same day.

It was 430 years before the coming out of Egypt that the promise of the land was given to Abraham, when the year commenced in the seventh month. Kennday says, in his astronomical calculations, that "every time the Jews celebrated the feast of Tabernacles, they celebrated the birth of the world."

Let us all avail ourselves of the present blessings promised through the great atonement; and have an unspotted garment for the Marriage Supper of the Lamb. When once the Master of the house rises up and shuts the door, all that are filthy must be filthy still. May the God of all grace spare the little flock. Amen.

Newark, August 10, 1856.

For the Crisis

The Lord is near.

BY J. B. COOK.

THE CROWNING TESTIMONY that the Lord is near is this:—the jots and tittles of the symbols, and their inspired explanation seem fulfilled up to the right point to demand Divine interference in the first scene of the Lord's coming. Isa. 26: 19–20; 1 Thess. 4: 13–18; Rev. 11: 15; 1 Cor. 15: 51.

The four symbols with all their appendages in Dan 7;—the symbolic stages of Satanic development through the Roman earth,—"the seventh head"—Napoleon I. II. III. "was, is not, and yet is," allow us to "look up" in hope.

The period of the sixth trumpet is most precise—"hour, day, month and year." If it began at the conquest of Constantinople by the Turks, 1453, we have too much time; but if it began at the fall of the last branch of the empire in the Morea, 1465, then it ends about here.

Thus the 2300 days (Dan. 8: 14) from Artaxerxes' 20th year, "end" about here also, in harmony with the symbolic accomplishments; and the cry of "peace and safety" which covers both the Eastern and Western subjects of God's judgment! The rays seem to converge to a focal point!

See how natural! Nothing is forced. But allow the *facts* their places; allow the periods to begin at the *last* authorized or revealed event so far as known, and our minds are borne on to this thrilling conclusion, the resurrection trump may sound soon. It may herald the Son of Man ere another warning shall sound in the ears of a slumbering world.

"But the Father was to MAKE KNOWN the time, as He did to Noah, to Lot, or as some one did to the virgin band by 'the midnight cry,'" saysan objector.

Answer. The Father did give the whole "Revelation" to Jesus, and he by his angel through John, to the church! Nay, He has fulfilled *all* the symbols and all the trumpets up to the seventh! We have all the time about out from the last known date!

The call to Noah,—"Come thou and thy house into the ark, yet seven days and the flood shall be on the earth:"—the angel's call to Lot and the midnight cry may be just the thing to look for, the action by human agency being about accomplished up to the point where the Lord must interpose as He himself did to Noah.

"But we are to *know* and we don't know now!"

Answer. We have each period, and each symbolic series, referred to in "Daniel the prophet" about to be accomplished. Now, "when ye see THESE THINGS (not others) come to pass, know ye!" "Lord increase our faith."

Many seem to have lost the Lord's landmarks. I do not "know" anything aside from the Revelation of God by his word and the facts of His providence. Only let them stand and fairly apply them.

NOTE. Here we rest on the consideration that we may not yet know precisely every jot. Hitherto we have not known all. We know that this is our best light. But no sin is so sinful as the sin of unbelief. "Take heed to yourselves," saith the Lord.

I am misunderstood on both extremes, and cannot help it. Our argument has, to me, all the solidity and Divine authority that it ever had, only embrace the jots and tittles since '43; and the last dates for the periods. But some will not stop here; they assume that their knowledge is Divine.

The wisdom of the wise could not thirteen years ago, correct our application of the great symbolical events and periods; nor can it be denied now—save by a lack of confidence in the "sure word." Yet it reads, "Ye do well to take heed" to it, as to a "light that shineth in a dark place."

How long?

"Till the day dawn!"

Why should we thus walk by "the sure word of prophecy?"

Because it was given by inspiration of the Holy Ghost.

Are we to look for another "light?"

No, sir; not "till the day dawns."

Then does the Father make known the time only by the word and its precise accomplishment?

Yes, sir! This is the way precisely, so far as I can learn.

"Lord, I believe; help thou mine unbelief." Amen.

For the Children.

Kindness.

"How beautiful it is to see children kind to old people—to have respect for the hoary head. I knew a poor widow who for years after her husband's death was supported by her daughter. The daughter worked very hard, and finally her health failed, and she has been for weeks, months, years, an invalid, unable to do anything. The mother feels it greatly at her age to have so many cares resting upon her; she has no little child to do even an errand for her. The last winter was very severe; there was much snow and ice, so that it was very dangerous for an old lady, lame as she, to venture upon the walks. I presume all the little boys and girls will remember it, for they enjoyed coasting so much.

One morning, her provisions having become exhausted, she felt that she must go and obtain new supplies. Her daughter expressed fears that she might fall, but commending herself to the care of 'Him who notices the sparrow's fall,' she ventured forth.

On reaching the street she found it much colder than she had anticipated; but, choosing the way she thought most free from ice, she proceeded as rapidly as her lameness would permit, until she came to three steps, down which she must go—she could not possibly avoid them. They were completely filled with ice; but, seeing a rough place at the side, she ventured down the first step and found it impossible to go forward, and retreat she could not. There was no friendly tree, post, or fence to which she could cling for support. She could stand but a short time longer—if she fell who would take care of *her*? she *must* fall, she could not hold out another moment.

Just then she heard a sweet, joyous voice behind her, such as comes only from a merry heart and 'doeth good like a medicine'—

"Here is my shoulder, put both hands upon it—there lean upon me, and you can come down without falling.'

After thanking the kind-hearted boy they each proceeded their ways much happier for this little occurrence.

A 'sunbeam' had gleamed across *her* path that made her road seem much shorter, and certainly the atmosphere must have felt the genial effects of that voice, for there had been a great change since she left home. The cold, sharp air, had really softened. How like magic the leaven of kindness works.

And Willie,—were not his slumbers that night much sweeter than if he had said, 'there is an old woman, she is going to fall, won't it be real sport; I'll hide here and then she won't see me, I want to see her pick herself up.'

But God would have seen him. And we would say to Willie, we pray our Heavenly Father that 'He will give his angels charge over thee, to keep thee in all thy ways,' and that 'they may bear thee up in their hands, lest thou dash thy foot against a stone.'" NETTIE HAYDEN.

EVIL SPEAKING.—"The following anecdote is related of the late excellent J. J. Gurney, by one who, as a child, was often one of his family circle:

One night—I remember it well—I received a severe lesson on the sin of evil speaking. Severe I thought it then, and my heart rose in childish anger against him who gave it; but I had not lived long enough in this world to know how much mischief a child's thoughtless talk may do, and how often it happens that talkers run off the straight line of truth.

S. did not stand very high in my esteem, and I was about to speak further of her failings of temper. In a few moments my eyes caught a look of such calm and steady displeasure, that I stopped short. There was no mistaking the meaning of that dark, speaking eye. It brought the color to my face, and confusion and shame to my heart. I was silent for a few moments, when Joseph John Gurney asked, very gravely:

'Dost thou not know any good thing to tell us of her?'

I did not answer; and the question was more seriously asked:

'Think; is there nothing good thou canst tell us of her?'

'O, yes; I know some good things; but'——

'Would it not have been better, then, to relate these good things, than to have told us that which would lower her in our esteem? Since there is good to relate, would it not be kinder to be silent on the evil? 'Charity rejoiceth not in iniquity,' thou knowest.'"

Choice Selections.

RELIGION IN COMMON LIFE.—The admirable sermon, preached before the Queen of England and published by her command, which has made so much sensation among the established Religionists of England, has found its way to our desk. We understand there is to be a reprint soon. Meanwhile, our readers can divine its drift, from the following extract:

"Religion is not a perpetual moping over good books. Religion is not even prayer, praise, holy ordinance; these are necessary to religion—no man can be religious without them. But religion is, mainly and chiefly the glorifying God amid the duties and trials of the world.—The guiding our course amid the adverse winds and currents of temptation, by the starlight of duty and the compass of divine truth; the bearing us manfully, wisely, courageously in the conflict of life. Away then with the notion that ministers and devotees may be religious, but that a religious and holy life is impracticable in the rough and busy world. Nay, rather, believe me, *that* is the proper scene, the peculiar and appropriate field for religion—the place in which to prove that piety is not a dream of Sundays and holiday hours; that it can bear the light of day; that it can wear well amid the rough jostlings, the hard struggles, the coarse contacts of common life—the place in one word, to prove how possible it is for a man to be at once "not slothful in business" and "fervent in spirit, serving the Lord."—*John Caird, Minister of Errol.*

DIFFERENT ADVICE OF TWO MINISTERS.—A company of very gaily dressed ladies being in company with a clergyman, on his being informed that they were professed Christians, were kindly, but very solemnly, reproved by him, for their extravagance in dress. He reminded them that God had commanded that "women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair or gold, or pearls, or costly array, but which becometh women professing godliness with good works; whose adorning let it not be that outward adorning of plaiting the hair, and the wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price." They were somewhat offended, and with the hope of quieting their consciences, went to another clergyman, and asked him if he thought there was any harm in their wearing feathers in their hats, with artificial flowers, &c., &c. He gravely replied, "There is no harm in feathers and flowers. If you have in your hearts the ridiculous vanity and desire to look pretty, you may as well hang out the sign, and let every one know what is the ruling passion of your heart."

SELF-RIGHTEOUSNESS REPROVED.—"Having, in my youth," says a celebrated Persian writer, "notions of severe piety, I used to rise in the night to watch, pray, and read the Koran. One night while deeply engaged in these exercises, my father, a man of practical virtue awoke whilst I was reading. 'Behold,' said I to him, 'thy other children are lost in irreligious slumber, whilst I alone awake to praise God.' 'Son of my soul,' he answered, 'it is better to sleep than wake to remark the faults of thy brethren.'"

KIND WORDS are the brightest flowers on earth's existence; they make a paradise of the humblest home the world can show. Use them, and especially round the fireside circle. They are jewels beyond price, and more precious to heal the wounded heart, and make the weighed-down spirit glad, than all other blessings the earth can give.

ALLEGED SERIOUS ILLNESS OF LOUIS NAPOLEON.—A SINGULAR STORY.—The Paris correspondent of the Newcastle Chronicle says:—An undercurrent of strange rumors has repeatedly reached me for the last month or so, but they were so unauthenticated that I let them pass like many other fancies of the popular mind. The news, however, such as it has been whispered so much lately in very well informed circles, and so many numerous circumstances come to corroborate it, that, considering its very high importance, I do not hesitate to transmit it to you. You will recollect, perhaps, that it has been for a long time reported that the present ruler of the French is suffering under morbid affection of the spinal cord. I am not versed sufficiently in medical science to describe the many different bad effects that the human frame is subject to from that disease; your medical contributors may perhaps enlighten your subscribers on that subject, but it is now affirmed beyond contradiction that the nephew of the great Bonaparte is occasionally a prey to strange and extraordinary hallucinations! The first attack that was brought under the notice of the court, took place in presence of M. Fould, Minister of State, who having communicated to him important documents, was astounded and much frightened to see his master remain speechless, gazing or rather staring on vacancy! M. Fould ran out, terrified, telling every one that his master was insane! At that time the attack lasted about five or six minutes; they extend now to half an hour or more. All this I hold from one of the chief ministers of Louis Philippe, who, of course, has still a good many friends at court. Add to this, another fatal affection, with an ugly Greek name, which is the result of a disease of the spinal cord, and you have an idea of the mental and physical state of our present ruler."

POPERY IN FRANCE AND ENGLAND.—It was but the other day that the Archbishop of Paris alluded to the Protestantism of Britain as but a slight aberration from Catholicism, which would disappear if only the Anglo-French aliiance were to develop itself sufficiently—the same dignitary declaring, at the same time, that even the Turks were a "sect of Christians," and hinting that an able policy of Catholicism might include even them and the rest of the East in the fold of the Latin Church. These are signs worth regarding; and, though Cardinal Wiseman and the Archbishop of paris seem to represent different tendencies of the Catholic church at the present moment, a unity may, after all, lie beneath their apparent divergence. The resent Pope, Pious the IX., as the *Ediuburg Review* well remarks, is distinguished by the tenacity with which he adheres to the very highest mediæval idea of the eclesiastical rights of the Papacy; and he may be but preparing the way, as a Pope of the old school, for a Pope of the new school, who will blend the same idea with something of the "liberalism" of the Emperor Napoleon's nimble-thoughted Archbishop.—*Witness*,

ANCIENT RUINS IN TEXAS.—The Washington American has received information of some ancient ruins, which, if correct, must possess great interest for our readers, as furnishing another link in the chain of evidence showing that this continent was inhabited years ago by a highly civilized race of men. The fact that this discovery has, as is reported, been made almost in our own neighborhood, in what is called Big Thicket, on the San Jacinto, will probably cause some of our readers to be incredulous. The discovery is said to have been made by a Mr. Smith, in company with two or three other men, while examining a tract of land belonging to a Mr. Johnson, about twenty miles distant from Montgomery. The ruins described were found on Mr. Johnson's land. The fragments show that they are the remains of an edifice of remarkable and magnificent architecture, constructed of material nowhere to be found in this country. We copy the description as follows:

The only portion of this gigantic structure which remains whole, is a marble column, fluted and surmounted by a capitol, upon which is carved on one side a sheaf of wheat, and on the other something which was supposed to be a water-fall, but somewhat defaced; on the other two sides is a plain engraving of evergreens. A portion of another column is also there, about the same size. The column that remains whole is about sixteen feet in length. The foundation of the edifice covered an area of three hundred and ten by two hundred and sixty feet. There appeared to be four main entrances, and Mr. Smith believes, though it is not certain, that there were on each side of the building a portico fronting about one third of the distance. There are a great many fragments of fine workmanship, but the gentlemen accompanying Mr. Smith had not time to place them together to ascertain to what part of the building they belonged.

There were several marble arches, nearly whole, which they supposed to have been over the doors and windows. There are also in preservation two or three marble slabs, which are supposed to have belonged to a flight of stairs. The stone of which the edifice was built is a grey limestone, presenting a beautifully polished surface, the most of which are buried, as also was most of the columns discovered. Mr. Smith has no doubt that wonderful and valuable discoveries may be made by excavation. and has promised to return in four weeks to assist in making further examinations into the mysterious affair.

The ruins are situated in the midst of a dense thicket, almost impenetrable, and in all probability would not have been discovered by these gentlemen had it not been for a pack of dogs having overtaken a bear near the spot, in quest of which the gentlemen went.

Mr. Smith is surprised that the surveyor who surveyed the country did not make this discovery, as Mr. Johnson's line passes within two feet of the marble column described, and a line tree is marked within thirty feet of it.

There have been a great many evidences discovered proving the settlement of this country anterior to the present race; but this is the surest testimony we have yet seen proving the civilization of the race which preceded us. The most mysterious part of this affair is the marble employed in the structure, as it is well known that no marble is to be found in this country nearer than Austin, and it would be an utter impossibility to transport so massive a piece as this is reported to be by land carriage. The only reasonable conclusion we can come to is, that the heavy material was exported from other countries and brought up the San Jacinto River, by water, to within a mile and a half of the structure. The fact is, the whole affair is a profound, impenetrable mystery, and we should be disposed to doubt the existence of the structure did not our personal knowledge of the author forbid such a conclusion. We shall await anxiously further developments, which will be made in a short time.—[Montgomery, Ala., Mail.

Christian graces are like perfumes. The more they are pressed, the sweeter they smell; like stars, that shine brightest in the dark; like trees, the more they are shaken, the deeper root they take, and the more fruit they bear.

Poetry.

[Written for the Christian Reformer.]

THE LAST WATCH.

'Tis the last watch we're keeping,
O, Christian, awake!
Slumber not, lest the morning
Thy dreams should o'ertake.
O, watch for the Day-Star, and hail its first beam;
E'en now yon horizon is flushed with its gleam.

'Tis the last storm that gathers
All wildly and dark,
O'er the rough billows tossing
Our frail trembling bark.
The last sighs and tears are now heaving the breast;
We 're nearing the haven—the mansions of rest.

Our last tears we're weeping—
Grief's fount will soon dry;
God's own hand will wipe out
All tears from each eye.
Temptations and trials will soon all be past;
Oh, faint not, worn pilgrim, thou'rt bearing thy last.

Our last prayers are rising
To heaven's high throne,
For mercy imploring,
Ere mercy is gone.
Soon we'll change these sad pleadings for rapturous song,
And on Mount Zion shout with the angelic throng.

'Tis the last watch we're keeping,
O, let us awake!
Nor slumber, lest morning,
Our dreams should o'ertake:
But watch for the Day-Star, and hail its first beam,
For now yon horizon grows bright with its gleam!

MARIA.

From The Tribune.

NOW.

There is crying in the forest,
There is crying in the darkened air;
Earth's need is at its sorest,
She groaneth in despair.
The mountains drop their tears into the river,
The river weeps toward the sea,
And the sea flings up its bitter spray forever,
Till the sand-shores fail and flee.

For the earth is heaped with ages,
It is covered with the dead, dead past,
The Time-wind, as it rages,
Heaps the sand with every blast.
Now through the hot, red desert roaring,
Another glory with the dust it vails,
Now, swooping from its lonely, star-lit soaring,
It whirls the crumbled clay, and sadly wails.

Its lifted face above the ashes
A mighty sphynx with dumb lips stands,
While the Time-wind madly dashes,
The burning desert-sands.
But the dumb lips send a thrill of awful wonder
Across the silence to the sea,
And the vexed surf beats the shore with deeper thunder,
For the terror of that mystery.

And hark! from all the nations
Comes up a queenly widow's cry,
And the sleeping generations,
Give no answer where they lie.
The old Earth-mother on her throne is dying,
The mad wind heaps a pillow for her crown;
The dust of all her dead above her lying—
In the Valley of the Vision she lies down.

O God! the Resurrection!
Thou madest not one thing in vain;
With thy sceptre of protection
Arose the earth again!
Hear how she travaileth and groaneth,
How deep amid the grainy dust she lies,
With the mortal anguish of her dead she moaneth
Hear! speak! let these dry bones arise.

A. W. H.

WHAT CHRIST DID FOR YOU.

For you he left his home on high:
For you to earth he came to die;
For you he slumbered in a manger;
For you to Egypt fled, a stranger;
For you he dwelt with fishermen;
For you he slept in cave and glen:
For you abuse he meekly bore;
For you a crown of thorns he wore:
For you he braved Gethsemane:
For you he hung upon the tree;
For you his final feast was made;
For you by Judas was betrayed;
For you by Peter was denied;
For you by Pilate crucified!
For you his precious blood was shed;
For you he slept among the dead!
For you he rose with might at last;
For you beyond the skies he passed;
For you he came, at God's command;
For you he sits at his right hand!

—*Calender.*

Original Articles.

For the Crisis

An Address

To the Church Looking for the Immediate Coming of our Blessed Lord.

BY A. FLAVELL.

[*Concluded.*]

If those days commenced in A. D. 521, they will end in A. D. 1781, and we may reasonably expect that they will end, like the captivity of mystical Babylon's great prototype, in a decree of free toleration; and this decree must come from that imperial government on which the pope was depending for the power which he exercised over the religious rights of the church.

Let me here present historical testimony which sets this matter in the clearest light.

"But the wisest and best digested part of his (Joseph II. of Austria,) plan, and which continued longer than his other innovations, was the edict of toleration, issued on the 13th of October, 1781, and afterwards enlarged at different intervals. By this edict he granted to all members of the Protestant and Greek churches, under the denomination of Acatholici or Non-Catholics, the free exercise of their religion. He declared all christians of every denomination equally citizens, and capable of holding all charges and offices in every department of State; he permitted every community consisting of three thousand souls resident in any town, to build a church, provided they could establish a permanent fund for support of a preacher and the relief of the poor; and he ordered a new translation of the Bible to be made in the German tongue. On the Jews he also conferred many liberal privileges, and granted to them the right of exercising all arts and trades, following agriculture, freely pursuing their studies at the schools and in the universities. These innovations introduced with such precipitancy by the first sovereign of Europe, whose ancestors had evinced so warm an attachment to the Catholic faith, alarmed the See of Rome, and occasioned the memorable journey of Pius VI. to Vienna."

"After an intimate, but ineffectual correspondence, the Pope, who was vain of his eloquence, hoped, by his personal interference, to arrest the progress of these dangerous reforms. The unbending spirit of Joseph did not brook this interference, and he declared that the presence of the Pope would not change his resolutions. Pius, however, persisted, and notwithstanding his advanced age, weak state of health, and the severity of the season, commenced his journey on the 27th of February, 1782. * * * The pontiff, however, obtained only some marks of distinction; his exhortations and remonstrances were received with coldness and reserve, and he was so narrowly watched, that the back door of his apartments was blocked up to prevent him from receiving private visitors without the knowledge of the emperor. Even his presence at Vienna did not for a moment suspend the progress of the ecclesiastical reform; the Archbishop of Goritz, who had distinguished himself by his opposition to the imperial edicts, was sent in disgrace to his diocese, and several convents in Lombardy were suppresed. Pius, chagrined at the inflexibility of the emperor, and mortified by an unmeaning ceremonial and an effected display of veneration for the holy church, while it was robbed of its richest possessions and deprived of its most valuable privileges, quitted Vienna at the expiration of a month, equally disgusted and humiliated, after having exhibited himself a disappointed supplicant at the foot of that throne which had been so often shaken by the thunders of the Vatican." (Coxe's House of Austria, v. 3, pp. 491—3.)

It is admitted by all that Joseph II. of Austria, produced those great reforms which so powerfully affected the See of Rome, and those reforms were always referred to in the '54 argument, as proof of the termination of the 1260 years. But he did not come to the throne until the last month of 1780, six months *after* the sun was darkened.

There is a type of our two years' mistake in the fall of ancient Babylon. Daniel supposed by the reading of books that the 70 years had ended when Babylon fell. (See Dan. ix.) His prayer was for the restoring of Jesucalem and the Sanctuary, which were desolate. He urges his request for the Lord to defer not. We now see his mistake as well as ours. The 70 years did not end until the first year of Cyrus, which was two years after the fall of Babylon, and ended with a decree of toleration. (2. Chr. 36: 20–23, Jer. 28: 2, 3.) We supposed the 1260 years had ended with the tribulation in 1779, but we now see they extend two years farther to the decree of Joseph II, of free toleration. The analogy is perfect.

This edict of toleration was issued on the 13th of October, 1781. From that point there remains 75 years to make up 1335, which brings us to the 13th of Oct. 1856, which comes this year on the first day of the feast of Tabernacles.

The Passover is one of the most perfect types of our deliverance, and is to be continued to the end of the gospel dispensation,—not in its season—but "as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

The Lord established a type kingdom with the seed of Abraham coming out of Egypt. Their king, laws, subjects, territory and capitol were typical.

With this new arrangement God established a new year, (Ex. xii. 1,) at the full moon on the first month they were delivered. This, I believe, is typical of the feast of Tabernacles, which is celebrated at the full moon in the first month of the *original year*, which occurs this year on the 13th of October; the very day the church was delivered from papal bondage; God grant that we may be delivered on the self same day.

It was 430 years before the comipg out of Egypt that the promise of the land was given to Abraham, when the year commenced in the seventh month. Kennday says, in his astronomical calculations, that "every time the Jews celebrated the feast of Tabernacles, they celebrated the birth of the world."

Let us all avail ourselves of the present blessings promised through the great atonement; and have an unspotted garment for the Marriage Supper of the Lamb. When once the Master of the house rises up and shuts the door, all that are filthy must be filthy still. May the God of all grace spare the little flock. Amen.

Newark, August 10, 1856.

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BY J. B. COOK.

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The four symbols with all their appendages in Dan 7;—the symbolic stages of Satanic development through the Roman earth,—"the seventh head"—Napoleon I. II. III. "was, is not, and yet is," allow us to "look up" in hope.

The period of the sixth trumpet is most precise—"hour, day, month and year." If it began at the conquest of Constantinople by the Turks, 1453, we have too much time; but if it began at the fall of the last branch of the empire in the Morea, 1465, then it ends about here.

Thus the 2300 days (Dan. 8: 14) from Artaxerxes' 20th year, "end" about here also, in harmony with the symbolic accomplishments; and the cry of "peace and safety" which covers both the Eastern and Western subjects of God's judgment! The rays seem to converge to a focal point!

See how natural! Nothing is forced. But allow the *facts* their places; allow the periods to begin at the *last* authorized or revealed event so far as known, and our minds are borne on to this thrilling conclusion, the resurrection trump may sound soon. It may herald the Son of Man ere another warning shall sound in the ears of a slumbering world.

"But the Father was to MAKE KNOWN the time, as He did to Noah, to Lot, or as some one did to the virgin band by 'the midnight cry,'" saysan objector.

Answer. The Father did give the whole "Revelation" to Jesus, and he by his angel through John, to the church! Nay, He has fulfilled *all* the symbols and all the trumpets up to the seventh! We have all the time about out from the last known date!

The call to Noah,—"Come thou and thy house into the ark, yet seven days and the flood shall be on the earth:"—the angel's call to Lot and the midnight cry may be just the thing to look for, the action by human agency being about accomplished up to the point where the Lord must interpose as He himself did to Noah.

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Answer. We have each period, and each symbolic series, referred to in "Daniel the prophet" about to be accomplished. Now, "when ye see THESE THINGS (not others) come to pass, know ye!" "Lord increase our faith."

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NOTE. Here we rest on the consideration that we may not yet know precisely every jot. Hitherto we have not known all. We know that this is our best light. But no sin is so sinful as the sin of unbelief. "Take heed to yourselves," saith the Lord.

I am misunderstood on both extremes, and cannot help it. Our argument has, to me, all the solidity and Divine authority that it ever had, only embrace the jots and tittles since '43; and the last dates for the periods. But some will not stop here; they assume that their knowledge is Divine.

The wisdom of the wise could not thirteen years ago, correct our application of the great symbolical events and periods; nor can it be denied now—save by a lack of confidence in the "sure word." Yet it reads, "Ye do well to take heed" to it, as to a "light that shineth in a dark place."

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"Till the day dawn!"

Why should we thus walk by "the sure word of prophecy?"

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Are we to look for another "light?"

No, sir; not "till the day dawns."

Then does the Father make known the time only by the word and its precise accomplishment?

Yes, sir! This is the way precisely, so far as I can learn.

"Lord, I believe; help thou mine unbelief." Amen.

For the Children.

Kindness.

"How beautiful it is to see children kind to old people—to have respect for the hoary head. I knew a poor widow who for years after her husband's death was supported by her daughter. The daughter worked very hard, and finally her health failed, and she has been for weeks, months, years, an invalid, unable to do anything. The mother feels it greatly at her age to have so many cares resting upon her; she has no little child to do even an errand for her. The last winter was very severe; there was much snow and ice, so that it was very dangerous for an old lady, lame as she, to venture upon the walks. I presume all the little boys and girls will remember it, for they enjoyed coasting so much.

One morning, her provisions having become exhausted, she felt that she must go and obtain new supplies. Her daughter expressed fears that she might fall, but commending herself to the care of 'Him who notices the sparrow's fall,' she ventured forth.

On reaching the street she found it much colder than she had anticipated; but, choosing the way she thought most free from ice, she proceeded as rapidly as her lameness would permit, until she came to three steps, down which she must go—she could not possibly avoid them. They were completely filled with ice; but, seeing a rough place at the side, she ventured down the first step and found it impossible to go forward, and retreat she could not. There was no friendly tree, post, or fence to which she could cling for support. She could stand but a short time longer—if she fell who would take care of *her*? she *must* fall, she could not hold out another moment.

Just then she heard a sweet, joyous voice behind her, such as comes only from a merry heart and 'doeth good like a medicine'—

"Here is my shoulder, put both hands upon it—there lean upon me, and you can come down without falling.'

After thanking the kind-hearted boy they each proceeded their ways much happier for this little occurrence.

A 'sunbeam' had gleamed across *her* path that made her road seem much shorter, and certainly the atmosphere must have felt the genial effects of that voice, for there had been a great change since she left home. The cold, sharp air, had really softened. How like magic the leaven of kindness works.

And Willie,—were not his slumbers that night much sweeter than if he had said, 'there is an old woman, she is going to fall, won't it be real sport; I'll hide here and then she won't see me, I want to see her pick herself up.'

But God would have seen him. And we would say to Willie, we pray our Heavenly Father that 'He will give his angels charge over thee, to keep thee in all thy ways,' and that 'they may bear thee up in their hands, lest thou dash thy foot against a stone.'" NETTIE HAYDEN.

EVIL SPEAKING.—"The following anecdote is related of the late excellent J. J. Gurney, by one who, as a child, was often one of his family circle:

One night—I remember it well—I received a severe lesson on the sin of evil speaking. Severe I thought it then, and my heart rose in childish anger against him who gave it; but I had not lived long enough in this world to know how much mischief a child's thoughtless talk may do, and how often it happens that talkers run off the straight line of truth.

S. did not stand very high in my esteem, and I was about to speak further of her failings of temper. In a few moments my eyes caught a look of such calm and steady displeasure, that I stopped short. There was no mistaking the meaning of that dark, speaking eye. It brought the color to my face, and confusion and shame to my heart. I was silent for a few moments, when Joseph John Gurney asked, very gravely:

'Dost thou not know any good thing to tell us of her?'

I did not answer; and the question was more seriously asked:

'Think; is there nothing good thou canst tell us of her?'

'O, yes; I know some good things; but'——

'Would it not have been better, then, to relate these good things, than to have told us that which would lower her in our esteem? Since there is good to relate, would it not be kinder to be silent on the evil? 'Charity rejoiceth not in iniquity,' thou knowest.'"

Choice Selections.

RELIGION IN COMMON LIFE.—The admirable sermon, preached before the Queen of England and published by her command, which has made so much sensation among the established Religionists of England, has found its way to our desk. We understand there is to be a reprint soon. Meanwhile, our readers can divine its drift, from the following extract:

"Religion is not a perpetual moping over good books. Religion is not even prayer, praise, holy ordinance; these are necessary to religion—no man can be religious without them. But religion is, mainly and chiefly the glorifying God amid the duties and trials of the world.—The guiding our course amid the adverse winds and currents of temptation, by the starlight of duty and the compass of divine truth; the bearing us manfully, wisely, courageously in the conflict of life. Away then with the notion that ministers and devotees may be religious, but that a religious and holy life is impracticable in the rough and busy world. Nay, rather, believe me, *that* is the proper scene, the peculiar and appropriate field for religion—the place in which to prove that piety is not a dream of Sundays and holiday hours; that it can bear the light of day; that it can wear well amid the rough jostlings, the hard struggles, the coarse contacts of common life—the place in one word, to prove how possible it is for a man to be at once "not slothful in business" and "fervent in spirit, serving the Lord."—*John Caird, Minister of Errol.*

DIFFERENT ADVICE OF TWO MINISTERS.—A company of very gaily dressed ladies being in company with a clergyman, on his being informed that they were professed Christians, were kindly, but very solemnly, reproved by him, for their extravagance in dress. He reminded them that God had commanded that "women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair or gold, or pearls, or costly array, but which becometh women professing godliness with good works; whose adorning let it not be that outward adorning of plaiting the hair, and the wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price." They were somewhat offended, and with the hope of quieting their consciences, went to another clergyman, and asked him if he thought there was any harm in their wearing feathers in their hats, with artificial flowers, &c., &c. He gravely replied, "There is no harm in feathers and flowers. If you have in your hearts the ridiculous vanity and desire to look pretty, you may as well hang out the sign, and let every one know what is the ruling passion of your heart."

SELF-RIGHTEOUSNESS REPROVED.—"Having, in my youth," says a celebrated Persian writer, "notions of severe piety, I used to rise in the night to watch, pray, and read the Koran. One night while deeply engaged in these exercises, my father, a man of practical virtue awoke whilst I was reading. 'Behold,' said I to him, 'thy other children are lost in irreligious slumber, whilst I alone awake to praise God.' 'Son of my soul,' he answered, 'it is better to sleep than wake to remark the faults of thy brethren.'"

KIND WORDS are the brightest flowers on earth's existence; they make a paradise of the humblest home the world can show. Use them, and especially round the fireside circle. They are jewels beyond price, and more precious to heal the wounded heart, and make the weighed-down spirit glad, than all other blessings the earth can give.

ALLEGED SERIOUS ILLNESS OF LOUIS NAPOLEON.—A SINGULAR STORY.—The Paris correspondent of the Newcastle Chronicle says:—An undercurrent of strange rumors has repeatedly reached me for the last month or so, but they were so unauthenticated that I let them pass like many other fancies of the popular mind. The news, however, such as it has obtained so much credit in very well informed circles, and so many numerous circumstances come to corroborate it, that, considering its very high importance, I do not hesitate to transmit it to you. You will recollect, perhaps, that it has been for a long time reported that the present ruler of the French is suffering under morbid affection of the spinal cord. I am not versed sufficiently in medical science to describe the many different bad effects that the human frame is subject to from that disease; your medical contributors may perhaps enlighten your subscribers on that subject, but it is now affirmed beyond contradiction that the nephew of the great Bonaparte is occasionally a prey to strange and extraordinary hallucinations! The first attack that was brought under the notice of the court, took place in presence of M. Fould, Minister of State, who having communicated to him important documents, was astounded and much frightened to see his master remain speechless, gazing or rather staring on vacancy! M. Fould ran out, terrified, telling every one that his master was insane! At that time the attack lasted about five or six minutes; they extend now to half an hour or more. All this I hold from one of the chief ministers of Louis Philippe, who, of course, has still a good many friends at court. Add to this, another fatal affection, with an ugly Greek name, which is the result of a disease of the spinal cord, and you have an idea of the mental and physical state of our present ruler."

POPERY IN FRANCE AND ENGLAND.—It was but the other day that the Archbishop of Paris alluded to the Protestantism of Britain as but a slight aberration from Catholicism, which would disappear if only the Anglo-French alliance were to develop itself sufficiently—the same dignitary declaring, at the same time, that even the Turks were a "sect of Christians," and hinting that an able policy of Catholicism might include even them and the rest of the East in the fold of the Latin Church. These are signs worth regarding; and, though Cardinal Wiseman and the Archbishop of paris seem to represent different tendencies of the Catholic church at the present moment, a unity may, after all, lie beneath their apparent divergence. The resent Pope, Pious the IX., as the *Edinburg Review* well remarks, is distinguished by the penacity with which he adheres to the very highest mediæval idea of the eclesiastical rights of the Papacy; and he may be but preparing the way, as a Pope of the old school, for a Pope of the new school, who will blend the same idea with something of the "liberalism" of the Emperor Napoleon's nimble-thoughted Archbishop.—*Witness,*

ANCIENT RUINS IN TEXAS.—The Washington American has received information of some ancient ruins, which, if correct, must possess great interest for our readers, as furnishing another link in the chain of evidence showing that this continent was inhabited years ago by a highly civilized race of men. The fact that this discovery has, as is reported, been made almost in our own neighborhood, in what is called Big Thicket, on the San Jacinto, will probably cause some of our readers to be incredulous. The discovery is said to have been made by a Mr. Smith, in company with two or three other men, while examining a tract of land belonging to a Mr. Johnson, about twenty miles distant from Montgomery. The ruins described were found on Mr. Johnson's land. The fragments show that they are the remains of an edifice of remarkable and magnificent architecture, constructed of material nowhere to be found in this country. We copy the description as follows:—

The only portion of this gigantic structure which remains whole, is a marble column, fluted and surmounted by a capitol, upon which is carved on one side a sheaf of wheat, and on the other something which was supposed to be a water-fall, but somewhat defaced; on the other two sides is a plain engraving of evergreens. A portion of another column is also there, about the same size. The column that remains whole is about sixteen feet in length. The foundation of the edifice covered an area of three hundred and ten by two hundred and sixty feet. There appeared to be four main entrances, and Mr. Smith believes, though it is not certain, that there were on each side of the building a portico fronting about one third of the distance. There are a great many fragments of fine workmanship, but the gentlemen accompanying Mr. Smith had not time to place them together to ascertain to what part of the building they belonged.

There were several marble arches, nearly whole, which they supposed to have been over the doors and windows. There are also in preservation two or three marble slabs, which are supposed to have belonged to a flight of stairs. The stone of which the edifice was built is a grey limestone, presenting a beautifully polished surface, the most of which are buried, as also was most of the columns discovered. Mr. Smith has no doubt that wonderful and valuable discoveries may be made by excavation, and has promised to return in four weeks to assist in making further examinations into the mysterious affair.

The ruins are situated in the midst of a dense thicket, almost impenetrable, and in all probability would not have been discovered by these gentlemen had it not been for a pack of dogs having overtaken a bear near the spot, in quest of which the gentlemen went.

Mr. Smith is surprised that the surveyor who surveyed the country did not make this discovery, as Mr. Johnson's line passes within two feet of the marble column described, and a line tree is marked within thirty feet of it.

There have been a great many evidences discovered proving the settlement of this country anterior to the present race; but this is the surest testimony we have yet seen proving the civilization of the race which preceded us. The most mysterious part of this affair is the marble employed in the structure, as it is well known that no marble is to be found in this country nearer than Austin, and it would be an utter impossibility to transport so massive a piece as this is reported to be by land carriage. The only reasonable conclusion we can come to is, that the heavy material was exported from other countries and brought up the San Jacinto River, by water, to within a mile and a half of the structure. The fact is, the whole affair is a profound, impenetrable mystery, and we should be disposed to doubt the existence of the structure did not our personal knowledge of the author forbid such a conclusion. We shall await anxiously further developments, which will be made in a short time.—[Montgomery, Ala., Mail.

Christian graces are like perfumes. The more they are pressed, the sweeter they smell; like stars, that shine brightest in the dark; like trees, the more they are shaken, the deeper root they take, and the more fruit they bear.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER STREET, BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, OCTOBER 1, 1856. WHOLE NO. 129. VOL. IV. NO. 5.

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.

HENRY V. DAVIS, JOHN COUCH, | MILES GRANT, GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION

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For a single copy 6 months - - - -	$1.00
For a single copy 3 months - - - - -	50
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Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.*

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Original Articles.

For the Crisis

Selfishness.

BY MARY A. GRANT.

Selfishness is that supreme love for and satisfaction in ourselves and interests, which leads its possessor to sacrifice the interests, wants, and happiness of others on the altar of self-preferment. It is therefore wholly opposed to the genius of christianity, and the principles contained in the word of God.

Its chilling breath blighted the peacefulness of earth's first circle of domestic love and bliss. It drove man from Paradise into exile—from a constant, open communion with the Lord, in the midst of the garden of God, to a state of labor and servitude amid the thorns and briars of an existence consequent upon his mis-doing—from a state of confidence and peace, to that of apprehension and inquietude—from felicity to disgrace—from an atmosphere of serenity into the elements of strife and discord—from hope to despair—from an hallowed life to dying and death. From thence its dread influence has brooded on earth, enshrouding, ultimately, with misery all who have yielded to its seductions.

It is a wily flatterer, insinuating in its arguments, and when listened to, becomes a charmer as dangerous as successful. It is to be shunned in all its insidious efforts, which surely work the soul's ruin; and these efforts are as multitudinous as our race.

It is astonishing, while soberly examining our hearts, to behold the selfish tendencies which too often flow forth, and but naturally enough too, from this hated love of self-aggrandizement and preferment. And we are surprised to find that where we fondly imagined this affection was nearly, if not quite lacking, there its hideousness became the more apparent.

Nature has no capabilities in and of itself to exterminate, though it may stifle its existence; this work is a prerogative of a higher and holier One, whose existence and love are eternally commensurate.

That pure and "well-beloved" Being, who sacrificed the (to us) unknown glories which he possessed with the Father before the world was, and by whom the world was made, "and without Him was not anything made that was made," instituted by example and precept the way of blessedness through earth to heaven, and established a means of emancipation from the selfish bondage which had so long enthralled the family of man. His earthly life was a perfect exemplification of that devoted love to others which breathes the atmosphere of Heaven: which exhibition attracted the admiration and adoration of those seraphic worshippers who bow and cast their fadeless crowns before the world's great Sacrificant—even Christ our annointed. His was the most perfect life of benevolence and disinterestedness of which we have any conception; the supremest devotion to the interests and continued joy of all around him in every phase and circumstance of life, trancending all human experience, theory, and philosophy.

On the ruins of the temple dedicated to universal good and equity, reared by the ancient Epicurus, Zeno, and their cotemporaries; Jesus,—messenger of peace—erected, in ages after, an immutable superstructure whose foundation was love, pure as the source from which it emanated. It had its beginning with the infancy of creation, but until the Olive branch of Peace visited the land of Israel, its blessings lay hidden, at the same time earnestly desired and hoped for.

The principles of the gospel of peace when fully received and practiced, forbid an indulgence in this inordinate love of self so tormenting to the heart which loves and strives to be good.

There certainly can be no fellowship with the spirit and sufferings of the Redeemer; no partaking of the Divine nature; no conformity to the will of Him whose religion and cause we espouse, if in us there be found the reigning of this rebellious spirit of selfishness. It is a canker-worm which eats up all our moral freshness and beauty; the devourer of our joys; the "weight" which often overpowers us in our strivings to run the race set before us in the gospel.

By presenting to our sight the various *ignes fatui* of earthly joys and promotions, it would blind from us the "enduring substance," the incorruptible inheritance, the unfading crown which a gospel purity of life, and adherence to all that is good and true, ensures.

Instead of present, or permanent peace being obtained through this medium, it destroys it; narrows down the energies of the soul, with its affections and sympathies.

It must necessarily detract from God and all that is good: therefore it is the bane of christian life and exertion, and cannot with impunity be allowed a transient visit to the home of the heart.

To know ourselves, is a valuable lesson learned, and earnest self-examination promotes this knowledge; and as we strive for a closer union with the good and pure of heaven and earth, self will vanish, and all worthiness merge in Christ. He will be the object of adoration, of contemplation—the One sought unto—the "chiefest among ten thousand and the one altogether lovely." Then the praise or censure of men will be our torment no more; the world in its enticements will become a crushed victim beneath our feet, deterring us no more from the obligations of our holy religion and the faithful performance of duties to those within and without the fold of Christ, which its requirements demand.

Instead of quaffing poisoned joys, love and benevolence, wide-spread as the universe shall mix in sweetness our cup of life; and while administering of our good and communicating to others as we are commanded, although it be with sacrifice of momentary ease and satisfaction, yet its fruits are peace and righteousness.

And as the desolations of this spirit of selfishness become more and more apparent in the world, let christians raise their standard higher, and their banner of love be more widely unfurled, that men may learn a better way—the enemy of truth and holy charity be vanquished, and the doctrines of men yield to the simplicity and purity of the revelation of God.

Let the following be the prayer of every loving disciple of Christ:

'"Uphold me, O God, with thy free spirit!' 'strengthen me with might in the inner man!' that being emptied of all selfish solicitude, I may no longer be the slave of restless and tormenting desires; but with holy indifference may consider all earthly good of whatever kind, as continually passing away, and my own fallen life as passing with it; for there is nothing permanent under the sun, 'where all is vanity and vexation of spirit.'"

With this in the heart, christ'ans will be prepared for private and public usefulness, for an effectual conflict with the powers that be, and the exercise of that faith which purifies the heart and crucifies the world, with its affections and desires.

Boston, Sept. 1856.

For the Crisis.

The Reason of our Faith.

Brief Outlines of the Time Argument.

BY R. PORTER.

It was a prevailing opinion in the early days of the church, that the six days of the creation were typical of 6000 years, at the end of which Christ would appear and raise the dead and establish his everlasting kingdom.

In the second chapter of Daniel it is recorded, that the king of Babylon had a dream, which was interpreted by the prophet Daniel to represent that the kingdom of Babylon should be succeeded by three successive kingdoms or empires, the last of which should be succeeded by a commixture of regal and ecclesiastical power; and that this state of the world should be succeeded by the everlasting kingdom of God.

In the first year of Belshazzar, king of Babylon, it was represented to Daniel in a dream or vision, that Babylon would be succeded by the Medo-Persian kingdom, and that by the Grecian; and that the Grecian kingdom, after being divided into four kingdoms, should be succeeded by a great and powerful kingdom, or empire, which should be subsequently divided into, ten kingdoms; and another *peculiar* power should appear, and having demolished three of the other kingdoms, should make war against the saints, and prevail against them "until a time, times and the dividing of time," or 1260 years; but that it should be destroyed, and succeeded by the everlasting and glorious kingdom of God. And now history informs us that the Medo-Persian kingdom was succeeded by the Grecian, which on the death of Alexander, was divided into four kingdoms which were succeeded by the Roman empire; and that this empire was divided into ten kingdoms, and then the Papal church became united to the Grecian empire, and they destroyed three of the other kindoms, and persecuted by death or banishment, all who did not embrace the Papal faith; and this power of persecution continued from 521 to 1781; a period of 1260 years.

In the third year of Belshazzar, Daniel had a great and extensive vision as recorded in the 8th chapter; but the details and explanations of which are continued in the 9th, 11th and 12th chapters.

In this vision is represented the Medo-Persian and Grecian kingdom, and a succeeding great and powerful empire, which, by the description, clearly designated the Roman.

Then in answer to a question concerning the chronological extent of the state of the world represented in the vision, Daniel was informed that it should extend 2300 days (which signiy years;) and that at the end of that period, the saints should be delivered and the sanctuary (supposed to be the earth) should be cleansed.

The person who communicated these things to Daniel, was the angel Gabriel; and he was commanded to make Daniel understand the vision. A few days or weeks later, Gabriel again visited Daniel, and in continuation of his communication, instructed him concerning the time of the commencement of the period of 2300 days; (years) namely, at the going forth of the commandment to restore and build Jerusalem, (with its streets and walls.)

It was moreover revealed, that after 69 weeks (483 years) from the going forth of the said commandment, Messiah would be cut off; and that subsequently Jerusalem should be again destroyed.

On a subsequent visit, Gabriel communicated the intelligence, that a cruel, persecuting [illegible], which he designates as "the abomination that maketh desolate," should be set up, and that the saints should fall by the sword and by flame, by captivity and spoil many days, (elsewhere repeatedly explained to be 1260 years.) But that at the end of 1335 days (years) from the setting up of this abomination, Daniel should stand up in his lot.

Now the Bible chronology shows, we think, that the termination of the Babylonish captivity, when the commandment to restore and build Jerusalem went forth, was precisely 3700 years from the creation; so that the subsequent 2300 years would make up the even number of 6000. This commandment was issued in the 20th year of Artaxerxes, as recorded in the second chapter of Nehemiah; and we have positive, and indisputable evidence that the 20th year of Artaxerxes was the 4269th year of the Julian period, and B. C. 445; and that in the 483d year from that date, the crucifixion occurred;—Messiah was cut off:—and of course the period of 2300 years must terminate about here.

The commandment to build Jerusalem took effect in the autumn of 445 B. C. 482 1-2 years extended to the crucifixion in the spring of A. D. 39. An equal period of 482 1-2 years (the second wing of a great eagle mentioned in Rev. 12: 14,) extended to the autumn of 521, at which time the "abomination of desolation" was established, by the ratification of a union of the Papal church and Grecian empire. 1260 years from that date, in the autumn of 1781, the power of papacy to persecute the saints was abolished by a decree of the Austrian emperor; therefore the 1335 days (years) must terminate *very soon.*

Prior to 1781 however, the rigor of the persecution had abated, and the event was indicated by the darkening of the sun and moon in 1780, according to the prediction of Matt. 24: 29, and Mark 13: 24. Other signs of the approach of the "last day," have also appeared, as the falling of stars in 1833, the sea and waves roaring by unprecedented storms and tempests, the universal promulgation of the Gospel, (Matt. 24: 14,) and distress of nations with perplexity, (Luke 21: 25,) great facilities of traveling, and increase of knowledge. (Dan. 12: 4.)

It was, moreover, plainly predicted or intimated in the Scriptures, that prior to the coming of the Lord in glory, a general proclamation of the approaching event should go forth (Isa. 62: 11) and that there would be a premature movement on the subject, and consequent disappointment, and *waiting* of the saints. (Dan. 12: 12. Hab. 2: 3. Zech. 13: 4. Matt. 25: 5.)

It is generally known that the chronology of the world commenced in the autumn; and the Jewish feast of tabernacles was supposed to be the anniversary of the creation, and in which the people were required to rejoice: (Lev. 23: 39, 40.) and it seems reasonable to expect that the antitype of that feast, the joyous salvation of the saints, will occur in the same season of the year.

And if the sun and moon have been darkened,—the gospel promulgated through the nations by missionaries and Bible societies, and other events predicted have been fulfilled, then we are very near the end; for the prophetic chain is so complete, and the several events are so connected, that if any part has been fulfilled, we surely know where we are, and that the Lord is *soon coming.*

The evidence of the time of the commandment to build Jerusalem appears to be entirely positive and certain. Not only was the chronology of events, at that time recorded by three different nations, all of which agree, but that of Ptolemy is confirmed by the record of more than twenty eclipses in connection with prominent political events, and which have been ascertained by many modern astronomers, to have been correctly recorded.

And these records prove that the reign of Artaxerxes Longimanus commenced in the year 4249 of the Julian period, and of course his 20th year, when the commandment went forth, must have been 4269 of the Julian period. Add to this 2300 years and we have 6569, which is the number of the Julian period of the present year.

There is also strong historical evidence that the crucifixion occurred in 4752 of the Julian period, A. D. 39; and that the great persecuteon commenced in 521, from which date, the other great prophetic period of 1335 years extends to the present year.

Let us be found *continually ready* to meet the Lord.

Washington, D. C., Sept.

For the Crisis.

Jews.

Reasons why I believe something of importance is to be done for a class of the Jews, literally, after the second advent. I mean by "Jews," the literal race of Israel.

BY EDWIN BURNHAM.

REASON I.

Because God declares, "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the trader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.—And I will bring again the captivity of my people of [illegible] the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord God." Amos, 9: 8—15.

This is not a conditional prophecy.—There is not a condition, in any way, directly or remotely connected with it. It is positively thus saith the Lord. it shall be so and so. Now, certainly, there are some declarations here which have not been fulfilled, and which must be in another age than the present. Let us see.

1. "*All* the *sinners*" of God's people have not yet been destroyed by the sword; but will not this work be perfected in the great battle of the day of the Lord?

2. "The tabernacle of David" is not yet "*raised up*;" and it cannot be until He comes who is to raise it up, and possess it forever.

3. "The tabernacle of David" has not yet been builded "*as in the days of old.*"

4. The people of Israel have not yet possessed (to say nothing of "the remnant of Edom") "*all the heathen,*" who are called by the Lord's name. The prophecy, in one form of it, began to be fulfilled in the apostolic age, (see Acts 15: 13—17) but no one can contend that it was finished there.

5. "The days" have not yet come for "the *plowman* to overtake the *reaper*, and the *treader* of *grapes* him that *soweth seed.*" Will we contend the prophecy is to be fulfilled "spiritually"? Then let us say no more about taking the Bible in the simple form of it; for there is not the most remote intimation, here, or anywhere else, that this is so to be understood.

5. God certainly has not caused Israel yet to return again from their captivity, "and build the waste cities, and *plant vineyards*, and *make gardens*," and settle in "their own land" in such a state of things as to "*never more be pulled up out of their land*"! And mark you, this promise is made to the people of Israel that are in captivity. Why not believe all the Word of God?

REASON II.

Because God declares, "And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.—

Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and I will be jealous for my holy name: after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God." Ezek. 39; 21—29.

Will it be said this is a conditional prophecy? Where are the conditions stated? Our assumptions do not prove anything.—It cannot possibly be conditional, from the fact that a portion of it has been, and is being already fulfilled, literally, to the very letter. Who are the people to whom God makes the promises here recorded?—[illegible] they believing Gentiles? Are they converted Jews of this dispensation only? Let us see. They are those whom God calls "the house of Israel"—who "went into captivity for their iniquity"—from whom God "hid" his "face," and "gave them into the hand of their enemies"—who "fell by the sword"—the "captivity of Jacob,"—who "have borne their shame"—who have "trespassed" against the Lord—who once "dwelled safely in their land, and none made them afraid."

Can such language refer to any other people, than the literal race of Israel, in captivity, away from the land where they once were settled? I trow not. What does God declare by this prophecy that he will do for them?

1. *Set* his "*glory* among the *heathen*" (Gentiles.) Has he yet done it? Can he, will he do it until "the glory of God shall be revealed, and all flesh see it together"?

2. "*All* the *heathen* shall see" his "judgment" executed. Have all the heathen (Gentiles) seen it yet?

3 He "will bring AGAIN the captivity of Jacob." It was brought once from Babylon, and now it is to be brought AGAIN.

4. He "will have mercy on the *whole house* of Israel." He has had mercy, and is having mercy on individual cases of them, past and present, but he will at length have mercy on the *whole house* of them.

5. And this is to be, "*after* they have borne their *trespasses* whereby they have trespassed against" him. Have they finished bearing them yet? Are they not bearing them now?

6. He will gather "them into their own land, and leave none of them any more there," in the land of their captivity.—Who will pretend that this has been done?

7. He will pour out his "spirit upon the house of Israel," and "no more hide his face from them." This has not yet been done, certainly. Now it will do no good to laugh at such a prophecy as this, or sneeringly exclaim "pshaw,"—"age to come"—here is the Word of the [illegible]

I do not, in this article, contend for the salvation of all the Jews who have ever lived on the earth, nor for probation after the Lord comes, as some hold it, but only that such promises as these will be literally fulfilled to the literal seed of Israel, in some form contradistinction to the Gentiles.

what does it mean if not what it says? or, if it is conditional, where are the conditions?

(Concluded next week.)

The World's Crisis.

BOSTON, OCTOBER 1, 1856.

Questions.

No. V.

The following questions are a continuation of the series proposed by a sister:

"There is a spirit in man; and the inspiration of the Almighty giveth him understanding." Job, 32: 8.

Ques. "Is the understanding a moral power of the soul? or a genuine grace of the "spirit in man?"

Ans. The word rendered spirit in Job 32: 8, is *ruakh*, the same word found in Eccl. 3: 19, where Solomon declares when speaking of man and beast, "they have all one *breath*," (*ruakh.*) The same occurs again in Ps. 104 29. "Thou hidest thy face, they are troubled; thou takest away their breath, (*ruakh*) they *die* and return to their dust."

It will be seen at once, that "the understanding" is, *not* "a genuine grace of the spirit" (breath) in man," as this is not an intelligent principle, for one may have the breath of life without intellect.

In answer to the *first* part of the question we would remark, if by soul is meant the mind, that the understanding is the *result* or *sequence* of the *power* of the mind, but should object to the use of the word *moral* as used in the question.

QUESTION NO. 6.

"The spirit of God hath made me, and the breath of the Almighty hath given me life." Job 33: 4.

Ques. "Did each of the persons of the Trinity form each of the substances of man? In other words, is the Divine Spirit the Creator and Father of the Spirit in man?"

Ans. Were we to answer the *first* part of the question, we should reply in the negative; but to the *second*, in the affirmative. Proof, Zech. [illegible] The Lord formeth the spirit (*ruakh*) of man within him."

QUESTION NO. 7.

"Having the understanding darkened; being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph. 4: 18.

Ques. "Does 'the life of God,' here mean the life which God first communicated to man?"

Ans. We think not; although it is true that when Adam was created, he had "the life of God," or in other words he was a godly man. We do not think the apostle referred to Adam's condition before his transgression, but to men then existing, as in Rom. 6: 11. "Likewise reckon ye also yourselves to be *dead* indeed unto sin, but *alive* unto God through Jesus Christ our Lord."

When one is alienated from "the Life of God," we understand him to be in a sinful state, and when "alive unto God," in a state of righteousness.

Our Fast.

It will be remembered that we spoke about a *fast* in Boston, to be held by our brethren and sisters, Friday 26th inst., in order to have a more thorough self-examination than usual, and to pray the Lord to revive his work in our hearts, and among the people generally.

We have had the fast, and the result has been *blessed*. A large number attended the meeting on Friday evening, which was held at the *Free Chapel*, corner of Causeway and Lowell streets, commencing at 6 1-2 and continuing till after 9 o'clock. Many came who have not been in the habit of attending our evening meetings, and felt a deep interest in the work of preparation for the world to come.

We all felt that the Lord was pleased with us for observing a day of fasting and prayer.

The result, thus far, has been, to lead us to consider the *beam* in our own eyes, instead of the *mote* in our brother's eyes, and greatly to increase brotherly love and christian forbearance, besides leading us to humble ourselves before the Lord,—"confess our faults one to another, and pray one for another that we may be healed."

We find in looking over the history of the church as recorded in the Bible and history, that special blessings have been given after fastings and prayer, as in the case of Daniel, the Ninevites, Cornelius and others.

In view of the nearness of the judgment, the want of preparation for the event, and the constant surrounding perils of these last days, it seems proper that the church of Christ should *fast* and *pray*, and humble themselves in the dust before the Lord, instead of *feasting* at fairs, levees, picnics etc., that are so common among professors at the present time.

As a people, we need more of the holy, devotional feelings of former times—more of the self-sacrificing, self-denying disposition, more power with God in prayer, more faith and love, patience and meekness; and, in order that this may be accomplished, we *must* have more of the spirit of God, and be more entirely consecrated to his service.

Brethren and sisters, it is time to *awake* and put on the whole christian armor.—We have not a moment to lose. The enemies of man and of God are all aroused and marshalled for the conflict, and shall we *sleep* till we are made fast in the snare of the devil?

We would recommend that all churches appoint a time for fasting and prayer.

We are satisfied that heaven will approbate, and that rich blessings will follow.

A New Work.

We have received from the author an interesting work, entitled "LOUIS NAPOLEON PROPHETICALLY CONSIDERED in connexion with the Advent of the Lord Jesus Christ."

Published by B. Bussier,
No. 238 So. Third-st.,
Philadelphia, Penn.

For the Crisis.

"To every purpose there is both time and season."

BY SETH ROGERS.

BRO. GRANT:—I have never written a communication for any of our Advent papers, for the sixteen years that I have believed in the near personal advent and reign of our Lord, having been hindered by the fear that more harm than good might be the consequence of presenting so [illegible] but I now propose [illegible] present a few tho'ts.

"To every purpose there is both time and season."

In God's Revelation to man, time, in some form, is an ever recurring element, and if we can truly apprehend and apply it to its own legitimate subjects, without involving it in inferences not strictly appropriate, and analagous; perhaps there are few subjects more interesting and important to believers in Divine Revelation. It is my purpose, in as brief a manner as possible, to treat of TIME AS A WHOLE without its details.

I believe that somewhere along the stream of events, affecting this planet's history and destiny, that a point will be reached when time proper, as we realize it, will cease, and be merged in the great ocean of Eternity—when mankind will have obtained the super-angelic state;—everything preparatory to that state belongs to *Time Proper*.

The first mention of time in Scripture, is associated with the Creation of this world and the first human pair. For obvious reasons, I can attach no other importance, or significance, to the record of the first week of time in the first chapter of Genesis, than, that it stands distinctly out as the type of the duration of this world till its entrance on its eternal state. In that record we are told that God finished this work of creation,—the last of which was man—and rested (or ceased) from his work. It is not to be supposed that God rested from fatigue, nor that he suspended any of his functions as the author and ruler of the world he made, because he ceased from his original creative works. Neither is it stated that Adam and Eve rested on the seventh day, in the sense that the Creator did. It should be remembered that there was no positive enactment of a Sabbath day for man, in the sense of abstaining from employments until long after the creation, even not till Moses' time, when the seventh day became an important element in the Mosaic economy. This consideration, to my mind, gives to the recorded week in Genesis its true import as a type.

To sum up in brief, a week is recorded at the beginning;—the world has had a six thousand years as near as is known; one thousand years are wanting to complete the week, and is unquestionably in the future.

As the various time calculations in their details favor the belief that the last day of the week will soon commence; so, the harmony of the prophetic periods, together with the chronology of the "Divine Week," (as I love to call it) seem to demonstrate the coming of the "seed of the Woman"—"the seed of Abraham"—the Son of David'—"the Son of God,"—"the Second Man"—"the Lord from Heaven."—The Being who bears all the above names, will be present in the World's Sabbath. After blessing man, the first command given to him was to "multiply, and increase, and replenish the earth, and subdue it and have dominion over it."

Now, as this command has not been fulfilled, and as the will of God will be done in the earth as in Heaven; so the "second man" alone can fulfil it, in the "restitution of all things spoken by all the holy prophets, since the world began."

Restitution is not properly creation, nor *re*-creation, but simply restoring something which has been taken away, or changed, to its original state.

Assuming, for the sake of argument, that the *time* of the restitution, is the proper reign of the "Son of David" "the Son of Man, we arrive at two important results:

1. The analogy of time, so familiar to believers will be maintained to its full completion.

2. An ample time and space is afforded for the fulfillment of all those glorious promises concerning the righteousness, peace, and happiness, which we shall obtain on the earth under the reign of Christ,—"the Anointed King"—and prior to the final judgment, and the "new creation." In view of the reign and glory of the "Son of David," the subject and the scene grows in our thoughts and hopes, 'till it obtains a magnitude and amplitude, difficult to describe, within proper limits for your paper. I have rather given hints, than arguments, written hastily in intervals of daily duty. Whoever can enlarge on this theme—the reign of Christ—the next soon coming event—and describe it Scripturally, so as to have its jots and tittles fulfilled, will do the Advent cause an important good.

Charlestown, Mass., Sept. 1856.

The Sabbath.

BY R. WAKEFIELD.

BRO. GRANT:—The efforts which are made by some brethren to prove the obligation of the Sabbath upon the church of Christ, lead me to pen these few lines in which I wish to propose a few enquiries.

1. That to "remember the Sabbath day to keep it holy," is an essential part of *the law*, must of course be admitted.

Well then, if "Christ is the end of the law . . . to every one that believeth," why is he that believeth required to keep *any* part of that which has come to an *end?*" Rom. 10: 4.

2. If the law was our school-master to bring us unto Christ, and if, after that faith is come we are no longer under the school master, by what authority does the school-master insist that we *must learn to* keep the Sabbath? Gal. 3: 24, 25.

3. If that is dead under which we were held, we are not therefore free from all of its requirements. And what right have we to endeavor to briug to life again that which God has declared *dead*, and from which "we are delivered?" Rom. 7: 6.

4. Is the law which said, "Thou shalt not covet," Rom. 7: 7, the same as that which said, "Remember the Sabbath day to keep it holy." Exod. 20: 8; and is not this the law to which the apostle refers in this place?

5. Moses calls the law which he received in Horeb, the "covenant . . . even ten commandments:" and says that God "wrote them upon two tables of stone." And the apostle calls that which was written and engraven in stones," "the ministration of death," and says that it was "glorious." 2 Cor. 3: 7.

Now when he says v. 11, "For if that which was done away was *glorious*," does he not refer to the *glorious ministration* "written and engraven in stones?"

And again, when the apostle says v. 13, "the children of Israel could not steadfastly look to the *end* of that which is *abolished*," does he not have reference to this same "ministration"—the law, of which Christ is the end to every one that believeth?

Newark, N. J., Aug. 4, 1856.

For the Crisis.

Letter from sister M. H. Morrison.

BRO. GRANT:—I feel it duty to write for the Crisis, yet I feel so unqualified to contribute to its columns that I hardly know how, but God being my helper I will try to write a few words.

It is not to the great and learned, God looks. Blessed be His holy name, who has provided a way whereby the poor, tried and tempted pilgrims can communicate with each other as they journey through this vail of tears. I, with brother Berick, feel downcast sometimes on account of temptations and trials, at other times rejoicing in the full assurance of hope.

My dear brethren, pray for me, and yourselves, that while engaged in the business of the world, we may be kept from its evils, and glorify our God in all that we may do. My prayer is, come Lord, and come quickly. My expectation is, that He will come, and that soon.

I hope the brethren and sisters will be exhorted by brother Burnham's letter on "Wrong Things." For the wrongs it points out are very prevalent, even among those from whom we would expect other fruits.

And you sisters, who have hitherto deceived yourselves by believing you were walking well-pleasing to God, while adorned with flowers, ribbons, jewelry and all the vanities of the world; let me in the love of the gospel, entreat you to read and give heed, to brother I. H. C.'s poetry, in a late No. of the Crisis, (July 23) headed, "A Wreath of Flowers and a Crown of Thorns."

Yes, dear sisters, let us who have professed to love that Jesus endeavor to imitate Him; (not the world) let not our adorning "be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

I would remark on brother E. T. W.'s letter on bearing the Cross, in the *Expositor and Advocate* of August first. He says:

"Some seem to think speaking in meeting is the cross they must bear; and when they have done that, they think little more about the cross. We apprehend that is a very small item in bearing the cross. Men are naturally in love with this world."

To this world we must become crucified. Crucifixion is a hard death; but few persons are willing to die such a death. There is, however, no other way of entering into the kingdom of God. We must be crucified unto the world, and the world unto us. Most professed christians, it is to be feared, have made a covenant with the world; but 'if any man love the world, the love of the Father is not in him.'" 1 John 1: 15.

These remarks of our brother's, I fear have too much truth in them: but let those who have this covenant with the world remember,—"No man can serve two masters." "Ye cannot serve God and mammon." Matt. 6: 24.

There is a hidden motive in faith that Satan and the world cannot perceive. Hence, they cannot conceive how any can serve God for nought. They can see no motive to labor and endurance, but in a present gain of an outward, worldly nature, such as wealth, security from loss and peril, a good name, success of and with a party, &c; hence the temptations from Satan and wicked men. To show the falsity of this notion, and give assurance to all, that faith rests on no such supports and is moved by no such motives, Satan was allowed to try Job and the Savior with all the inducements that could be drawn from these sources. Their examples assure us that faith scorns such paltry considerations. It loves God because He is love; believes Him because His word is truth; and serves Him because worthy and in view of the reward in His kingdom. Then let us cultivate a trusting and working faith that we may glorify God and enjoy his peace here, and eternal life in the kingdom.

My faith in God and His word fails not, notwithstanding it has been often predicted that we would become infidels. I confidently believe that God will ultimately make a clean work, by destroying the sinner, and cleansing all things that are to remain.

Then dear brethren and sisters, let us prove ourselves by the sure rule(the Bible) and we shall be saved if we are faithful.

We are in perilous times. Heavy waves are rolling over us; but the Lord has the helm, and will surely bring us into the haven of rest in due time.

Your sister, looking for life and immortality at his appearing and kingdom,

M. H. MORRISON.

New Glasgow, Aug. 12, 1856.

For the Crisis.

Letter from brother L. Plummer.

BRO. GRANT:—As every christian wishes to know the truth in his case, and to have everything that will enable him to understand his true position in relation to God and the world to come made perfectly clear, I thought that I would write a few lines suggested by the question,—what are the characteristics of a servant of God? and how may we know that *we* are one?

This is a question that every child of God desires to answer in a manner that admits of no mistake, for he that truly loves God wants to enjoy the blessedness of that inheritance, the earnestness of which has led him to exclaim, "O, taste and see that the Lord is good!" "Blessed are they all that trust in Him."

Again, another question is started in the mind. How can the subjects of the Mosaic and gospel dispensations, whose duties differ so widely, ever unite in the same acts of duty and service in the world to come?

A few facts will answer them both. In the first place, God is unchangeable in the principles of his government. The new creature is the same under all dispensations and conditions; his duties differing according to the circumstances in which he is called to act.

Joshua, in the dispensation under which he lived, and the circumstances in which he was placed, was faithful and true, when with sword in hand he went forth to slay "all that breathed." God was so pleased with his obedience, that he granted his request to have the day prolonged that the work might be accomplished; yet, when he meets the angel of the Lord in the appearance of a man with a drawn sword in his hand, his commission is laid aside, and with the characteristic humility of the new creature, he reverently asks, "What saith my Lord unto his servant?" And when told to put his shoes from off his feet, with characteristic *obedience* "Joshua did so."

But with a change of dispensation came also a change of circumstances, and consequently a change of duties. The commansds "Put up thy sword into its sheath,"—"resist not evil"—had been issued, and now we find the same new creature becoming a gazing stock both by reproaches and afflictions; taking joyfully the spoiling of goods, suffering every inconvenience both in person and family, and when not actually called upon to suffer themselves, standing boldly by those that were, and becoming companions of those that were so used. Love to God and each other triumphed over every selfish consideration, so that they remembered those in bonds as bound with them, and those who suffer adversity as being themselves also in the body, liable to the same condition and needing the same sympathy and aid. So the dealings of God with his people are the same in *principle* under both the old and new dispensation, but differing in operation as much as the duties of his people differ.

When Israel was passing through the wilderness, because there was no means by which they could supply their own wants, God sent them manna from Heaven for food, and the rock poured them out water for drink. But when they came to where they found the old corn of the land, the manna ceased. Thus throwing them upon their exertions under a common providence, instead of leaving them in idleness to feed upon a special providence.

So when the disciples were first sent out, they were to take nothing for their journey, no money or scrip, no extra coat or pair of shoes, but as lambs, going in the midst of wolves, they were the objects of a special providence; themselves directed to be "wise as serpents and harmless as doves;" simply inquiring as they entered a city who in it was worthy; and like those who were sent for the colt for the Master's use, or the guest-chamber in which to prepare and eat the last supper, they readily found the object of their enquiry, and there they were to abide till they left the place.

But afterward, when churches were planted in different places, the care of the poor and the preachers, was made their duty. God, however, falling back in cases of emergency upon the former method of special providence, as in the case of the widow's meal and oil, and Elijah's fare in the *old* dispensation, and Peter's deliverance from prison, together with the many instances that might be named in the days of the church's persecution and the suffering in the *new*.

Thus, while we find the duties of God's people different at different times, we find that the same principle has always actuated them and always will. So that understanding what character *has* pleased God, and does please him, we may know what will always please him in the world to come.

Had they reverence in the past? Is it a trait of their character now? And does the Scripture represent the holy ones before the throne as possessing it?

"God is greatly to be feared in the assembly of saints, and to be had in *reverence* of all about him," says the Psalmist. "Let us have grace whereby we may serve God acceptably with *reverence* and godly fear," says the apostle Paul. And Isaiah heard those before the throne cry one to another, "Holy, Holy, Holy is the Lord of hosts."

Did they have humility? Do they have it now? And will they have it in the world to come?

Says Job, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes." "God forbid that I should glory save in the cross of our Lord Jesus Christ," is the language of converted Paul. Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy," is the language of those who had gotten the victory and stood upon the sea of glass, with the harps of God in their hands.

Was devotion a prominent feature in the character of the Old Testament saints? and do those of the new imitate them?

It is written of Daniel that he kneeled upon his knees three times a day and prayed, and gave thanks before his God; and when Cornelius' messengers arrived at Peter's house, they found him praying. So with the holy ones before the throne, they cry holy, and they bow to worship. Submission to the will of God is a trait in the character of God's servants under all circumstances. "It is the Lord, let him do what seemeth him good," was the exclamation of good old Eli when told of calamity to come upon his family, the hearing of which would make the ears to tingle; and the language of our Master when in deep distress,—"not my will but thine be done," has been the language of every true christian's heart, from that day to this. That it is the character of those who are accounted worthy to obtain that world and the resurrection of the dead, is evident, from the fact that they obtained it only by submission.

One thing more and it seems to me that we have the characteristics of the new creature, that is *obedience*. By faith, Abraham, when called to go out into a place which he should after receive, obeyed, and he went out not knowing whither he went. Peter and John when commanded not to speak in the name of Jesus, answered,—"whether it be right in the sight of God to hearken unto you more than unto God, judge ye." "We ought to obey God rather than men." And the whole tenor of God's word goes to prove that perfect obedience to the one great Law-giver constitutes the harmony and happiness, and is the glory of the world to come.

Now, brethren, have we the characteristics of the new creature,—reverence, humility, devotion, submission, and obedience? If so we may rejoice in the full assurance of hope, and wait without fear for our Lord from Heaven.

Thy brother, through peace daring to hope, LEONARD PLUMMER.

Roxbury, Sept. 7, 1856.

For the Crisis

Letter from Br. J. Jquire.

BRO. GRANT:—I take this opportunity to address you a few thoughts.

While I was reading the account of the Wilbraham Campmeeting, my heart was made glad. This last week past seemed more than a month to me on account of not getting the Crisis, and I was longing to hear the result of the meeting. I am thankful to our Father in heaven that the results were so rejoicing and strengthening.

Dear brother, we here in Canada, have no such meetings, no one to preach to us, only once in a while. I do not think it is right, for I do believe that there are some faithful brethren here in Canada and they are willing to help a preacher to go for-

ward in preaching the coming of Jesus, which is my only hope. I can say I do long for Jesus to come and put a stop to the wickedness there is in the land; but I do not expect things to get better, but worse and worse.

I see an appointment in the Crisis for brother Edwin Burnham for Canada East, I only wish we could get him to come to Canada West.

If he has not means to pay his expenses, we will send them.

Dear brother Grant, if you know where to send to brother Burnham, do so for us, for we do love the truth and we want to hear it. We would like him to come over and stop some time; that is, if dear Jesus does not come as soon as some of the brethren think he will. We are willing to help forward the work of warning a guilty world. Above everything else I want Jesus to come, and my heart rejoices when I hear that Jesus is so nigh. I only hope that brother Decker's conclusion is right,—if so, we shall soon go home.

While the world at large is crying "peace and safety" we know that sudden destruction is to come on them and they shall not escape. Now dear brother I must conclude by sending my love to all the dear children of God, and I hope we shall soon meet in the kingdom of God's dear Son. Amen and Amen.

Yours as ever, looking for the soon coming of Jesus. JAMES SQUIRE,

Port Perry, Sept. 9, '56.

For the Crisis.

Letter From Br. Z. Campbell.

BRO. GRANT:—"Rejoice! rejoice! the blessed time has come" for a reaction among the children of God. Dark and dreary have been our prospects: but as we near the haven of rest, the atmosphere begins to light up with the sun-beams of endless day. We have hitherto been a crude, unorganized mass, suddenly emerged from Egyptian darkness into the divine light of revelation. And taking the word of God for the man of our counsel, and discarding all iron-bedsteads, every member has searched the Scriptures for himself, and been his own commentator. So far this is right. But as men are constituted of different moulds and faculties differently impressible, we have embraced different views. Now, is this, in itself, wrong? it is an unavoidable consequence; but now comes the error. We have individually pushed forward our own private views to the exclusion of all others, until the whole body has been pushed asunder, and jargon with his thousand mouths has assumed the ascendency, and discord and unpleasant feelings have sprung up among us. But, thanks to God alone, the brethren begin to see their error, and a better state of feeling is springing up. The blessed spirit of the Wilbraham camp-meeting is spreading among the Advent churches; to bring them into Gospel order and lead them to strive for peace among themselves, recognizing all to be brethren that give evidence of a Christian character, irrespective of some peculiar views on which there is a difference of opinion.

At Springfield, a happy union has been effected; thank the Lord. At New Britain, also, the boisterous elements are fast sinking into a calm. I came here on Wednesday last, preached in the evening, and again on Sunday; and in the evening had Brethren Munger and Luddington with me.

The brethren agreed to erect, for their standard, the Bible rules of order, and, trusting in God, to abide by them; and in conformity, have chosen their officers requisite to a wholesome church government.

This was a work commenced by brother Luddington in July last, and after surmounting much difficulty, has been effected.

We have been too much afraid of "organization." The word has been dressed with gorgon terrors and made a scare-crow long enough. The fact is,—organization is indispensable to life. There is not a living thing in the universe, neither animal nor vegetable, but what is organized. Organization preceeds life in every instance. The reeds of plants are organized bodies before germination into life. God organized his man before he breathed into him the breath of life. The malcules of matter are all organized before the formation of crystals: and—"Now ye are the body of Christ, and members in particular."—But a body implies an organization and members. But the disorganized body is always a dead body, for disorganization is death. No wonder, then, that so many of our Advent churches are dead. Let us organize a body and pray to God to breathe into our nostrils the breath of life, that we may become a living soul.

I am satisfied the course heretofore taken by some of our Advent preachers has been wrong. I mean myself first, and as many others as have fallen into the same error.

We have had our peculiar views, and have advocated them when they have injured the cause. Our over-heated zeal has produced over-action. I see it, and intend to avoid it in future and to preach the plainer and more practical parts and leave the sublime doctrinal parts until the time and occasion demand it. I still believe there is further truth to be developed, for we have not come to the perfect day, and the path-way of the just must shine more and more until that come. And from past experience I have been convinced that the cause of truth can be better served by a private and friendly conversation, and the reading of judicious works, than by dry argumentative preaching.

May the Lord forgive us all our past errors and lead us into all truth and righteousness, and deliver us from all further discord and unholy spirits, and save us in his kingdom.

Z. CAMPBELL.

New Britain, Sept. 7, '56.

For the Crisis.

Letter from Br. S. H. Waldron.

WELL, BRN. AND SRS:—Time still continues, yet the day "hasteth greatly" when we must all stand before the judge of earth, to receive our just reward of life, or death. It therefore becomes us intelligent beings, so to improve the few days we may have, in a way that shall be most beneficial to ourselves and those around us, and let God have all the glory.

We are all aware that at this time every evil influence exists to turn us aside from the strait and narrow way that leads to eternal life.

Political strife, pride, and fashion of the day, what shall we eat and drink and wherewithal shall we be clothed, with the riches and honors of the world, are combined against us. Here we have aches, and pains, we mourn over our sins and the loss of near and dear kindred.

The true Christian cannot desire an eternal home like this, but must long for the time to come when he will be made like Christ in his kingdom, with all that have died in the Lord in every age and clime. When the humble child of God contrasts the difference between this and a better world where these things have an end, he can but cry out, "Come, Lord Jesus, and come quickly;" "let thy Kingdom come, and thy will be done on earth as it is in Heaven."

Many of us have been looking, longing, and waiting for the coming of the Lord in his kingdom, to raise the dead and change the living saints; and the subject of inquiry has been as it was with Daniel;—"how long?"

We have come to honest conclusion from time to time, from history and the prophetic word, that the days would end at certain points of time, and as often have been disappointed. All this is no argument that we may never know the time.

Bro. Grant, our hope is a blessed hope. May you one and all not shun to declare the whole counsel of God, whether men will hear or forbear, giving the household their portion of meat in due season, wisely discerning between truth and error.

Your unworthy brother,

S. H. WALDRON.

Portland, Aug. 23, '56.

HER SILENCE SAVED ME.—I remember, said a young man, being in company with several thoughtless girls. Among them, however, there was one exception; a serious, quiet, and beautiful woman, and whose pen had for a long time spoken eloquently in the cause of truth and virtue through the columns of our village paper.

Suddenly I conceived the thought of bantering her upon religious subjects, and with the fool-hardiness of youth, and the recklessness of impiety, I launched forth with some infidel objection that none but the fool who saith in his heart there is no God, would venture to reiterate. The flock of silly goslings about me laughed and tittered, and I, encouraged by their mirth, grew bold, and repeated my inuendoes, occasionally glancing slyly towards the principal butt of all my fun. She did not seem to notice me at all; she did not smile, did not look away, did not look at me.

Still I continued my impious harangue, thinking she must refute something, that she would not surely hear her own faith held up to ridicule by a beardless boy.—The snickerers around me gradually began to glance towards her. Her face was so quiet that seriousness stole over them, and I stood alone, striving by my own senseless laughter, to buoy up my fast sinking courage.

Still she never spoke, nor smiled—scarcely moved; her immobility grew awful; I began to stutter—to pause—to feel cold and strange—I could not tell how.—My courage oozed off; my heart grew faint—I was conquered.

That night after I went home, in reflecting over my fool-hardy adventure, I could have scourged myself. The sweet angelic countenance of my mute accuser came up before me even in the visions of night; I could not sleep. Nor did I rest, till some days after I went to the house of the lady I had insulted and asked her pardon.—Then she spoke to me—how mild! how Christianly! how sweetly!

I was subdued—melted down: and it was not long after that I became an humble Christian, and looked back to my miserable unbelief with horror.

Her silence saved me. Had she answered with warmth, with sarcasm, with sneer or with rebuke, I should have grown stronger in my bantering, and more determined in my opposition. But she was silent, and I felt as if my voice was striving to make itself heard against the mighty voice of an omnipotent God! Oh! how often would it be better if, instead of vain argument or hot dispute, the Christian would use the magic of silence.

A SPECIAL APPEAL.

Do read this appeal and HEED it. I wish to publish another edition of my "GOSPEL VINDICATOR," (a work of 187 pages,) for *gratuitous* distribution in Minnesota. It will cost comparatively but little to do it, as it is already stereotyped. It is just the work needed to follow up the "Key of Truth," as it removes the many objections to our faith. How much will you now *pledge* for this object, to be paid January 1st 1857!

Send your *pledges* to the Crisis *immediately*, that I may arrange accordingly. Who will pledge $1, $5, or $10?

Remember that this is *missionary* ground, and GOD has a claim upon your dollars!

Friends, you *must help*. Do not refuse.—If more than enough should be pledged, it will be used to issue the fifth edition of the "Key of truth." "Let us not be weary in well doing." W. SHELDON.

Vermillion, Dakota Co., Minnesota.

The Voice of the Church.

"This work is described as an essay 'on the coming and Kingdom of the Redeemer, or a history of the doctrine of the reign of Christ on earth.'

The object of the writers is to demonstrate the antiquity of the doctrine of the second coming of Christ, and, at the same time, to show its consistency with the holy Scriptures. It is a work of remarkable research and patient collection, and shows that the authors have been dilligent searchers for evidence of the truth of their doctrine; and also zealous advocates of them.

To those who desire to see the doctrines of the Adventists clearly and ably defined, we recommend this book."—*Worcester Spy.*

Published by H. L. Hastings, Peacedale R. I., and for sale at this office.

Obituary.

Fell asleep in Jesus, at Tolland, Conn., the 17th inst., after an illness of one week, Bro. Joseph Tryon, aged 60 years.

The subject of this notice, was, for several years previous to the flying angel's message, as we have learned from those who have been longer acquainted with him than ourselves, a member of the Methodist church.

While united with that body, he lived a consistent, well ordered life, and maintained a Godly conversation. He heard the angel's first proclamation, and anon, with joy received the glad tidings of speedy redemption.

In '44, he, with others of like precious faith, was disappointed; but did not relinquish his hope.

During the whole advent movement, his course has been steady and onward. He fondly embraced all the glorious truths connected with the speedy coming of Christ, as they were presented from the oracles of God. He engaged in making the cry, "Behold the bridegroom cometh"

He came up to May 19, '55, confidently expecting, then, to realize his hope. Again he was disappointed, but did not cast away his confidence, for he believed that it had great recompense of reward.

We have often heard him express a desire, (and sometimes an expectation) that he might remain until the trump of God should awake the sainted sleepers, and rob the enemy of his precious spoil—the pious dead. But, alas! he has fallen a victim to the grave, by the cruel hand of the relentless tyrant!

We mourn, but "not as others which have no hope;" for we have full confidence that he sleeps in Jesus; and that soon, "he that raised up Christ from the dead" will "also quicken" his "mortal" body. Thus while we mourn, hope gives us comfort. And when we think of the trying circumstances in which he was placed, together with the fact that "evil men and seducers shall wax worse and worse," we are also comforted by the tho'ts, that he is taken from the evil to come,—that piercing sorrow, has, for the last time rent his heart; that he has shed his last tear, that his bosom has heaved its last sigh; that he has uttered his last groan: and that,—

Not another wave of trouble shall ever roll
across his breast;
Not another vexing fear shall e'er disturb his
quiet rest.

The thunders of earth's last revolutions may roll over his head, he heeds them not; he sleeps in Jesus.

He has "fought a good fight," "finished his course," he has "kept the faith;" "henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous judge, shall give him at that day; and not to him only, but to all them also that love his appearing." R. ROBBINS.

Willington, Conn., Sep. 22, '56.

Foreign News.

Arrival of the Canada.

HALIFAX, Sept. 24.

The Royal Mail steamship Canada, Capt. Lang, from Liverpool, 9 A. M., on Saturday 13th, arrived at this port about noon to-day.

GREAT BRITAIN.

There is no political news.

FRANCE.

Rumors are afloat that an exchange of colonies is negotiating between France and England—France to give up her factories on the main land of India, in exchange for the island of Mauritius.

It is also reported that France wishes to purchase from Denmark a strip of the coast of Iceland for fishing stations.

It is further reported that the state of Algeria demands a large addition of troops.

The emperor is still at Biarritz. On the 9th he visited San Sebastian.

SPAIN.

No political news of note.

ITALY.

Vienna papers declare that the Western powers have addressed a second note to Naples, in the same spirit as the former one, but in milder language.

SWEDEN.

M. St Jerneld, Minister of Foreign Affairs has resigned.

It is reported that the relations between Russia and Sweden become more and more unfavorable.

TURKEY.

Kars was formerly restored by the Russians to the Turks Sept. 6. The principal part of the ceremony consisted of a dinner and champagne given by the Russians.

German papers say that Austria has offered to meditate between Turkey and the Montenegrins.

CHINA.

Dates from Hong Kong are July 25, Singapore Aug. 2.

The Chinese insurgents took possession of Tang Yang, July 6, which brings them close to Souchow, the capital of the province and the outlet of commerce from Shanghæ.

The imperial fleet of 40 sail is blockaded near Nankin.

The export of tea was 4,280,000 pounds.

RUSSIA.

It is stated that the Czar is about to effect a full understanding in religious matters with the Pope.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

The Lord permitting, I will preach asf ollows:—

In the vicinity of Crane's Grove, Adaline, Payne's Point, East and West Plumb River, until Oct. 1.
Ripley, Brown Co. Ill., Oct. 5, 6, and 7.
Cooperstown, Ill., Oct. 8 and 9.
Mt. Sterling 10 and 11.
Ripley, 12.
Camp Point 13 and 14.
Detroit, 15 and 16.
Pleasant Vale, 17 and over Sunday.
Bozra, 20 and 21.
Detroit 23.
Ripley 25, and over Sunday.
Freeport, 31 and over Sunday Nov. 2 Bro. Leister, of Buchanan, wil lmeet me there and accompany me to Dubuque, Iowa.

I will visit other places in Ill., if desired, if brethren will address me at Freeport and give the necessary direction. If brethren think it not best for me to visit them as proposed, will they please inform me by letter, directed to South Bend, or Laporte, Ind., or Freeport, Ill., as we do not wish to impose ourself by preaching on communities where it is not desired. L. H. CHASE.

Providence permitting, I will preach as follows:
Concord, N. H., Sunday, Sept. 21.
Woodstock, Vt., [Densmore Hill] Sunday, Sept 28.
Rawsonville, Vt., Sunday, Oct. 5.
North Adams, Mass., Sunday, Oct. 12.
Springfield, Mass., Sunday, Oct. 19.
Providence, R. I., Sunday, Oct. 26th.
Worcester, Mass., Sunday, Nov. 2.
Lowell, Mass., Sunday, Nov. 9.
S. W. BISHOP.

Providence permitting I will preach as follows:—
Buffalo, N. Y., Oct. 1.
Toronto, C. W., Oct. 2.
Whitby, C. W., Oct. 3.
Reach C. W., 4 & 5.
JOHN T. ONGLEY.

Bro. D. E. Moulton will preach in Portsmouth, N. H., Sunday, Oct. 12.

Bro. J. Hemenway will preach in Portsmouth, N. H., Sunday, Oct. 26.

S. W. BISHOP.

Bro. D. E. Moulton will preach in Great Falls. Sund Oct 5 S. W. B.

Providence permitting, I will meet with the brethren at Westfield Farms, the 4th Sunday in Sept. H. PRATT.

Providence permitting, I will meet the "little flock" in Vernon, Vt., the last Sunday in Sept. All the brethren in the vicinity are requested to attend. A. DECKER.

The Lord will, I will preach at Footville Ct. near Bro. Hall's, Oct. 1st and 2nd evenings.
Lanesville, Wednesday evening, Oct. 8th and continue over the Sabbath.
S. G. MATHEWSON.

If Providence permit, I will preach at
Windsor, Ct., Oct. 2.
New Britain, Oct. 3.
Cheshire, Oct. 5.
Meridan, Oct. 6 & 7.
Fair Haven, Conn., 8.
Bridgeport 10, and over the Sabbath as Bro. Bassett may appoint.
Waterbury, Ct, Oct. 13.
Plymouth Hollow, 14 & 15.
Northfield, 16.
Litchfield Station 17.
Newfield, 19.
Collinsville, 20.
Canton, 21.
Winsted, 22.
Pleasant Valley, 26.
C. GOODRICH.

If I am well I will attend to Bro. Bishop's appointments as follows:
Lowell, Oct. 1.
Lawrence, 2.
Portsmouth, 3.
Kennebunt Port, 4 and over the Sabbath.
Great Falls, 6.
Portsmouth, 7.
Newburyport, 8.
Marblehead 9 & 10.
Salem, 12.
Lynn, 13.
Boston, 14.
Natick, 15th where Bro. Persy directs.
Westboro, 16.
I hope the Brethren will inform me if these appointments conflict with previous ones, in season to save me expense and trouble.
HIRAM MUNGER.

I will preach, Providence permitting, at
Portsmouth, Sunday, Oct. 5.
Kennebunkport, 6, (evening)
Portland, 7.
Poland, 10.
Boston, 12.
F. H. BERRICK.

If nothing prevents, I will meet the brethren and friends as follows:—
Brunswick, Sunday, Oct. 12.
West Falmouth, 19.
Flying Point, 26.
R. R. YORK.

If the Lord will, I will preach at
Boston, Tuesday eve, Oct. 7.
Roxbury, Wednesday eve. 8.
Lynn, (Dye house Ville.) Friday eve, 10
Salem, Lord's day, 12.
Portsmouth, N. H., Friday eve, 17.
Rye, N. H., Lord's day, 19.
Kennebunk Port, Thursday eve, 23.
Portland, Me., (Clark's Hall,) Lord's day, Oct. 26. WM. M. INGHAM.

The Lord permitting, Brother Edwin Burnham will preach in Massena, St. Lawrence Co., N. Y., the third and fourth Sabbaths in Oct. He will also hold meetings through the intervening week. JAMES DANFORTH.

Notice.

Providence permitting, the *Free Chapel* at *West Poland*, Will be dedicated Friday, Oct. 17. Services to commence at 10 1-2 o'clock, A. M. The meeting will continue over the Sabbath.

It is hoped there will be a general gathering, and that it may be a season of interest and profit, both to the Church here, and those that may come.

Brn. E. Burnham, and J. Couch, are expected to attend.

For the brethren, JESSE PARTRIDGE.

If either of the above named brethren cannot attend, please write me at West Poland as soon as convenient, and oblige

Yours truly,

JESSE PARTRIDGE.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Persons ordering publications will do well to send a small amount to pre-pay postage. The postage on TRACTS, if sent in packages of eight ounces, or more, is only one half cent per ounce.

GLAD TIDINGS:
OR
BIBLE PROOF

That WOE and SIN are to END in the Universe, by a LITTERAL DESTRUCTION of *wicked men and devils*, at the Judgment.

All Texts on FUTURE PUNISHMENT collected and arranged.

By JACOB BLAIN,

Baptist Minister, of Buffalo, New York.

"And there shall be no more *death, sorrow, crying*, nor *pain*."—Rev. 21: 4.

"And *every creature* which is in heaven, and on the earth, and under the earth, * * * herrd I saying, *blessing*, and *honor*, and *glory*, and *power*, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. 5: 13.

"The *last enemy* shall be DESTROYED."—1 Cor. 15: 26.

Published by the author, No. 19 North Division Street, Buffalo, N. Y., and for sale at the *Crisis Office*, Boston, Mass. Price 10 cts. single.

Bro. Brewer's Hymn Book, called the 'Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage, if prepaid, is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Christian Reformer, Hartford, Ct., and by D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra, if prepaid.

Dr. Decker's pamphlet on the 2300 Days. Price, singly 10 cts.; per dozen, 50 cts.

NEW BOOKS.

We have just received two new and interesting works. One from Bro. J. Lenfest, entitled "The Plain Way, or Conviction and Conversion," and "The New Birth."

Price for single copy 12 cts; per hundred, $8; to the poor free.

They can be had at this office, or of Bro. Lenfest at Machiasport, Me.

Another from William Shepherd, Elizabeth City, N. J., entitled, "The Saints' Inheritance."

Bro. Shepherd will furnish this work of 50 pages at the following low rates, which he says is below cost, as he wishes the truth to be spreading:

Four copies	[illegible]
Nine	0.5[illegible]
Eighteen	1.00
Fifty	2.50
One hundred	5.00

And in addition, *he* will prepay the postage.

"WELLCOME'S TREATISE ON MATT., 24TH AND 25TH CHAPTERS.—Permit me to say a word in favor of this work, and that is, in brief, I express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."

D. T. TAYLOR.

THE LIFE AND RELIGIOUS EXPERIENCE OF HIRAM MUNGER, Including many Singular Circumstances connected with Campmeetings and Revivals. Written by Himself. This is a very entertaining book, and will be read with interest by all. Price 50 cents; postage 10 cents.

The following works are published and sold by H. L. Hastings, Peace Dale, R. I.—They are also for sale at the Office of the "World's Crisis," 167 Hanover street, Boston, Mass.; and by W. Pratt, Moline, Ill.; P. A. Smith, 4 Frank street, Rochester, N. Y.; A. F. Porter, 20 Erie street, Philadelphia, Pa.; S. S. Brewer, 54 Wilson street, Providence, R. I.:—

THE VOICE OF THE CHURCH ON THE REIGN OF CHRIST. By D. T. Taylor. A most excellent work. Price $1. Postage 18 cents.

FUTURE PUNISHMENT. By H. H. Dobney. An able and convincing argument. Price 75 cents: postage 16 cts.

CHURCH DEBTS. By William Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents: postage 9 cents.

BOUND TRACTS. By H. L. Hastings. Containing nearly 200 pages, in plain cloth binding. 40 cents; postage 6 cents.

THE WORLD AS IT WAS, AS IT IS, AND AS IT WILL BE. With several poems. By Mrs. A. C. Judson. 38 cents; postage 3 cents.

TREATISE ON MATT. XXIV. By I. C. Welcome. 38 cents; postage 6 cents.

PAULINE THEOLOGY, or the Christian Doctrine of Future Punishment as Taught by Paul. 15 cents; postage 1 ct.

THE WORKS OF JOHN CUMMING. "Benedictions of the Blessed Life," "The Church before the Flood," "Lectures on the Apocalypse," (series 1 and 2,) "Signs of the Times," "The End," "The Tent and the Altar,"—75 cents per volume. "Lectures on Romanism," $1. Postage 16 cents per volume.

TRACTS.—The Church not in Darkness—The Three Worlds—The Last Days—by H. L. Hastings. The New Heavens and Earth—A Voice of Warning from the Four Winds—by D. T. Taylor. Noah, his Age and Ours—The Desire of all Nations—It is Done—by John Cumming. State of the Dead, by Milton. Intermediate State, by Grew. Each 24 pages. Price 5 cents single; $3 per hundred. ——Outline of the Coast of Man—Ancient Landmarks—Destiny of the Wicked—The Great Incentive—price 3 cents single; $1.50 per hundred.——Future Punishment—The Key of Truth—The Night Cometh—price 2 cents single; $1 per hundred.

Business.

BR. W. PRATT:—Br. Needham's money was credited in the paper dated Aug. 6; Brn. H. Simons and Troxel in Sept. 3.

Brn. Martin and McCullock:—We are out of some of the tracts for which you sent, and send others in their place.

Brother Chaffee:—We are entirely out of No. 1 of vol. 4.

Brother Taylor; the books will be very acceptable.

D. R. Mansfield's P. O. address is Kingsbury, Ind.

Cash Receipts.

Those who send us money for the paper or books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise, it may be known there is a mistake, somewhere.

J C Wheeler, W G Perry, J Sanderson, G W Mitchell, Capt D Sparks, J H Trufant, W H Doughty, R E Ladd, W Burnham, S O Lord, D Bates, E A Martin, J Danforth, M C Helme, H Christenson Mr. Nudd, B Jones, D Sparks, $1 each.

C H Colby, J P Longee, A Felt, O M Trask, T M Clapp.

H W Pray $15,00. T Hardy $22,00 C Phillips, Jr. $2.00. S G Edgerly $.90 M. B Piper $2.00. Elisha Dexter $6,00.

FOR BOOKS.—H C Felton 60 cts. S G Edgerly $1,10. H Christenson 15 cts.

FOR THE POOR.—C H Colby 50 cts.; W Burnham $1,00.

BOOKS SENT.—S G Edgerly, W McCullock, A Martin, B Irish.

FOR BRO. SHELDON'S TRACTS, A Friend $5,00.

Kind words are among the brightest flowers of earth; they convert the humblest home into a paradise; therefore use them, especially around the fireside circle.

Opportunity is the flower of time; and as the stalk may remain when the flower is cut off, so time may with us when opportunity is gone forever.

Life is short and they mistake its aims and lose its best enjoyments, who depend for happiness on outward things and not on the state of the heart.

Poetry.

For the Crisis.

LINES.

BY VESTA N. CUDWORTH.

Suggested by a few remarks from Brother Brewer, at Wilbraham Campmeeting.

Yes, give us the strong gale that rocks our lone pillows,
That presses our bark to the dear home-land shore;
We'll welcome the storm-cloud that sweeps o'er the billows,
And hastens us home where our toiling is o'er.

The fearful are grieving and daily contrasting
The past with the present, the whirlwind and calm;
While Satan, aware that his kingdom is wasting,
Forth furiously rides on the terrible storm.

But we are inured to the mountain waves rolling,
To winds howling wild through the old time-worn mast;
We'll enter the port though the dark clouds are scowling—
Then haste, gallant vessel, before the fierce blast.

We ask not a calm, or a smooth sea to sail on,
While the rainbow of promise the dark heavens span;
And bright in perspective the sweet fields of Canaan
Are blooming, where beauty and love never wane.

The Conqueror is coming, the King in his glory,
The meek will be hid in the day of his ire;
They'll live through the conflict, to tell the glad story
They'll smile at the danger, and shout in the fire.

We'll bare our wan brows to the spray of old ocean,
And still calmly wait for the morning to dawn:
We'll soon share with Abram the saints' blessed portion,
And finish with rapture, our dark voyage through time.

Charlemont, Mass.

Selected for the Crisis.

THOUGHTS IN A NIGHT OF SORROW.

"For our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory."

"These light afflictions!"—must I then resign
The name of mighty woe for griefs like mine?
I paused a moment for my anxious heart,
Seemed from its long-worn burden loth to part.
Then I remembered days and nights of woe,
Whose secret bitterness no friend might know;
I thought of fond affections vainly nursed,
Of hopes that rose and glittered but to burst;
Of secret troubles with unconquered sin!
Of all the mighty warfare yet within!
"But for a moment!" sorrow seemed to stay,
Through many a weary hour and live-long day;
Each opening month renewed the secret tear,
And memory claimed it each revolving year.

"But for a moment!" could I read aright?
And must I reckon these afflictions light?
I looked again—and lo! before my sight,
There lay in visions stretched the land of light!
There were the living streams! I heard them roll,
And softest gladness gushed upon my soul;
I heard the ransomed wake their golden lyres,
And living music breathed from all their wires.
I would have learned their praise, but 'tis not given
To mortal ears to catch the notes of heaven.
High on those hills I saw the rainbow gone
That girds with circling light the golden Throne;
I gazed intensely, but my feeble sight
Was dimmed and dazzled by such cloudless light;
For I am weak and may not vainly dare,
That far exceeding weight of joy to share.
Oh! 'twas not fleeting! for no changeful day
Marked how those blessed periods stole away.
The love, the joy, the praise would never cease,
Where every echo hymned eternal peace!
Then I returned to weigh my griefs again
With that unbounded glory—Oh, 'twere vain.

Original Articles.

For the Crisis.

Holy Living.

BY A SISTER.

It is written "Be ye holy for I am holy," and without holiness no man shall see the Lord. What is it to be holy? Let us examine God's word and see if we can find out. That teaches us to abstain from every *appearance* of evil, to deny ourselves of all ungodliness, and every worldly lust. Can we be denying ourselves all ungodliness while we are gratifying any unnatural appetite?

We are taught in the word to lay aside "every weight and the sin that doth so easily beset us." We all have our besetting sins, but we are commanded to lay them aside; than it appears we have something to do to overcome our evil propensities. How shall we conquer them? "Of ourselves we can do nothing, but through Christ strengthening us we can do all things." Then we can stop doing wrong, and learn to do well. Is it right for us to take the Lord's money to purchase a worse than useless article, to gratify our unholy desires? If we do all that we do with a single eye to honor and glorify God, I do not think we shall be found making a god of our appetites.

If we love anything better than we do our Maker, is it not our idol? Dear Bro. did you ever think you loved your *tobacco* better than the best friend you had on earth? No doubt you will answer, no.—Have you a wife, mother, or sister? Did they ever come to you with tears in their eyes and beg, pray, and entreat you to lay it aside? And yet you persist in using it. How can you think you love that friend better than self? If we love God, we shall love to do his will. If we love an earthly friend better than anything else, it will be our greatest pleasure to please him. If we love not them whom we have seen, how shall we love Him whom we have not seen? The road is straight and narrow that leads to life; so narrow that we cannot take any unsanctified thing with us; for no unholy thing shall enter the kingdom, neither whatsoever worketh abomination, or that *defileth*. "Well," you say, "it is not what goeth into the mouth that defileth a man, but what proceedeth out of it." That is true; out of the mouth proceed evil thoughts; if the heart is pure, the actions will be. If we take anything into the mouth which in any measure injures the health, it causes us to have evil thoughts and many times to do very wickedly. "Well," you say, "I do not use tobacco enough to hurt me, I only take a little, just enough to make me feel better." So says the rum-drinker, the tea-drinker, and the coffee-drinker; they only take a little to quiet that morbid appetite which has been formed by the use of them.—"Well," says one. "I know it is a bad habit, but I am so uneasy without it I do not know how to set myself to work." Yes, I know you are uneasy; that morbid appetite calls loud for its accustomed stimulus, no matter what it is, tobacco, tea, or brandy. The rum-drinker is all but crazy without his bitters. If it is right for you to take a little tobacco to quiet your nerves, why not right for the rum-drinker to have his bitters? "Oh rum destroys the senses and makes one crazy." So does tobacco destroy the senses, and fills the very life-blood with one of the most deadly poisons. It not only poisons the individual, but is a great cause of suffering to others. "Well," you say, "if it is so very bad why do not our ministers say more against it? There is Br. L—— and Br. H———, you think they are good ministers and they use it." We are not to compare ourselves by others; but by the word, which tells us to "abstain from fleshly lusts which war against the soul." If we are under the control of the appetite, it certainly must war against the soul. If we would be holy we must "crucify the flesh with the affections and lusts."

Paul thought it wrong to do anything to cause a weak brother to stumble. He said, if meat made his brother to offend, he would eat none while the world stood. I think if we regarded our brother's feelings as much as St. Paul did, we should be willing to deny ourselves all ungodliness and every worldly lust, and live soberly, righteously, and godly; "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ."

Erving, Sept. 4, 1856.

For the Crisis.

Prophecy.

BY A. ROSS.

Notwithstanding we have often found ourselves mistaken in some things relative to our expositions of prophecy, yet there seems to be at present a strong desire in the ministry of God's people to know all he has been pleased to communicate to us. God does not condemn us for this spirit of inquiry, but causes the Divine benediction to rest on "those that read, and those that hear the words of this propnecy, and keep those things which are written therein; for the time is at hand."

That there is a great importance attached to the study of the prophecy is evident from the testimony of the apostles. Says Peter, in his second epistle 3: 1, 2, —"This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets."

Again, the same apostle says—"We have a more sure word of prophecy whereunto ye do well that ye take heed,"&c.

One great leading object in God's dispensing his word to the children of men, is to make us participants of his own thoughts. He could not give us a more tender pledge of his love and confidence, nor anything have a holier tendency as it regards ourselves. If men are to be known by the ends they are pursuing, our conduct in the present life will have the impress and bearing of that futurity which we are expecting. Our life here will be colored by a foretaste of things there.

Those whose ambition leads them to seek for dignity and power; those who dream of riches; those who have no other aim than the pleasures of this world, act according to that which is in their hearts. Their deportment bears the marks of that for which they are longing.

So it is with the church. If christians understood their calling here, which is no less than a participation in a comiug heavenly glory, what would be the consequence?

Nothing less than living here as pilgrims and strangers, like Abraham, Isaac and Jacob; who looked for a "city which hath foundations whose builder and maker is God."

We should not see them, as many have been and are still, so immersed in worldly care and speculation as to be annoyed when the evidences are presented of the speedy return of Him who has gone to receive for himself a kingdom.

Another benefit derived from a knowledge of prophecy is, it enables the present generation to judge (if they will but give heed to what is written) of the spirit of the age, and preserve their hearts from being engrossed by human objects, and from many a care and distraction hurtful to the life of the new man. They would exercise a happy dependence on Him who orders all things after the counsel of His own will, and knows the end from the beginning, and would yield themselves entirely to the diicharge of those duties growing out of the relation they sustain to God and each other.

The position taken by some is, that the real use of the prophecies is to show the divinity of the Bible, by those which have already been fulfilled. This is certeinly a use which may be made of them; but appears to me that this is not the special object for which they have been given.

They are to communicate the intentions of God to the church, and be its guide and light, before the arrival of those events which they predict, or during their accomplishment.

Shall we use the Revelation of God merely as a means of convincing us afterward, that he has told the truth?

It is as if some one were treating me as his intimate friend, heaping benefits upon me, and communicating to me his most sacred thoughts, telling me all he knew would shortly come to pass, and that I should use all his confidence for no other purpose than to convince myself that he was a truth-telling person, when every thing had happened.

Dear reader, we wrong the goodness and friendship of God, in acting thus towards him. We have no need of witnessing future events before we believe God is true; his faithfulness in the past should remove all doubt and fear from our minds.

Prophets at sundry times and in divers manners, and the Son of God himself hath spoken to the world the word of God, all of which that relates to the present dispensation are nearly accomplished.

Now, when the present administration of mercy shall be brought to its consummation, and human probation be ended, it will be too late to be convinced of the truth of prophecy, or to employ them for the conviction of others. The terrible judgments that will come upon those who disbelieve them, will be a sufficient demonstration of their truth.

But they are given to us now to direct our present walk in the ways of the Lord, and to enable us to see that God is the disposer of all events, and not man. Thus, the church of God, amid the upturning of human things, is quieted from acting any part in the political strife now raging among the nations of earth, seeing in the events now transpiring, the unfolding of the purpose of the Most High, and not a field abandoned to the struggles of human passion.

The judgments of God are to be poured upon the wicked nations of earth, which may be looked upon as no less than an embodiment of Satan's power, though some of them claim to be the defenders of the faith. They are destined to drink of the cup of God's fury, their awful doom is penned by inspiration.

Of this the church is informed, and, thanks to the teaching of the Holy Spirit, understands and believes it and escapes the things which are coming.

For one, I have no disposition to alter the great plan, or to turn things in a different direction from which they are moving at present among the nations of the world. Prophecy warrants us to believe that the closing up of this dispensation will be characterized by an increase of wickedness, morally and politically.

I do not rejoice that men are doing wickedly, but I do rejoice that in the wickedness of this generation I see the dawning of an eternal day of glory.

"From this national confusion,
From this ruined earth and skies,
See the times of restitution,
See the new creation rise."

Correspondence.

For the Crisis.

Letter From Br. B. Spaulding.

Bro. Grant:—Since I was at Boston, I have visited Bangor, Brewer, Edington, Walden, Surry, and am now among the Islands. I had much pleasure in giving away the papers and "Scripture Searches," which you gave me, and I wished I had ten times as many. I found a great interest to read and enquire about the state of the dead, and the destruction of the wicked. Light upon that subject is needed, and is now called for: the subject is everywhere discussed. Now, if I only had the tracts and papers which the Advent families generally have lying on their tables useless, how much good I could do with them. Very much has been done to scatter light by tracts, and very much more ought to be done. If any brethren have old tracts on hand, useless to themselves, if they would make up a bundle and send them to Green's Landing, Me., I will pay the postage, and do my best to put them where they will be read and lent. Frequently, one tract is like a Missionary going from house to housa. Tracts on the "Life and Death" question are more particularly needed; but other subjects, such as the coming of the Lord, the Resurrection, the Inheritance of the saints, etc. etc., will be needed.

I shall remain here a few weeks, for I see an interest is waking up. Brother Bragg and wife have been laboring here with good effect. The field looks encouraging, white, ready for harvest. Praise the Lord. Ears are open to hear. Probably much is curiosity, but I trust some will receive and love and practice the truth.

I had a good season at East Holden.—The subject of the reign of Jesus on the earth, and kindred subjects, were new to them there. They listened with candor and interest, every eye and ear was open. I feel encouraged to sow the good seed in such places, not knowing whether this or that will prosper, or both be alike good.

O brethren, who love the Lord and his appearing, when I see the largeness of the field, how much needs to be done, and how few there are to labor, I am led to pray that God will raise up, qualify, and send forth laborers into his harvest. O let every one who can work, enter the field, for he that reapeth receiveth wages, even life eternal. Some can work one way, some another; some can go themselves, some can give money, or send tracts; all can pray for the cause, but praying is not enough; show by your works that your prayer is sincere.

There are too many who are in the "shut door," think that nothing can be done, that all ears are closed, and nobody can be reached. But it is not so. I have not seen so much readiness to hear since 1844.

I continue to visit families every day, sometimes I have a meeting every evening in the week. Sometimes there are only two or three families get together, and I am very familiar on such occasions, and think quite as much is done as in larger meetings.

So I keep laboring in these various ways; visiting, exhorting, praying, singing, giving tracts, and preaching.

My health is good, praise the good Lord.

I enjoy the work. Yes, I had rather be a servant of the church, than to be a king on a throne.

O brethren, be faithful, be up and doing; keep your hearts right, and your lamps trimmed: keep your eyes on the signs of the times, and lift up your heads and rejoice, for your redemption draws nigh. Pray for me. Pray for each other, love one another, be kind, be pitiful, be courteous; shun this testing, judging, condemning spirit, and bear with each other.

If some are now slow to believe, and do not get along so fast as you do, do not push them off the track, but reach after them, and beckon them along.

O how much more good is done by kindness, forbearance, patience, charity, and brotherly love, than by harshness, overbearing, condemning and hating each other.

Your fellow-laborer,
Benj. Spaulding.

Deer Isle, Me., Aug. 22, '56.

For the Crisis.

From Br. O. Raymond.

Bro. Grant:—I feel it to be my duty to say a few words about the debt of the Advent Watchman, as I was once an agent for that paper.

I sympathize with Bro. Turner, and if any Bro. or Sr. is owing for the Advent Watchman, and has got a dollar in his or her possession, recollect it is the Lord's money. If one person has any better right to it than another it is Bro. Turner. Now just write to him, and tell him you have done wrong in keeping his money away from him, and be sure to enclose the amount due to him in the letter. Don't say I can't spare it,—what! can't spare that which in reality does not belong to you! Away with such an idea.

Your unworthy brother,
O. Raymond.

Bark Shanty, Mich. Sept. 6, '56.

For the Crisis.

Letter from sister B. L. Clark.

Bro. Grant:—If I should be deprived of the Crisis, I should be shut out from my Advent brethren and sisters. I rejoice to hear from them, and also of the spread of the great and glorious truth of the gospel, which truth is not preached here, but there is everything said against it.

O that some one of God's ministers would find their way into this part of God's heritage. There are many souls perishing for the sincere milk of the Word. Only three of us believe in the Advent doctrine, fully; and we have the finger of scorn pointed at us, being accused of believing heresy, because we do not believe in an intermediate state.

But I rejoice in the hope of a glorious immortality when Christ comes. Truth will stand. God's truth will prevail in spite of men or devils.

My prayer is, Lord, keep thy children in the path that leadeth to eternal life. I am a stranger to all of my Advent brethren and sisters, but by reading the Crisis, they seem near to me; and I often feel refreshed in my mind after reading their good letters.

From your unworthy sister, desiring to know more of God's truth,
B. L. Clark.

Maquoketa, Iowa, Aug. 1856.

For the Children.

Noble Self-sacrifice.

Some years ago, a Russian nobleman was traveling on special business in the interior of Russia. It was the beginning of winter, but the frost had set in early.—His carriage rolled up to an inn, and he demanded a relay of horses to carry him on to the next station, where he intended to spend the night. The inn-keeper entreated him not to proceed; for he said there was danger in traveling so late, the wolves were out. But the nobleman tho't the man merely wished to keep him as a guest; he said it was too early for the wolves, and ordered the horses to be put to. He then drove off with his wife and only daughter inside of the carriage with him.

On the box of the carriage was a serf, who had been born on the nobleman's estate, to whom he was attached, and who loved his master as he loved his own life. They rolled over the hardened snow, and there seemed no signs of danger. The moon shed her pale light, and brought out into burnished silver the road on which they were going. At length the little girl said to her father,

"What was that strange howling sound that I just heard?"

"O, nothing but the wind sighing thro' the forest trees," replied the father.

The child shut her eyes and was quiet. But soon she said again, "Listen, father; it was not the wind I think."

The father listened; and far, far away, in the distance behind him, through the clear, cold, frosty air, he heard a noise which he too well knew the meaning of.

He then put down the window and spoke to his servant.

"The wolves, I fear, are after us: make haste. Tell the man to drive faster, and get your pistols ready."

The postilion drove faster. But the same mournful sound which the child heard had approached nearer and nearer. The nobleman tried to calm the anxious fears of his wife and child.

At last the baying of the pack was distinctly heard, so he said to his servant,

"When they come up with us, do you single out one, and fire, and I will single out another; and while the rest are devouring them we shall get on." As soon as he put down the window, he saw the pack in full cry behind, the large dog-wolf at their head. Two shots were fired, and two of their number fell. The others instantly set upon them; and meanwhile the carriage gained ground.

But the taste of blood only made them more furious, and they were soon up with the carriage again. Again two shots were fired, and two more fell, and were devoured. But the carriage was speedily overtaken, and the post-house was yet far distant.

The nobleman then ordered the postilion to loose one of his leaders, that they might gain a little time. This was done, and the poor horse plunged frantically into the forest, and the wolves after him, and was soon torn to pieces. Then another horse was sent off, and shared the same fate. The carriage labored on as fast as it could with the two remaining horses: but the post-house was still far distant.

At length the servant said to his master,

"I have served you ever since I was a child: I love you as my own self. Nothing can save you but *one* thing. Let me save you. I ask you only to look after my wife and little ones."

The nobleman remonstrated, but in vain. When the wolves next came up, the faithful servant threw himself amongst them. The horses galloped on with the carriage, and the gates of the post-house just closed in upon it, as the fearful pack were on the point of making the last and fearful attack. But the travellers were *safe*.

The next morning they went out, and saw the place where the faithful servant had been pulled down by the wolves.

His bones only were there. And on the spot the nobleman erected a wooden pillar, on which was written,

"Greater love hath no man than this, that a man lay down his life for his friend." "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us."—*Cross and Crown.*

Choice Selections.

Dangerous Criticisms.

Whoever accompanies a congregation which has just been dismissed from church, may hear a great variety of criticisms on the sermon. These ordinarily refer more to the manner of delivery, and to the style of composition, than to the Scriptural handling of the subject, or the practical character of the discourse.

There is a way of discussing the merits of a sermon which has just been delivered, which is eminently proper and profitable. There is another way, which is not only injudicious, but dangerous to the spiritual welfare of the unconverted.

The recital of an actual occurrence will be the best illustration of our meaning. A pious lady once left a church in this city, in company with her husband, who was not a professor of religion. She was a woman of unusual vivacity, with a keen perception of the ludicrous, and often playfully sarcastic. As they walked along toward home, she began to make some amusing and spicy comments on the sermon, which a stranger, a man of very ordinary talents and awkward manner, had preached that morning, in the absence of the pastor.

After running on in this vein of sportive criticism for some time, surprised at the profound silence of her husband—she turned, and looked up into his face. *He was in tears.* That sermon had sent an arrow of conviction to his heart! Let the reader imagine the anguish of the conscience-stricken wife—thus arrested in the act of ridiculing a discourse, which had been the means of awakening the anxiety of her unconverted husband!

Incalculable harm is done by these inconsiderate criticisms. Many a child has gone home from church full of trembling solicitude about eternal things—longing perhaps to throw itself into the arms of the parent, and ask, "What must I do to be saved?"—only to have all concern chilled, and all convictions chased away by the captious or mirth-moving criticisms of the father and mother. Many an unconverted wife or husband, many an impenitent friend, has thus had all interest dissipated by those who were perhaps at that very time praying for their salvation.

An interesting account appears in the London Times of August 20th, of an ascent of Mount Ararat by five Englishmen. The natives believed the feat to be impossible, and that the summit was guarded by Divine prohibition. It is 17,323 feet above the sea level, and terminates in a precipitous snow-capped cone which has hitherto foiled all the attempts of explorers. Major Robert Stewart who was one of the party, and who writes the account of it from Erzeroum states that on reaching the top they struck to the hilt in the snow a short double-edged sword. They also drank the health of the Queen. On this he observes "Her Majesty's name is probable the first that has been pronounced on that solemn height since it was quitted by the great patriarch of the human race, as no record or tradition exists of the ascent having ever been made before."

All true Christians must be like Noah's ark, that was pitched within and without, Gen. vi. 14. They must have a holy inside and a holy outside—their profession and practice must agree together.

Providence is like a curious piece of tapestry, made of a thousand shreds, which single, appear useless. put together they represent a beautiful history.

Never do that in prosperity whereof you may repent in adversity.

Life is short and they mistake its aims and lose its best enjoyments, who depend for happiness on outward things and not on the state of the heart.

Opportunity is the flower of time; and as the stalk may remain when the flower is cut off, so time may with us when opportunity is gone forever.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER [illegible] BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, OCTOBER 8, 1856. WHOLE NO. 130. VOL. IV. NO. [illegible]

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.

HENRY V. DAVIS,	MILES GRANT,
JOHN COUCH,	GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION

TO BE PAID IN ADVANCE.

For a single copy 6 months - - - -	$1.00
For a single copy 3 months - - - - -	50
Five copies to one address for 6 months -	4.50
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Original Articles.

For the Crisis

The ground of Faith.

BY J. B. COOK.

"And Moses and Aaron went and gathered together all the elders of the children of Israel, and Aaron spake all the words which the Lord had spoken unto Moses and did the signs in the sight of the people, and the people *believed.*" Ex. 4: 29–31.

They heard from the lips of Aaron the words of Divine promise, as they had been addressed to Moses and the Patriarchs. "The *fourth* generation" had come. The 400 years of their bondage was about ending; Gen. 15: 13–15, and now the majesty of the Lord was seen in the visible glory of the Shekinal presence. Then his power was displayed in this recorded series of miraculous wonders. The general prophecies concerning their deliverance at the end of 400 years were sustained by what they heard and saw. Such is the history. Faith was based on the word of God and corresponding facts.

Thus it was in the record of Joshua's crossing Jordan. The word of God and its accomplishment sustained his faith.

Thus it was with Gideon, in marching to his matchless triumph. He saw the angel, —the fleece was wet—the fleece was dry—in sensible contrariety to the dryness or moisture of all around. The proof was not of the nature of an *impression.* It was *fact*—fact that occurred in precise accordance with the general prophecies concerning that people—nay, it was fact that fulfilled even the most specific signals that doubt could demand of their Divine Guardian.

The proof must have satisfied the most skeptical who admitted the foregoing prediction, and witnessed its actual accomplishment.

Thus John the Baptist had the whole range of Messianic prophecy, to prove Messiah near, he had the 69 weeks of Dan. 9: 25, ending in that age; and then the Lord assured him that on whomsoever he should see the spirit descending from Heaven like a dove, the same should be he—"and I *saw* and bare record that this is the Son of God!" John 1: 29–34.

In this event, and in the Divine bestowment of the spirit on the day of *Pentecost* the most subtle and insubstantial of all the promises, we see a like zeal and matter of fact fulfillment, positive, precise, and unmistakable.

To John, the proof of Jesus' Messiahship lay in the prophetic word, and its most sensible and satisfactory fulfilment. Then he said "Behold the Lamb of God that taketh away the sin of the world."

This was the character of the proof that Jesus gave for faith to John's inquiring disciples: "The blind see, the deaf hear, and to the poor the gospel is preached." Matt. 11: 1–5

Thus the resurrection of "the Christ," and his ascension was demonstrated to have been real and personal. Indeed, this has been the ground of faith. It is the Divine word, sustained by its successively associated and accomplished facts in the history of "Jew, Gentile, and the church of God!"

The whole outline of all history was first given to the world in the form of prophecy. Prophecy is history only it is given in advance! Hence, all the authentic and proper history of Israel, of Babylon, Persia, Greece and Rome, (their Gentile oppressors) and the gathering of the christian church out from the nations by the gospel of Christ, is embraced in its leading facts; and is but the record of the prophecy *fulfilled.*

Let who will doubt the "sure word of prophecy," this fact must stand while the earth rolls in its orbit,—"the prophecy *went before.*"

The history has been written often and often by unbelieving hands, in the most complete harmony with the letter of prophecy, as if on purpose to demonstrate its Divinity!

"God hath magnified his word above all his name; He also is wise and will not call back his words." He declares "the *end* from the beginning. . . . . saying, my counsel shall stand and I will do all my pleasure, ... the wrath of man shall praise Thee, the remainder of wrath shalt thou restrain."

Having briefly shown that the faith of God's people from Moses to Messiah was based on the "plain word of the Lord," and its most obvious and matter of fact fulfillment,—nay, on the fulfillment of the general or specific prophecy as it stands in its relation to the grand scheme of Revelation as a whole; we proceed to say that there is a marvelous oneness in the Divine purpose, from the first promise, that the seed of the woman shall bruise the serpent's "head," on to the crowhing consummation of all prophetic declarations—in the world made "new," "the whole earth filled" with a deathless population under the blessings and the glory of Jehovah. Matt. 6: 10, Ps. 72: 19, Rev. 21: 1–5, 22; 1–5.

THE COMING CRISIS.

What ground is there for faith that the judgment trump on the Apocalyptic Babylon is about to sound?—that the spoiler shall himself be "spoiled," and the "oppressor cease?" Isa. 14: 4; 33: 1; Rev. 11: 15–18, and the 17th 18th and 19th chapters.

In reply to this question, we respectfully submit, that we may (not to say must) hold the same style and strength of statement—the like Divinely authoritative argument that could have been claimed by the elders of Israel and by believers in all other ages.

We trust that we are aware of the rock on which we thus take our stand. We hold in our hands the unerring word of Him who spake to Moses, Joshua, Gideon, John and Jesus! Its truthfulness turns not on the wisdom or virtue of those by whose organs it has been preserved. No; no. It never did, but only on the faithfulness of Him who speaks; and then infallibly fulfills; or who, by his Providence invariably secures its fulfilment.

Its credibility, nay, its Divinity, is not altered (except as its progressive exhaustion and verification in the world's growing history, confirms its utterances) by the ages that have intervened since "the living Oracle was spoken.

The fact answering to the *word,* always *was* the crowning—the only ultimate evidence of any prophet's Divine mission.

It is not in the shortness of time between the announcement and the event—not in the organs of the prophet, that the proof is found. No, the proof lies in the *event;* and its *harmony* with the *pre*-diction as to time, order of sequence, and manner of occurrence. Thus it was with Moses and Israel; thus it was with John; and thus it is with us. The fulfillment established the truth of the prophecy, beyond all controversy. Deut. 18: 21–22.

The scope of inspired prophecy—its wideness of range through all the generations and revolutions of the gospel dispensation, presents the only practical obstacle to its satisfactory illustration among candid and intelligent believers in the Bible, or in the world's true history. But as "the word" has existed for ages—as it has been oft translated and widely circulated both by Jews and Gentiles, we can justly call attention to its most positive, precise, matter of fact fulfillments! The Scriptures are only the more wonderful, the more credible, and possess a more remarkable degree of the elements of Divine authority as they embrace in their most comprehensive range the *whole* outline of all human interests and events. No inspired instructor ever approached this.

The destruction of Jeruselem by Rome, the dispersion of the Jewish people, and the desolation of their land and city through 1786 years—the actual plowing of Mt. Zion, (187 acres) have transpired. The testimony is borne to us by almost every arrival from Europe that "the word" spoken from eighteen to thirty hundred years ago, is verified by the physical condition of Jerusalem and all Palestine—the national degradation of Judah, and the moral corruption of her present Gentile desolators.

Our faiht should be as firm and immovable as the proof of the prophetic fulfillment is certain and undeniable.

The dismemberment of the Pagan Rom n empire—its ecclesiastical or Papal form, and persecuting character (through three and a half "times,—forty and two months, or 1260 days," and its world-renowned revolution at the expiration of that period) has now become history. The pencil of prophecy in olden times sketched what the hand of Providence has since traced out truthfully in this great world's most important and eventful history. The mystic symbol was explained by the living Oracle; but it is now established by the actual accomplishment.

Papal Rome's desolating tyranny in association with the "ten kingdoms," only equals the dreadful sublimity of its pretold, but Satanic characteristics. It has been Satan's counterfeit of the true "Priest-King"—Melchisedec.

The *absurdity* in the terms of prophecy may at the first blush, seem to discourage confidence; but their wonderful and otherwise unapproachable accuracy, with our most easy apprehension of this form of instruction, furnishes one of the highest evidences of its Divine authenticity. It is unique, above all counterfeit, and of unparalleled comprehension, and simplicity.

A raging "beast with ten horns," explained to foreshow a desolating, remorseless, persecuting power, Dan. 7: 22, 24, —an outrageous, egregious monstrous "whore," to set forth an apostate, miscalled christian church, is too appropriate and too pointed to be mistaken as to its design. Even Roman Catholics and Romanized Protestants have generally agreed in this the main design, and in its application to the age of apostacy, somewhere in the past, and present church. The disagreement is, or should be settled by the location of this prophetic con-central symbol in the city of "seven hills"—"the great city" that then reigned "over the kings of earth! Rome has prevailed through nearly all the intervening ages since. The symbol applies to our common christendom by common consent; hence, while it should forestall all self-complacency from any, it ought to inspire the profonndest humility in all.

Our boastful humanity in the centres of chrtstian civilization and freedom, has so signally failed, as to need the Divine "Physician." (The whole need not a physician, but they that are sick.") The disease is incurable.

Let all "be ready" to welcome the Heavenly Healer! Let us hail him when "He shall appear the second time to salvation."

The present prevailing political organizations—in prophetic phrase "the beast and false prophet," (suggested by Balaam and his beast) contain no power of self-restitution. A Divine King and Restorer is essential.

The times of this prophecy are easy of apprehension. The 69 weeks, Dan. 9: 25, reach 483 years to Messiah—"each day for a year," Ezk. 4: 6; Gen. 29: 21–30, a week—seven years.

From Justinian's code which recognized and began to establish the supremacy of the Papal See, and its taking effect in Italy at the conquest of the Goths, A. D., 538, the 1260 years extend to 1798. Then the pope, as foretold, was led "into captivity,"—the popedom was "killed" politically by the French "sword." Thus we come to our own age.

Our faith in the Advent near is founded in the Word of God, and in its most obvious and matter of fact fulfillment. Take three particulars.

1st, "The time of the end"—following the period of 1260 years, or "time, times and a half." Dan. 12: 4. It is known by the "many" who "run to and fro," and the "knowledge" which does "increase!" This is our age.

2nd, The power that prevails at this point where the Pope goes "into captivity," &c., is not maritime—but interior—"out of the earth." It is "like a lamb," but again "it speaks like a dragon." It "has two horns," and makes "an image" to the Papal beast. Rev. 13: 11, (the rest of this prophecy is future. See 2 Thess. 2: 9, Rev. 16: 13–14—in the judgment.)

Note the corresponding facts. The French Republic began in Paris,—not on the Mediterranean. Its motto was "liberty, fraternity, and equality"—"like a lamb:" but Napoleon became emperor and "spake as a dragon"—one of the old Roman Cæsars, (v. 4.) "He had two horns"—Napoleon took only two crowns. He was crowned Emperor of France, and king of Italy—"horns" being the symbol of sovereign authority. "He exerciseth all the power of the first beast." Napoleon was equal to his predecessors; and the Papal system was re-organized—"an image made"—"under French patronage." (Ency. Americana.)

Thus the history matches prophecy as the impression does the seal that made it. "THE KINGDOM OF GOD IS NIGH AT HAND."

3d, "The seven heads" of the symbol beast and the last "of the seven" in Rev. 17: 9–11, they answer to the "seven hills" on which Rome was originally built. "They are seven kings" the "heads" are so many forms of government in the Romish history. Five had fallen; one then was, which existed till the other, which should continue for "a short space, "should rise. Its history unfolds itself and makes itself known. "That *was,* is not, and yet *is.*" "The beast that was, and is not, even he is the eighth (head) and is of the seven, and goeth into perdition!"

Napoleon I. was "head" master of church and state: but at Waterloo he fell in 1814, and for about 8 years "*was not*" (head) till he died, in 1811.

Napoleon II. never attained majority—never advanced beyond a mere titled son of the greatest man in the Roman earth for many ages.

Napoleon III. "is!" Against the decree of the holy alliance—in defiance of the combined powers of Europe he became Napoleon III. Emperor of France! He "is" ruler in Rome—the champion of that church. He "is" or has been the acting head in Constantinople—the capital of the East! He has been sustained in humbling Russia by the whole material and moral power of the Grand Turk! He "is" aided also, as energetically by Protestant England! Thus, counting the great Napoleon "the 7th head"—(the other six headships having been before filled) this Napoleon "is the eighth," and is of the seventh!"

The government of Great Britain, one of the "ten" leading dominions of the iron Roman—though separate for ages from the Papal kingdoms, has levelled her barrier against Romanism, or laid it very low.

This was done by the Queen in declining a public sanction of *Protestant* worship, when recently she was in Paris—also in allowing the national symbol to become a part of the pageant in the church of Notre Dame, after the fall of Sebastopol; thus honoring the Virgin Divinely as do the idolatrous Papists of France!

This is the most signal feature in the whole scene. It is not surprising that the Papal States should sustain Napoleon their champion. But England, Protestant England takes the lead in this sustainment! "The ten kings will agree" "to give their kingdoms" to "the eighth" head.

Thus we may hear God's word; see its progressive fulfilment; and *believe!* Divine intervention is thus indicated *soo,n* in behalf of suffering humanity,—of "Jew Gentile and the church of God." Rev. 11: 15, Dan. 12: 1, Heb. 9: 28, Acts 3: 21, Dan. 7: 13, 14.

For the Crisis.

Jews.

Reasons why I believe something of importance is to be done for a class of the Jews, literally, after the second advent. I mean by "Jews," the literal race of Israel.

BY EDWIN BURNHAM.

(*Concluded.*)

REASON III.

Because it is written, "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and moon shall be darkened, and the stars shall withdraw their shining.

The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell forever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion." Joel 3: 14—21.

This prophecy declares—

1. The Lord will be "the strength of the children of Israel."
2. God shall dwell "in Zion."
3. He shall "utter his voice from Jerusalem."
4. "Jerusalem" shall "be holy."
5. "*No strangers* shall pass through her *any more.*"
6. There shall be an abundance of "milk," "wine," and "water" from "river" and "fountain."
7. The enemies of Israel shall be desolated.
8. "*Judah* shall *dwell forever,* and Jerusalem from generation to generation."
9. The work of cleansing, which is not finished shall then be perfected.

And when is all this to be accomplished?

1. After "multitudes" have been gathered to the "valley of decision."
2. After the "*sun* and *moon*" have been "*darkened.*"
3. After "the heavens and the earth" have been shaken. Must not this then be in the future, and after the close of this dispensation? It seems so to me.

REASON IV.

Because it is written,

"When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them:

That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,

Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the dauhters of the Philistines, which despise thee round about.

Thou hast borne thy lewdness and thine abominations, saith the Lord.

For thus saith the Lord God; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

Nevertheless I will remember my covenant with her in the days of thy youth, and I will establish unto thee an everlasting covenant.

Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

And I will establish my covenant with thee; and thou shalt know that I am the Lord:

That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all thou hast done, saith the Lord God. Ezek. 16: 53—63.

1. God here declares, that when he shall "bring again the captivity of Sodom and her daughters," and "Samaria and her daughters," then will he bring again the captivity of Jerusalem and her "daughters."

2. He positively declares he will do this: vs. 61, 62, 63.

There are many more prophecies of the same import with these, which can only be understood as referring to a future dispensation. So it seems to me.

REASON V.

Because our Savior said to the Jews, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Mat. 23: 39.

In immediate connection with his coming, therefore, it appears to me, a work peculiar will commence with them, connected with another dispensation, which will prepare them, as a race, to say this: for I cannot resist the plain conclusion, that he here spoke to them as a race, or people. The verse above makes this certain. Please read.

This view of the matter gives point to a remark of the apostle Paul. He calls himself "one born out of due time"—*Greek*—"an abortion!"

How born out of due time? Why, the word means "one born before the time." As if he had written thus: "I am, before the time, converted by a miracle—the personal appearing of the Lord to me,—all my nation, in due time, will be blessed in a miraculous manner."

REASON VI.

Because it is written, "For the gifts and calling of God are without repentance." Rom. 11: 20. God *called* the nation of Israel to be a peculiar people, and gave them a promise that they should be so, and he will not repent.

REASON VII.

Because it is written,

"Now if the fall of them [illegible] of the world, and the [illegible] the riches of the G[illegible] *their fulness?* Rom. 11: [illegible]

Now what [illegible] can we make of this text but the following:

"Now Israel has fallen and been diminished that the world—the gentiles—might be enriched by an impartial [illegible] of salvation to all, in the gospel [illegible] when this dispensation [illegible]

[illegible] rich will be the fulness God will give to Israel!"

These are some of my reasons, and I have many more, which are fully satisfactory to me; but I will not intrude more at present.

Now I propose to meet some objections.

1. "Is not the middle wall of partition between Jews and Gentiles broken down?"

"Yes."

"Will it be built up again?"

"No. Why should it be? What necessity of it? Things will be entirely changed from what they ever have been, in another dispensation.

2. Does not the New Testament teach that there is neither Jew nor Greek?

Yes: and it teaches that there is "neither male nor female" too! We must understand one, just as we do the other—not in the radical sense, for that is not true, but in the sense in which Paul is speaking. In Christ, in this dispensation, God receives all alike—Jews, Greeks, male and female. That is the apostle's argument.

3. Does not Paul teach that he is not a Jew which is one outwardly?

Yes: and Paul teaches too, that "neither is he that planteth anything, neither he that watereth." Now is not he that planteth and watereth something in the radical sense?

Yes; but "nothing" in the sense in which he is speaking: so in this case, he is not a Jew in a moral sense, of necessity, who is one physically.

4. Does not the Lord teach, that the harvest is the end of the world?

Yes: it is the end of this age, this dispensation, this state of things.

5. Will not the wicked all be destroyed in the end, as above?

Yes: they will all be destroyed in the day of God—the dispensation of judgment; but where is the proof that it will all be done at once, and in a sudden movement? There will be "*time*" for the judgment!

6. Does not Peter declare that "God is no respecter of persons?"

Yet: but that is not true in every sense, because it is written, "he hath *respect* unto the lowly:"

We must observe the sense in which he is speaking. Peter does not say, he is no respecter of *nations*, but he "is no respecter of *persons*:" he is then speaking in an individual sense. "In every nation *he* that feareth God &c."

7. But when are all the wicked to be destroyed so as never to exist any more?

At the end of the "age to come"—after the end of the thousand years of Revelation 20. So I understand it. You may not see it so. Very well, let us be brethren.

EDWIN BURNHAM.

Newburyport, Mass.

Choice Selections.

THE DOOM OF OUR WORLD.—"What the change is to be we dare not even conjecture; but we see in the heavens themselves some traces of destructive elements, and some indications of their power. The fragments of broken planets, the descent of meteoric stones upon our globe, the wheeling comets welding their loose materials at the solar furnace, the volcanic eruptions of our own satellite, the appearance of new stars and the disappearance of others, are all foreshadows of that impending convulsion to which the system of the world is doomed.

Thus placed on a planet which is to be burnt up, and under heavens which are to pass away; thus treading, as it were, on the cemeteries, and dwelling in the mausoleums of former worlds, let us learn the lesson of humility and wisdom, if we have not already been taught it in the schools of revelation."—*Timb's "Things not generally Known.*

EXCERPTS.—"He who formed the heart certainly knows what thoughts pass within it. The greatest misery is to be condemned by our own hearts. To lie down on the pillow after a day spent in temperance in benificence, and in piety, how great is it. Insult not another for the want of a talent you possess; he may have others, which you want."

GOOD AND BAD SIGNS.—"It's a good sign to see a man doing an act of charity to his fellows. It's a bad sign to hear him boasting of it. It's a good thing to see the color of health in a man's face. It's a bad sign to see it all concentrated in his nose. It's a good sign to see an honest man wearing old clothes. It's a bad sign to see them filling holes in his windows."—*Life Illustrated.*

MAXIMS AND RULES OF LIFE.—"Remember that every person, however low, [illegible] Do not attempt to frighten your children and inferiors by passion; it does more harm to your own character than it does good to them: the same thing is better done by firmness and persuasion.

Find fault when you must find fault in private if possible; and some time after the offence, rather than at the time. The blamed are less inclined to resist when they are blamed without witnesses; both parties are calmer, and the accused party is struck with the forbearance of the accuser, who has seen the fault, and watched for a private and proper time for mentioning it."—*Sydney Smith.*"

The World's Crisis.

BOSTON, OCTOBER 8, 1856.

Question.

No. VIII.

"The soul that sinneth it shall die." Ezk. 18: 20.

Ques. 1. "Where does the Bible affirm that the spirit shall die?

2. Is the soul the moral part of man?

3. Is the mind, the memory, the judgment, the reasen, the conscience, the will, and the affections, each, a *moral* power of the soul?

4. Are these powers of the soul, the life, or only the evidences of it?

5. Can a man exist in the body when these powers are all deranged?

6. Do these powers comprise the intellectual faculties of man?

7. Is the inherent essence of life, or vitality independent of these powers of the soul?"

Ans. 1. Nowhere. Neither does it anywhere affirm that the "spirit,"—(*ruakh* in in O. T., & *pneuma* in N. T.) is alive.

2. We think not.

3. Memory, judgment, reason, conscience, will, and the affections, are each *properties* or *attributes* of the mind.

Memory, will, and the affections, are strongly developed in beasts, and cannot be considered *moral* powers, unless it be proved that animals have a moral *character*.

4. We answer, only the evidences of life.

5. We do not admit that a man can exist or be a man without a body, but may exist when all these faculties of the mind are deranged.

6. They do not comprise *all* the intillectual faculties of the man.

7. We answer, the breath, or spirit of life that constitutes *man* "a living soul," (see Gen. 2: 7,) is independent of these powers of the mind.

BRO. GRANT:—As the books I have for sale are advertised in your columns weekly, and their prices: permit me to say, that all may understand perfectly; I will sell all books at the eastern advertized prices.

Reference to past numbers of the Crisis will inform you the kinds I have on hand. Send in orders with cash—let us work while the day lasts. W. PRATT.

Moline, Ill.

POPULAR HELL.—A minister tried to portray the flames of this realm to a skeptic. He replied, "If hell is such a place, I couldn't stand it."

"O yes you could" said the clergyman.

"Well, if I *can* I don't care," rejoined the skeptic.

What folly to picture a burning hell, and then deny that it will ever burn anybody—eternally *trying* to burn *man*, and yet he "can stand it," and "don't care"!!!

W. SHELDON.

For the Crisis.

Incidents by the Way:

No. I.

BY S. S. BREWER.

Several months have passed away since I have written an article for the Crisis, though frequently solicited. I concluded when my last article, No. I. on "The Distress of Nations" was finished, to suspend any claims to the columns of the Crisis for the present, if time should continue, and life be spared.

I left my home very early on the twelfth day of Sept.; was soon seated in Nahum's chariot, and on my way to Stonington, where a boat was in readiness on our arrival to convey us to New London where we arrived in safety in time for dinner. Owing to a misunderstanding we had to tarry until after four o'clock the next day, there not being, to my knowledge, a proper looking for the return of our long absent King.

I looked up board and lodging and was soon seated comfortably in my own hired room, reading the work of Elder Ramsey, recently re-published by brother H. L. Hastings, on the delusions of the old father of necromancers, witches, wizards, table-tippers, spirit-rappers, and all the rest of the family referred to by an high priest and apostle of the profession in Luke's gospel, chap. VIII., ver. 30.

The above work is the best among the many that has falllen in my way; and beyond a doubt, it attributes the birth and pedigree of this mysterious progeny (at least to some people) to their own legitimate sire, and origin. Get it and read it.

On Saturday morning, I crossed over the Thames river to visit the spot on which stands the remains of Fort Griswold; a spot somewhat famous in the annals of our country, during the war with Great Britain.

It was here, when, through the perfidy of the traitor Arnold, the Briton conquered; and when Col. Ledyard was interrogated by the English officer, "who commands this fort?"

"I did command it." "But do you not now?" and on delivering up his sword to the Briton, the latter immediately plunged it to the heart of his victim.

Here stands the antiquated looking brick house, in a dilapidated condition; there are the windows out of which many an anxious eye gazed with the deepest and most painful solicitude, as they watched the marching and countermarching of the enemy.

There are the old parapets on which our fathers bravely fought and nobly dared. There, doubtless, many of them stood, and with throbbing hearts looked out amid the darkness of the night, as the flames burst forth from their once peaceful dwellings, fired by the torch of an army of foreign incendiaries. There, in the South-west corner of the fort, is the same well where the pent up little army of Revolutionary braves slaked their thirst. Here, where I now stand, the contending parties met. Here the booming of the cannon, the racket of musketry, the clash of arms, the shout of the warrior, and the groaning of the dying was heard. Here the shattered fragments of human bodies, mutilated and mangled carcasses with garments rolled in blood, were strewn in wild disorder all around;—but O, the change! The same sun pours down his golden rays that looked forth upon those scenes of blood and carnage. There is the old brick powder magazine, now empty. There are the barracks, but tenantless. The same old vamparts, but no sentry-patrols there now. No roll of the drum, nor brazen trumpet, nor shout to arms, is heard; all, all is silent.

But let me descend and take an observation from that corner. O, how beautiful. There are a number of steamers running past. There is the staid city of New London, with a great many very fine buildings, and hundreds of peaceful homes. The waving fields of corn bid fair to reward the husbandman with a golden harvest. Far, far out upon the distant sheet of water we watch the beautiful craft gliding to and fro, laden with precious freight with white canvass spread to the breeze. All, all at the present time are free from the mailed hand of the *foreign oppressor*.

But I am permitting my mind to run too far. I must bring this article to a close. Permit me very briefly to recapitulate.

How rapidly we are rushing to the end of time, much swifter than the steam hurries us over the iron road.

Soon the present state must be changed by the transforming power of God; and instead of a spiritual, foggy, mystical, undefinable progression, which neither Satan nor any of his apostles can explain, we shall have a new heaven and a new earth.

Although we are free from foreign aggression, yet mothers and their tender offspring are driven forth from their firesides, their dwellings consumed to ashes, and they left to seek shelter from the elements in the wilds of a western forest. Many a widow mourns the loss of a bosom companion; and many an orphan sheds the tear of mournful recollection for a father that shall never return or press them to his loved embrace.

Thank God, the great, the glorious, the all-conquering Emancipator is preparing to make his advent, and the signal of His approach will soon be heard,—the jubal trump will proclaim him KING OF KINGS and LORD OF LORDS." Then we shall enjoy eternally the God-created blessing of a clear sky, free soil, free from the least taint of sin. And O, glory, glory, hallelujah! after living and roaming, singing and praising God; seeing all the old worthies, prophets, apostles, martyrs, confessors,—all the untold millions, of every kindred, people, tribe and tongue, in unmeasured cycles of time, it will only be an eternal now! O to be there!

[*To be continued.*]

Extracts from the Writings of Theo. R. Gates.

Written between the years of 1810—18.

"I would ask, what foundation there is in the Gospel of Christ for the many sects and parties now among christians? It is certainly contrary to the whole tenor of the gospel. How closely did the apostle reprove the christians at Corinth, for the small divisions that took place among them. And if it be an evil altogether, that there are sects and parties in religion, infinitely greater are the evils that result from them.

No sooner is a body of people constituted a distinct sect or society, than they are anxious to promote it, and bring every one to fall in with or unite himself to it. And every one that joins himself to it, generally becomes more and more biased in his mind towards everything practised among them, and thinks more and more unfavorably of every other society, and of every person that does not assent to everything it embraces; till he becomes a compl te worshipper of the beast and his image as it exists in the little society, and has his mark both in his right hand and in his forhead.

Nor must you do otherwise than they dictate. If you have but little religion and are seeking your own, rest assured you will not be likely to act contrary to the mandate; because, you will lose your good name, be thrust out of the synagogue, and will have no one to pity, help or assist you. How many in this way, are brought to mistake attachment to a party for attachment to Christ.

There is an exceeding difference between the friendship of the various sects of religion, and that of a true follower of the Lord Jesus.

The former exists solely in selfishness, the latter in pure love and affection.

The former are utter strangers to Jesus Christ: notwithstanding their great profession of religion, the more weighty precepts of the gospel are laid aside; they make void the most express commands of Christ; through their party creeds, rules, and systems; and among all the multitude of sects, every sect is under an idea that whenever the Lord comes to establish truth in the earth, it will be to establish their creed, raise up their sect, and bring the whole world into their way.

And when the faithful witnesses whom God will raise up, shall openly declare that they have all gone out of the way, that the greatest professors have so much of guile, selfishness and party spirit about them, as to be nothing but hypocrites; and that a person must be better than they are or be lost forever—that sects are an abomination to the Lord—denounce eternal death upon every advocate and adherent of men-made establishments—testify that they will all be destroyed and done away, and that the Lord will bestow his blessings, and cause to inherit the earth, another sort of people, even spiritual and true worshippers;—I say, when such a testimony as this goes forth, as it sooner or later will, no wonder that the sects, all with one accord, should set themselves against it—should call it heresy—declare it will ruin the churches if it is not suppressed, and endeavor by every possible means to destroy the testimony and the authors of it.

From Br. W. Sheldon.

BRO. GRANT:—As I am glad to hear from my Eastern friends, and thinking they may be equally as glad to hear from the West, I will drop a few words. I am still unflinchingly allied to the "faith once delivered to the saints," and at war with modern dogmas.

I am doing what little I can to enlighten people upon the truths of God's word, and not without effect; but I regret that I cannot devote more time to this important work. Many in this part of the world can be reached with proper effort. People listen with candor. But the greatest trouble is, ministers who come West on their own expense, incapacitate themselves for constant exertion in the gospel field, by bringing themselves under pecuniary embarrassments, thus obliging themselves to "serve tables," or something else of a worldly nature, to keep their heads above the water, in temporal matters. In a word, in a field so entirely new as this the minister must be a self-supported missionary, which very much circumscribes his missionary efforts, and thus hinders the greater portion of the good which he otherwise might accomplish. This is the case with myself: hence, although the truth spoken is accomplishing good, yet not to the extent I wish to see it. I have not yet held a *series* of meetings anywhere: such meetings do the most good. Hope I shall be able to engage in protracted efforts this fall and winter, to some extent. My whole soul is in the Master's cause. I hope to see it flourish in this remote Territory.

Yours in Christian love,

W. SHELDON.

Vermillion, Dakota Co., Minnesota,
Sept. 15, 1856.

For the Crisis.

Jews.

Reasons for not believing in the restoration of the CARNAL *Jews, either before or after the second advent.*

BY F. H. BERICK.

REASON I.

Because the Lord declares.—"For thus saith the Lord of hosts, the God of Israel, Let not your prophets and divines, that be in the midst of you, deceive you, neither harken to your dreams which ye cause to be dreamed. For they proppesy falsely unto you in my name; I have not sent them saith the Lord. For thus saith the Lord, *That after seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place.*" Jer. 29: 8—10.

In the language of another we would say, "This is not a conditional prophecy. There is not a condition, in any way, directly or remotely connected with it. It is positively thus saith the Lord, it shall be so and so. Now, certainly, there are some declarations here which have been fulfilled," and hence, cannot refer to a future age. Let us see.

1. We learn from the foregoing passage that a portion of God's ancient people (the Jews), were carried into captivity by the king of Babylon.

2. We are informed in the chapter from which we have already quoted, that another portion of God's ancient people (the Jews), who at this time (the time when the prophet is speaking), dwelt in the land of Palestine, were to be persecuted "with the sword, with the famine, and with the pestilence."

3. That after seventy years, the Lord was to visit them and "*perform* his good word," in causing them to *return* to their own land.

4. That the Lord did, agreeable with his promise, "In the first year of Cyrus," cause a decree to be published (Ezra 1: 1—4,) by virtue of which, the prediction of Jeremiah was fulfilled.

5. That the tabernacle of David was subsequently raised up, and was "builded *as in the days of old;*" and that this fact is confirmed by Prideaux, who, in speaking of the Jews in the time of the Maccabees, says "He" (Hyrcanus) "took the advantage of the disturbances and divisions that henceforth ensued through the whole Syrian empire, not only to *enlarge* his *territories* by seizing *Medeba, Samega,* and *several other places in Syria, Phænicia, and Arabia,* and *adding* them to *his dominions,* but also, after this, or "from this time, to make himself absolute and *wholly independent.* For, after this, neither *he nor any of his descendants* owned any further dependence on the kings of Sy ia, but thenceforth wholly freed themselves from all manner of homage, servitude, or subjection to them." (V. 2, pp. 201, 202).

6. That they (the children of Israel) did possess the remnant of Edom, Amos 6: 12, as we learn from the following testimony:

"Then Judas fought against the children of Esau in Idumæa at Arabattine (Akrabattine), because they besieged Israel; and he gave them a great overthrow, and abated their courage, and took their spoils."—Newton, in speaking of this, says: "Judas Maccabæus attacked and defeated them several times, 'killed no fewer than twenty thousand' at one time, and 'more than twenty thousand' at another, and took their chief city 'Hebron, and the towns thereof, and pulled down the fortress of it, and burnt the towers thereof round about.'"—Again. "At last his nephew, Hyrcanus, the son of Simon, took other of their cities, and reduced them to the necessity of embracing the Jewish religion, or of leaving their country and seeking new habitations elsewhere, whereupon they submitted to be circumcised, and became proselytes to the Jewish religion, and ever after were incorporated into the Jewish Church and nation." (p. 41.)

Now if the foregoing testimony does not teach us that the Israelites "possessed the remnant of Edom" or the Edomites, pray tell us what it does teach!

Again, "In this complete overthrow of the Edomites, was fulfilled the prophecy of Ezekiel 25: 12—14, 'Thus saith the Lord God; because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them; therefore thus saith the Lord God; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword. And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord God." It was at this time that the Edomites ceased to be a distinct nation, and as Newton says: 'the very name was abolished and disused about the end of the first century after Christ.'"

(*To be continued.*)

An Appeal to My Brethren.

DEARLY BELOVED IN THE LORD:—I wish to settle up my *book* accounts and pay some borrowed money I owe; and I now make the following proposition to those owing me for books. If you will deduct ten per cent from the wholesale price for all you have on hand now unsold and forward the amount of what you have sold to me, you will do me a very great favor. Brethren help me in this matter.

Address—S. S. Brewer, No. 54 Wilson st.,
Providence, R. I.

From Bro. W. Pratt.

BRO. GRANT:—We all have been sick. Since the third of August we have scarcely blown out our lamp. Two of the children have had the dysentery followed by fevers. The other has had the ague and fever. I had first an attack of the cholera morbus—have since had chill-fever of a billious type. We are on the amend with the exception of our youngest, which is very feeble. We hope soon to enjoy comfortable health as the weather has changed. I have been at home for the last six or seven weeks, watching over the sick; hence I have done but little in the gospel field in that time. It has been more sickly here this season than for years before—cause no doubt, river low, and thousands of logs in the pond—perfect nuisance.

Lord sanctify affliction. Pray for us.

W. PRATT.

Moline, Ill., Sept. 23, '56.

For the Crisis.

From Br. H. Munger.

BRO. GRANT:—As the brethren wished me to give a short account of the Cheshire Campmeeting, I will say, there were but three tents, and a small meeting.—The preaching was of a practical turn, generally, and seemed to strengthen the little flock.

Friday evening we had victory in the North Adams tent; very much such a meeting as we had in Pleasant Valley tent, at Litchfield, when the saints were filled with laughter. This astonished some, while it pleased God to bless others, as is always the case.

One, who was formerly a Spiritualist, and had seen the way God's people acted when they got victory, told a brother that we acted as they, the Spiritualists, did in their meetings. Judging from outward appearances, we felt the same spirit or influence.

This statement, when made to me, affected me somewhat at first, because I saw it was working on others. I prayed God to carry on his work far enough to show the difference between Mesmerism and the power of God. I did want it tested.

Saturday, I felt like a cart under a load of sheaves all day. It was proposed for me to speak in the evening. When I made up my mind I determined not to yield to the influence, but by the help of God push this thing to a *test*. I had liberty in speaking and felt the same influence as on the evening before, whether it was mesmerism or the spirit of God. I meant to follow it and did until I felt like calling sinners and backsliders forward for prayers; and with the help of brother Samuel Brasee we got some ten or twelve forward.

One young woman came forward leading two others, and spoke as follows:

"I do not come here thinking it will benefit me, for I am a miserable backslider, and do not want others to do as I have

done; and I warn you not to follow me, but give your hearts to God, &c."

At this moment she melted, and God was at work sure enough. This backslider was very efficient in encouraging others.—While we were praying, God blessed her on the spot, I thought unexpectedly to herself, and in a few minutes after, she began to work for others. She talked like another person, and felt so, judging by what she said. While I was trying to direct the mind of a deep-feeling mourner to Christ, I discovered it was the one who had made the observation the evening before, that our meeting seemed to her like theirs, the Rappers. I was astonished, thanked God, and took courage.

I thought by the way she cried, God was showing her what the inward work of his spirit was, which proved to be the case, for she professed faith in Christ, and went home rejoicing.

Glory to God, it did me good when Bro. Cummings told me that he carried them home five miles, after meeting, and they both were happy in God, and determined to live out their faith before the world.—They said they knew what it was going to cost them to live in that wicked, scoffing village, for they were the only ones in that *place*, and only one day old. But God can keep them. Pray, brethren, for them, that God will make them new, sharp threshing instruments, having teeth. If there are any more Clairvoyants who wish to attend our meetings, in God's name we bid you welcome. HIRAM MUNGER.

Chickopee Falls, Sept. 27, '56.

For the Crisis.

Letter From Bro. J. T. Dixon.

BRO. GRANT:—I read with much interest Br. E. Burnham's article, headed "Meddling with Politics."

In the abstract I agree with him. Ever since I became an Adventist I have had no connection with political parties, as such; voting only once or twice on the Temperance question. I still feel that in that question, and that of Slavery, where in my judgment, there is a prospect of checking for the time being either of those great evils, it is my christian duty to vote, and in this I do not endorse any of the anti-christian acts and laws of a corrupt Government or political party.

Some of our Brethren say, if we vote for good laws we of course must vote for men; and our Governors and Presidents being, by virtue of these offices, commanders-in-chief of armies, we bind ourselves to go at their bidding to fight with carnal weapons their battles.

I don't understand it so. The right to worship God according to the dictates of conscience is guaranteed to us in our bill of rights; which in the North, so far, thank God, has been respected, if not at the South. And the Quaker non-resistant, who occasionally votes, pays his taxes &c., is not subject to enlistment in armies, or to fines for non compliance.

But enough of this. I am no apologist for the corrupt Governments of these last days.

Kossuth spake truth when he said there was not a christian Government on earth. I know they assume the titles of "Most Christian," "most Catholic Majesties," "defenders of the Faith," &c; but it is all a mere sham;—blasphemy, as much so as for the Pope to sit in the temple of God showing himself as God. There is not a christian Government so called on earth, but what has incorporated in its constitution or laws some law that is antagonistic to the laws of Jesus Christ. Witness ours in relation to slavery, and that more recent enactment, "the Fugitive Slave Law" preparing the way for the repeal of the Missouri Compromise, and that train of blood-shed and wrong that is following in Kansas.

Therefore, I am more and more confirmed in the belief that this Government, in common with the European, is part and parcel of that great and terrible beast of Daniel 7; applying in all its ramifications of horns &c. down here, close by the sitting of the judgment: when all these anti-christian powers, whether *Kingly* or *Republican*, shall be consumed—become truly *chaff*, as in the metalic image vision; and then the everlasting Kingdom shall succeed, where a King shall reign in *righteousness*, and princes rule in judgment. Praise the Lord. Truly our Rock is not their Rock.

JOHN T. DIXON.

Peacedale, R. I., Sept. 1856.

A FLATTERER is not often detected; for an honest mind is not apt to suspect, and no one exerts the power of discernment with much vigor when self-love favors the deceit.

Poetry.

For the Crisis.

BE FAITHFUL.

BY FLORA.

Be faithful, Christian, faithful,
Thy Master to obey;
And tread the path of duty,
The straight and narrow way.
Gird on, gird on thine armor,
And on his word rely;
Who, to his waiting pilgrims
Declares redemption nigh.

Be faithful, Christian, faithful,
The glorious day draws near,
When with the holy angels,
King Jesus shall appear;
To gather from his kingdom
All things that do offend,
And then shall sin and sorrow
Forever, ever end.

Be faithful, Oh! be faithful,
The battle ne'er give o'er;
For soon thy blest Redeemer
Shall reign from shore to shore.
With power and great glory,
King Jesus shall come down;
And give his waiting children
A bright, immortal crown.

East Lee, Sept., '56.

For the Children.

Conquering by Kindness.

"I once had a neighbor,—a clever man—who came to me one day and said:

Squire White, I want you to come and get your geese away.

Why, says I, what are my geese doing?

They pick my pigs' ears when they are eating, and drive them away; and I will not have it.

What can I do? said I.

You must yoke them.

That I have not time to do now, said I. I do not see but they must run.

If you do not take care of them, I shall, said the shoemaker in anger. What do you say, Squire White?

I cannot take care of them now, but I will pay for all damages.

Well, said he, you will find that a hard thing I guess.

So off he went, and I heard a terrible squalling among the geese. The next news was, that three of them were missing. My children went and found them terribly mangled and dead, and thrown into the bushes.

Now, said I, all keep still and let me punish him.

In a few days, the shoemaker's hogs broke into my corn. I saw them, but let them remain a long time. At last I drove them all out, and picked up the corn which they had torn down, and fed them with it in the road; by this time the shoemaker came up in great haste after them.

Have you seen anything of my hogs? said he.

Yes, sir, you will find them yonder, eating some corn which they tore down in my field.

In your field?

Yes sir, said I, hogs love corn you know; they were made to eat it.

How much mischief have they done?

O not much, said I.

Well, off he went to look, and estimated the damage to be equal to a bushel and a half of corn.

O, no, said I, it can't be.

Yes, said the shoemaker, and I will pay you every cent of the damage.

The shoemaker blushed and went home. The next winter when we came to settle, the shoemaker determined to pay me for my corn.

No, said I, I shall take nothing.

After some talk, we parted, but in a few days I met him on the road, and we fell into conversation in the most friendly manner. But when I started on he seemed loth to move, and paused. For a moment, both of us were silent. At last he said,

I have something laboring on my mind.

Well, what is it?

Those geese. I killed three of your geese, and I shall never rest until you know how I feel; I am very sorry. And the tears came into his eyes.

O, well, said I, never mind; I suppose my geese were provoking.

I never took anything of him for it; but when my cattle broke into his fields after this, he seemed glad, because he could show how patient he could be.

Now said I to my children, conquer yourselves, and you can conquer with kindness, where you can conquer in no other way."—*Morning Traveller.*

Domestic Summary.

Arrival of Steamship Illinois.

The steamship Illinois, from Aspinwall 19th, arrived at New York on Saturday afternoon, bringing California mails of 5th inst. and 636 passengers.

The events which have happened throughout the State since the sailing of the last steamer for the East, have been comparatively of little interest or importance.

THE CATASTROPHE ON LAKE MICHIGAN—66 LIVES LOST.—CHICAGO Sept. 27, 1856.—It is now estimated that sixty-six of the persons on board the Niagara were lost. The schooner Dan Marble saved thirty, and the schooner Mary Grover, eleven, neither of which vessels has arrived. The following additional passengers are known to be saved:

Mr. Deviny of Boston, J. Miller of Chicago, Edward J Collins, D Lyons, and Cornelius Bryar of Montreal, and A. A. McKay, residence unknown.

The following are known to be certainly lost:

Almon Atwood and wife, of Charlotte, Vt., Mr. Clark Steward, of Buffalo, Hon. J. B. Macy, Fon du Lac, Wisconsin.

Harvey Ainsworth of Royalton, Vt., lost his wife, three children, father, and sister-in-law.

The hulk of the Niagara is sunk a mile and a half from the shore, in seven fathoms of water. She was valued at $75,000.

CRITICAL STATE OF AFFAIRS ON THE ISTHMUS—RUMORS OF A TERRIBLE RIOT.—NEW YORK, Sept. 29.—Mr. Chas. Bonner who came passenger by the Illinois, states that considerable political bad feeling existed on the Isthmus generally since the month of June, when the votes were taken for Governor, and the blacks were made aware that Calvo, who was known to be the white candidate, had a large majority.

The blacks then determined to fight, to prevent his inauguration as such, and also to prevent his inauguration by force of arms. In such an anxious state of the public mind, application was made by the authorities for aid to the officers in command of the U. S. ships Independence and St. Mary's, and 425 marines were despatched, in 14 boats, and lay against the city of Panama. This threatening aspect of affairs caused many members of the Legislature to secrete themselves; but, however, a quorum was found, and, in the end, Calvo was proclaimed, as announced.

Fifty of the first families of the city of Panama, with all their jewels and treasure, sought shelter with the U. S. naval officer. Before the Illinois left, the excitement had subsided a little, but, Mr. Bonner states, that when he was on board the ship at Aspinwall, the 19th inst., he was informed that a telegraphic despatch had reached Colonel Patten, from Panama, to the effect that a bloody riot had taken place there, and that some fourteen or fifteen persons had been killed, and a large number of others badly beaten. It was also stated that a member of the Legislature had been shot in his chair.

It was reported on the Isthmus before he left, that peace had been made by treaty between Walker and the President of Costa Rica.

It was reported also that Walker's men were deserting him in large numbers, and joining the Rivas force, at Leon.

In Costa Rica President Mora had banished 15 or 18 leading men from the country, as they had he said, conspired for his overthrow after his retreat from Nicaragua.

FULL PARTICULARS OF THE LAST INVASION OF KANSAS.—The Intelligencer says:

Dates from the border of the 19th, give the particulars of the last days of the war in Kansas, and circumstances attending the final treaty of peace at Franklin.

The Missourians true to their word, marched from Westport to attack Lawrence on the 13th. The army was composed of one regiment of foot and two of mounted men, in all 2400 men, attended by four pieces of artillery.

Gen. Heiskell was in command.

On the 13th and 14th, the army marched 40 miles, reaching Franklin, 3 miles from Lawrence.

When about 4 miles from Franklin, the advance guard was fired on by the picket guard of the Lawrence army and one man killed.

The main body was hurried up as fast as possible, for the purpose of attacking Lawrence that evening.

By the time it reached Franklin, however, it was night, and the contemplated attack was postponed.

The army encamped at Franklin. intending to make the assault the next day, the 15th.

At midnight, however, an express arrived in camp, with the information that Col. Cook, with a large force of U. S troops, had taken up a position in front of Lawrence for the purpose of protecting it from the proposed attack.

Col. Cook communicated notice of his resolution to defend the town, in a note to Gen. Haskell warning him of the consequences.

It was said that Cook had been sent by Gov. Geary to protect Lawrence.

On the 15th Gov. Geary arrived at Franklin, and had a consultation with the officers of the invading army.

He told them that he was prepared to enforce the laws; to arrest offenders; to crush insurrection, and suppress disorder with the aid of the troops under his command, and that the interposition of the Missourians was no longer necessary.

As an evidence of his ability to enforce the laws, he told them that he had just arrested 90 or 100 outlaws who would be properly tried by the authorities.

In view of these facts, the Governor urged the Missourirns to disband, and abandon their projected attack on Lawrence.

Gen. Atchinson, Gen. Reed and Col. Titus addressed the meeting, and urged compliance with the Governor's proposal.

The request of the Governor was acceeded to.

ST. LOUIS, Oct. 2.

A letter to the Republican, dated Lecompton 26th, gives the following:

The armed bands that have been ranging through the territory, are dispersed, and citizens are returning to their claims.

Business is reviving. Confidence is restored, and peace reigns throughout the territory.

Warrants have been issued for the arrest of Jones, Stringfellow, and other pro-slavery agitators.

Gov. Geary has appointed Col. Titus to form a volunteer battalion, to preserve the peace in the neighborhood of Lecompton, and he has awarded the same duty to Capt. Walker in the vicinity of Lawrence.

FROM KANSAS.—*St. Louis, Sept. 20.*—The steamer Polar Star, from Kansas 15th inst., reports that Capt. Robinson, with a company of 52 slavery-men, attacked a free State force at Grasshopper Falls on the 15th, killing two of their men and capturing their provisions, ammunition and horses.

The next day Col. Harvey, with 200 free soilers, attacked Robinson, who had fortified himself in a log house at Hickory Point. After fighting two hours and losing twelve men and having several wounded, Col. Harvey proposed an armistice of 30 days, which was accepted. Capt. Robinson lost three men killed, and had many wounded. Leavenworth was deserted. Governor Geary was at Lecompton.

THE ATLANTIC TELEGRAPH.—The first attempt to lay a cable telegraph across the Atlantic having been unsuccessful, another is about to be made. The length of the cable will be about 2,400 miles, and two steamers, each with 1,200 miles of cable, will meet midway between Ireland and Newfoundland, and after uniting the cables will proceed in opposite directions to land.

MARTIN LUTHER'S WILL.—In the last will and testament of this eminent reformer, occurs the following remarkable passage:

"Lord God, I thank thee that thou hast been pleased to make me a poor and indigent man upon earth. I have neither house nor land, nor money to leave behind me. Thou hast given me wife and children, whom I now restore to thee. Lord, nourish, teach, and preserve them, as thou hast me."

Lawrence, Sept. 15.

(Correspondence.)—Twenty-eight hundred men, mostly Missourians, reached Franklin yesterday, destined to attack Lawrence. Owing to our reliance upon Gov. Geary somewhat for protection, our force is mostly in the country. About 500 remain, preparing to fight in our fortifications. Our advance gaurds came into collision last night, and three of the enemy are reported killed. None of our men are injured.

Just then orders came from the Governor forbidding the approach of the pro-slavery forces. They then fell back and camped at Franklin. 400 troops arrived here last night for the protection of Lawrence.

This morning the Governor disbanded the pro-slavery forces in person, under General Reed, member elect to the next Missouri Legislature. They are no longer a territorial militia. A collision is feared.

Colonel Harvey's regiment fought at Hartford yesterday, and won, killing three, and wounding many.

Foreign News.

Arrival of the Baltic.

NEW YORK, Sept. 29.

The Collins steamship Baltic, Capt. Comstock, from Liverpool 17th inst., arrived at her dock in this port about 8 o'clock this A. M.

The European news is generally dull.

The only subject that affords interest is the state of affairs in Naples.

Arrival of the Africa.

NEW YORK, Oct. 3

Steamship Africa, from Liverpool 20th ult., arrived this morning.

The news by this arrival is very uninteresting.

The chief subject of interest in Paris is the arrest of numerous members of the Societe Marianne, on charges of an intention to assassinate the Emperor on his return from Biarritz.

Arrival of the Anglo-Saxon.

RIVER DU LOUPE, Oct. 6.—A. M. The propeller Anglo-Saxon, from Liverpool 24th ult., passed this point this forenoon, *en route* for Quebec.

The news from Great Britain is entirely devoid of interest, and political intelligence from France is equally so.

Reports respecting a hostile Anglo-French demonstration against Naples, acquires consistency. The *Journal des Debats*, as also the Paris correspondents of the London papers, state that if Naples does not accede to the concession demanded, four line-of-battle-ships, two frigates, and two corvettes, already detained for the purpose, will rendezvous at Ajaccio, thence proceed to Naples, and take on board the French and English embassies.

A RAILROAD TO THE EAST.—A railroad is about to be established from the Mediterranean to Jerusalem, with the sanction of the Turkish and British governments; the material of the line from Balaklava to Sebastopol will probably be transferred for that purpose. Another is to be for the purpose of establishing a new route to India by a railway of eighty miles from the Mediterranean to the Euphrates. It is supposed that it will be completed within two years, and that the distance between England and the East will by it be shortened one half.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

If the Lord permit, Eld. S. S. Brewer will preach the word in
Fairhaven, Mass., Sunday, Oct. 12.
River-head, Monday evening, 13.
Faunce's Corner, Tuesday evening, 14.
Will Brother White meet me on Monday at Fairhaven and convey me to Riverhead?

A Conference will be held at Portsmouth, N. H., to commence on Wednesday evening, Oct. 15, and continue over the Sabbath. Brn. Hastings, Berrick, and Ross, are expected, and other preaching brethren are invited.

By request of the brethren,
J. COUCH.

I will preach at Portland, Me., the last Sabbath in Oct. (if the Lord will.)
J. COUCH.

The Lord permitting, I will preach as follows:—
Cooperstown, Ill., Oct 8 and 9.
Mt. Sterling 10 and 11,
Ripley, 12.
Camp Point 13 and 14.
Detroit, 15 and 16.
Pleasant Vale, 17 and over Sunday.
Bozra, 20 and 21.
Detroit 23.
Ripley 25, and over Sunday.
Freeport, 31 and over Sunday Nov. 2 Bro. Leister, of Buchanan, will meet me there and accompany me to Dubuque, Iowa.

I will visit other places in Ill., if desired, if brethren will address me at Freeport and give the necessary direction. If brethren think it not best for me to visit them as proposed, will they please inform me by letter, directed to South Bend, or Laporte, Ind., or Freeport, Ill., as we do not wish to impose ourself by preaching on communities where it is not desired. L. H. CHASE.

Providence permitting, I will preach as follows:
North Adams, Mass., Sunday, Oct. 12.
Springfield, Mass., Sunday, Oct. 19.
Providence, R. I., Sunday, Oct. 26th.
Worcester, Mass., Sunday, Nov. 2.
Lowell, Mass., Sunday, Nov. 9.
S. W. BISHOP.

Bro. D. E. Moulton will preach in Portsmouth, N. H., Sunday, Oct. 12.

Bro. J. Hemenway will preach in Portsmouth, N. H., Sunday, Oct. 26.
S. W. BISHOP.

Bro. D. E. Moulton will preach in Great Falls, 2nd Oct 5 S. W. B.

The Lord will, I will preach at Lanesville, Wednesday evening, Oct. 8th and continue over the Sabbath.
S. G. MATHEWSON.

If Providence permit, I will preach at
Fair Haven, Conn., 8.
Bridgeport 10, and over the Sabbath as Bro. Bassett may appoint.
Waterbury, Ct., Oct. 13.
Plymouth Hollow, 14 & 15.
Northfield, 16.
Litchfield Station 17.
Newfield, 19.
Collinsville, 20.
Canton, 21.
Winsted, 22.
Pleasant Valley, 26.
C. GOODRICH.

If I am well I will attend to Bro. Bishop's appointments as follows:
Newburyport, 8.
Marblehead 9 & 10.
Salem, 12.
Lynn, 13.
Boston, 14.
Natick, 15th where Bro. Perry directs.
Westboro, 16.
I hope the Brethren will inform me if these appointments conflict with previous ones; in season to save me expense and trouble.
HIRAM MUNGER.

I will preach, Providence permitting, at
Poland, 10.
Boston, 12.
F. H. BERRICK.

If nothing prevents, I will meet the brethren and friends as follows:—
Brunswick, Sunday, Oct. 12.
West Falmouth, 19.
Flying Point, 26.
R. R. YORK.

If the Lord will, I will preach at
Roxbury, Wednesday eve. 8.
Lynn, (Dye house Ville.) Friday eve, 10.
Salem, Lord's day, 12.
Portsmouth, N. H., Friday eve, 17.
Rye, N. H., Lord's day, 19.
Kennebunk Port, Thursday eve. 23.
Portland, Me., (Clark's Hall,) Lord's day, Oct. 26.
WM. M. INGHAM.

The Lord permitting, Brother Edwin Burnham will preach in Massena, St. Lawrence Co., N. Y., the third and fourth Sabbaths in Oct. He will also hold meetings through the intervening week. JAMES DANFORTH.

Notice.

Providence permitting, the *Free Chapel* at *West Poland*, Will be dedicated Friday, Oct. 17. Services to commence at 10 1-2 o'clock, A. M. The meeting will continue over the Sabbath.

It is hoped there will be a general gathering, and that it may be a season of interest and profit, both to the Church here, and those that may come.

Brn. E. Burnham, and J. Couch, are expected to attend.

For the brethren, JESSE PARTRIDGE.

If either of the above named brethren cannot attend, please write me at West Poland as soon as convenient, and oblige

Yours truly,
JESSE PARTRIDGE.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Persons ordering publications will do well to send a small amount to pre-pay postage. The postage on TRACTS, if sent in packages of eight ounces, or more, is only one half cent per ounce.

GLAD TIDINGS:

OR

BIBLE PROOF

That WOE and SIN are to END in the Universe, by a LITTERAL DESTRUCTION of *wicked men and devils*, at the Judgment.

All Texts on FUTURE PUNISHMENT collected and arranged.

By JACOB BLAIN,

Baptist Minister, of Buffalo, New York.

"And there shall be no more *death, sorrow, crying, nor pain*."—Rev. 21: 4.

"And *every creature* which is in heaven, and on the earth, and under the earth, * * * herrd I saying, *blessing*, and *honor*, and *glory*, and *power*, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. 5: 13.

"The *last enemy* shall be DESTROYED."—1 Cor. 15: 26.

Published by the author, No. 19 North Division Street, Buffalo, N. Y., and for sale at the *Crisis Office*, Boston, Mass. Price 10 cts. single.

NEW BOOKS.

We have just received two new and interesting works. One from Bro. J. Lenfest, enitled "The Plain Way, or Conviction and Conversion," and "The New Birth."

Price for single copy 12 cts.; per hundred, $8; to the poor free.

They can be had at this office, or of Bro. Lenfest at Machiasport, Me.

Another from William Shepherd, Elizabeth City, N. J., entitled, "The Saints' Inheritance."

Bro Shepherd will furnish this work of 50 pages at the following low rates, which he says is below cost, as he wishes the truth to be spreading:

Four copies	$0.25
Nine	0.50
Eighteen	1.00
Fifty	2.50
One hundred	5.00

And in addition, *he* will prepay the postage.

"WELLCOME'S TREATISE ON MATT., 24TH AND 25TH CHAPTERS.—Permit me to say a word in favor of this work, and that is, in brief, I express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely."

D. T. TAYLOR.

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Send your *pledges* to the Crisis *immediately*, that I may arrange accordingly. Who will pledge $1, $5, or $10?

Remember that this is *missionary* ground, and GOD has a claim upon your dollars!

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Vermillion, Dakota Co., Minnesota.

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Poetry.

For the Crisis.

A HYMN OF PRAISE.

BY H. P. P.

"Praise ye the Lord."—Ps. [illegible]

Sweep your harps ye angel throng,
Heaven's highest arch along!
Earth and sky repeat the words,
"King of Kings and Lord of Lords!"
Firm his Word—His promise pure—
Sanctified they shall endure,
Till the time to Israel sweet,
When the saints with Jesus meet!

Lo! on Zion's brow He stands,
Breaking the Oppressor's bands;
Time and Death are vanquished now,
Humbly in the dust they bow.
View the Builder's "Corner Stone"
Flaming forth amid the Throne,
All his foes beneath his feet,
When the saints with Jesus meet!

Church of God, from dust arise!
Look away to Paradise!
Little flock, thy Shepherd's voice
Bids thee even now rejoice!
Spreading wide the dawn appears—
Mourn no longer! dry thy tears!
Raise thy voice the King to greet,
When the saints with Jesus meet.

Sinner! know, ye strive in vain;
Christ will soon in triumph reign.
He, whose love and power combine,
Teaching words and works divine,
Kindly bids thee fear his wrath,
Bids thee fear the "second death!"
Mercy offers no retreat,
When the saints with Jesus meet.

Praise the Lord, ye hosts, and sing
Pæans to the Victor King!
"Swell the chorus," raise the song,
Praises to our Lord belong;
Let assembled worlds combine,
To celebrate His love divine.
Heaven and Earth his praise repeat,
When the saints with Jesus meet.

Chemung, Ill., Sept. 20.

For the Crisis.

LINES.

BY VESTA N. CUDWORTH.

TUNE—"Wait for the wagon."

"God also hath set thee one over against the other, to the end that man should find nothing after him."—Eccl. 7: 14.

A little gleam of sunshine
Preceeds a cloud of gloom;
A little halt in trav'ling,
A visit to the tomb.
Our precious casket broken,
We have a jewelled gem;
The tear of parting spoken,
We journey on again.
Then welcome the sunshine,
Bright evanescent;
The dark storm will strengthen—
O bid it welcome too.

A touching strain with fleetness
Is borne along the air,
We haste to drink its sweetness,
So soft, so rich, so rare;
A kindred zephyr floating
Bears on its downy wing
A piercing note of wailing—
Thus constant changes spring.
Then welcome the sunshine, etc.

A poor deformed creature
Presents his palsied hands,
We weep to see him totter,
So helplessly he stands.
A beauteous child is passing
With joyful beating heart—
Thus daily contrasts blending,
Fill up life's chequered chart.
Then welcome the sunshine, etc.

And thus our blessed Father
Will fill the chalice up,
And mingle it with sorrow,
And sweeten it with hope.
He'll cut the strongest cable,
That binds us to this shore;
And as our strength is able,
Perfect us in the fire.
Then welcome the sunshine, etc.

Charlemont, Mass.

Original Articles.

For the Crisis.

Length of the Tarrying Time.

BY JOHN MORRISON.

Dear Brethren and Sisters:—Who are now looking for that blessed hope, the appearing of Jesus Christ "the second time without sin unto salvation,"—God speaks to us by the prophets, apostles, and his son Jesus Christ, and by Ezek. 12; that the days would be prolonged, and every vision fail; and that they, "the rebellious house" would use it for a "proverb in the land."

And does he not tell his servants who stand on the watch, and answer their request, by saying to them through the prophet, Hab. 2: 2, "write the vision, and make it plain upon tables, that he may run that readeth it, for the vision is yet for an appointed time, but at the end (of the appointed time) it shall speak, and not lie; though it tarry, wait for it, because it will surely come, it will not tarry."

Now to know the proper length of the tarrying time we must go back to the time when the virgins (wise) took their lamps (Bibles) and went forth to meet the Bridegroom; and did not the watchmen give the sound in the year '44, tenth day, seventh month, when all those virgins arose, took their Bibles, went out, and made a separation from the rest of the world in strong faith hoping the Lord would come?

Now was not this the beginning of disappointments, and has it not tarried ever since?

Now, what made the disappointment? was it not in not following God's direction to us by the angel, or man Gabriel, whom God sent to make known the time? Did he not instruct Daniel to begin the 2300 days "from the going forth of the commandment to restore and build Jerusalem," and that "the wall should be builded in troublous times?" (Dan. 9: 25,) And was not that in the twentieth year of Artaxerxes the king? (Neh. 2: 1, 4–16.) and was it not our mistake to start from the seventh year of king Artaxerxes, (Ezra 7: 7,) which was thirteen years too soon?

O foolish virgins that we were, to think that we could enter the Kingdom without being tried,—and blessed are those that endure the trial, for when they are "tried" they shall receive the "crown of life," which the Lord hath promised to them that love him.

Our faith has been tried; O may it "be found unto praise, and honor, and glory, at the appearing of Jesus Christ:" and then we shall "receive the end of our faith, even the salvation of our souls."

"Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry."

Dear brethren, let us not draw back,—the light is shining brighter and brighter,—nearer to perfect day.

Let us hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ," for He will come the second time, "without sin unto salvation," and reward all them that love His appearing, with a crown of righteousness.

May the writer and the reader be counted worthy to stand before the Son of man, and hear Him saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Amen.

New Glasgow, June 5, '56.

For the Crisis

"Interior Life."

BY C. S. BARNES.

Bro. Grant:—The following, I copy from a work which I have in my possession, entitled *"The Interior, or Hidden Life,"* by Thomas C. Upham, published in 1844, which I thought might interest some of the readers of the Crisis, who are looking at the relation of consecration to assurance of faith. C. S. B.

"In respect to the nature of assurance of faith, we may remark here, after an examination of various statements and illustrations on the subject, that it appears to consist essentially in two things:—

First, in a general but unwavering confidence in God's character, administration, and promises.

Secondly, in a confident belief of our personal acceptance with God through Christ: and accordingly it is not limited to the second particular, as some persons may suppose, but the second element: viz., that of a particular or personal acceptance. which probably, in the popular view of it, is the striking or characteristic trait, has its basis in a prevailing or assured faith of a more general character.

With these remarks I enter upon the principal topic of this article, viz; the relation existing between consecration and assurance.

Faith, (especially that faith which is appropriating and purifying) and the commission of known sin cannot go together. They are antagonistical and destructive of each other.

Just so far as consecration which implies a fixed determination with divine assistance to resist sin in all its forms, actually exists, and no farther, is the way open for the principle of faith, especially in its appropriating character, to enter and to take effect in the soul. The Savior himself has explicitly taught us, (John 5: 44) that those who, in the spirit of self-seeking, pursue worldly honor, and not the honor which cometh from God only, are unable, in the religious sense of the expression, to believe.

1. But proceeding from the more general view of the subject to the particular and specific one now under consideration, we remark in the first place,—that assurance of faith, like all other forms of religious faith, considered in distinction from natural faith, is the gift of God.

No one has it without the Divine blessing. But here, as in every other case of God's dealings, we see no other course but to take the position as almost a self-evident one, that there are reasons in the Divine mind for every occurrence or fact, and also for every modification of the Divine conduct; and that God, in imparting the immense blessing of assurance of faith, does not, and cannot act accidentally; in other words, there is some antecedent fact, some preparatory condition, in connection with which this great blessing takes place; not a meritorious condition, it is true; nothing which lays God under obligation; but still a preparatory antecedent or condition actually existing in the view of the divine mind, and as an indispensable part of the divine arrangement, and that condition, as the matter presents itself to our view, is consecration. Not a consecration in part, but in whole; a solemn and a permanent giving up of the whole being to God.

If with any inferior degree of consecration there may be an inferior degree of faith, there cannot be a perfection or assurance of faith, without a consecration corresponding to it, both of body and spirit; both of ourselves and our possessions, entire, permanent, and irrevocable."

(*Continued.*)

For the Crisis.

The Coming of the Lord.

BY ZETA.

"But of that day and hour knoweth no man." Matt. 24: 36. Mark 13: 32.

The signs which were to foretell the coming of the Lord, are doubtless now all in the *past*. The great injunction of the Savior applicable to the present time, is, "Take ye heed, watch and pray." "Watch therefore: for ye know not what hour your Lord doth come." Mark 13: 33.—Matt. 24: 42.

The Saviour's approach to judge the world is evidently very near. The signs, those faithful monitors which bade us "look up and lift up our heads," are now no longer looked for, but we look for the immediate appearing of the Lord.

I sincerely believe that the signs of the times predicted by the prophets and apostles, and now beheld in the fulfillment of prophecy, are sufficient to convince the candid enquirer after truth; that "the Lord is at hand," "even at the door" and that "in a *little while* he that shall come, will come and will not tarry."

The candid inquiry of the faithful waiting ones may be,—"Why may we not know or why knoweth no man of that day and that hour?"

The most plausible, and scriptural reason that I can assert, aside from the plain declaration of our text, is, by reference to the *little season* mentioned in the 20th of Revelations 3rd verse, contrasting and harmonizing it wiih the great type and antitype of the earth's existence. The type—seven days. The antitype—seven millenial days, or 7,000 years. Arising from this consideration, and in order to have the subject more plainly understood, there are some prominent, leading questions, necessary to be proposed.

1. Does this little season come within the 7,000 years of time, or beyond it, in eternity?

2. If in time, where must it be disposed of, in point of location in order to a perfect fulfillment of type and antitype?

3. May not Christ appear *a little season* previous to the commencement of the seventh millennium, making room for the little season, mentioned in the 20th of Revelation to occur within the 7,000 years of time, and yet reign a thousand years with his saints, on the earth, in perfect peace, undisturbed by Satan, or his deception on the nations?

If I cannot surmount these questions by solution, I shall rightfully expect that some of our brethren of the Crisis will aid me in doing so, through their worthy paper.

But I proceed by a few remarks to notice these questions conjunctively.

I readily embrace the position that the little season occurs, within, and near to, or at the closing up of time. If this position be correct, then of necessity, Christ must appear a little season prior to the commencement of the seventh millennium, and set up his reign. Otherwise should he begin his reign at the commencement of the seventh millennium, there would be confusion and disorder, occurring from the loosing of Satan and his assaults upon the nations to deceive them, and to make war among them.

We have no rule by which to measure this little season, hence the failure of the prophetic periods, and the apparent incorrectness of chronological reckonings.

I make no distinction between the thousand years of Satan's being bound, and that of Christ reigning on the earth. As narrated by the Revelator, they might appear to come in succession, but as located in point of time, they appear to be the same; for the dead are judged at the expiration of both: that is, the wicked dead, or nations which will be deceived by Satan when they rise from their sleeping dust.

Again, I do make a distinction between the thousand years termed the seventh millennium, for it appears that Christ's reign will begin a little season prior to the commencement of the seventh, then there will be a fulfillment in the type and antitype in regard to the whole week, and for proof that the reign of Christ and the binding of Satan will occur at the same time read in connection the 6th and 7th verses of the 20th of Revelations.

Yours, waiting for the Lord,

Zeta.

For the Crisis.

The Promise and the Heirs of Promise.

BY B. MATTHIAS.

There is a great deal of vagueness in religious belief, much that is uncertain and unfounded.

The sects have taken for granted almost all they believe, and are most confident in their dogmas. Natural immortality—the passage of the righteous to heaven, and of the wicked to torment, at death, with them is most true—not even to be discussed.

A temporal millenium, and the world's conversion are equally important and orthodox; also that the carnal Jews have a promise of restoration to their fatherland.

There is yet another class that do not give them any promise of this inheritance, neither themselves or anybody else. These are they who think the kingdom of heaven will be everywhere in general, and nowhere in particular.

Suppose in this state of the case we refer the question to the Scriptures for settlement.

THE PROMISE.

What was promised? That men should go to heaven at death?

We shall see.

The promise of which we speak, was first made by God, to Abram.

True faith is persuasion of its truthfulness and literality, and a hearty embracing of it, like the patriarchs of old.

This same promise was repeated unto Israel, and confirmed unto Jacob for a law, and to Israel for an everlasting covenant, "saying, unto thee will I give the land of Canaan the lot of your inheritance." Ps. 105: 11.

Abram was called from his kindred and his father's house, unto a land which he should after inherit. God said unto him; "Unto thy seed will I give this land." Gen. 12: 7.

Again, the second time the Lord met him, and said, "Lift up now thine eyes and look from the place where thou art, Westward, Southward, Eastward, Northward; for all the land which thou seest to thee will I give it and to thy seed for ever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise; walk through the land in the length of it, and in the breadth of it; for I will give it unto thee." Gen. 13: 14–17.

This is not enough; it must be made more sure.

Abram enquired, "Lord God, whereby shall I know that I shall inherit this land?"

At the Divine command, he prepared a sacrifice; and watched it till the sun went down, when it was miraculously accepted. On the same day the Lord made a covenant with Abraham,—"Saying, unto thy *seed* have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. 15: 18.

But this is not enough. The promise must not be misunderstood. It is not only to this man, but for a thousand generations, and to certain of all nations. "As for me, behold my covenant is with thee, and thou shalt be a father of many nations; neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will establish my covenant between thee and me, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee and to thy seed after thee, the *land* wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God." Gen. 17: 4–8.

HIS OATH UNTO ISRAEL.

"Sojourn in this land and I will bless thee: for unto thee and unto *thy seed* I give all these countries, and I will perform the oath which I sware unto Abraham, thy father." Gen. 26: 3–4.

"And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant. That thou mayest inherit the *land* wherein thou art a *stranger* which God gave unto Abraham."

After this benediction from Isaac, Jacob left his father's house and went to Padan-aram. In his way he had a vision of a ladder reaching from earth to heaven; and the angels of God ascending and descending upon it. "And, behold the Lord stood upon it, and said, I am the Lord God of Abraham, and Isaac: the land where *thou liest*, to thee will I give it and to thy *seed*. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the West and to the East, to the North and to the South, and in thee, and in thy *seed* shall all the families of the earth be blessed. And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken." Gen. 28: 13–15.

This promise could not have been fulfilled in the history and experience of the three patriarchs, all of whom were strangers in the land. Nor of the twelve, for they went down into Egypt in the lifetime of Israel. Here they remained four hundred years, fulfilling the prediction to Abraham, that his seed should be in bondage to strangers.

"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years. Afterwards shall they come out with great substance."

This promise was not fulfilled after their coming out of Egypt, in the temporary possession of the land by this family. If this were all, the promise failed, as far as the patriarchs are concerned. The promise is "unto *thee* and *thy seed*." The apostle's comment is,—"to thy *seed* which is CHRIST." Gal. 3: 16.

They expected the promised inheritance after the resurrection. This was Joseph's hope when he gave commandment concerning his bones, expecting to live in the land of promise by the resurrection.

But we have not done with the promise; it is repeated unto Jacob. The Lord met him when going, and when returning from Padan-aram. "Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name. And they called his name Israel!"

"And God said unto him, I am God Almighty; be fruitful, and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land." Gen. 35: 10–12.

The *land* where these patriarchs sojourned is the inheritance promised. Then, certainly, our Protestant relations are mistaken when they talk of going up to heaven for the promised inheritance, or expect the reward at death.

The gospels and epistles agree with the prophets in this matter without a shade of difference: all agree that when Christ comes, he will enter upon the glorious reign in his kingdom.

The patriarchs expected when sojourning in Canaan, that they would have a city of foundations, built by the Lord.

This item is named to show that they did not count on any stability in worldly institutions; hence they would trust none, dwelling in tents. So they went from one nation to another, from one kingdom to another people, and God reproved kings for their sakes; saying, "touch not mine anointed and do my prophets no harm." But their faith is commended, because they believed in an immovable kingdom to come.

Correspondence.

For the Crisis.

Letter from Sr. L. M. Collins.

Brn. and Srs.:—I have felt for a long time that all was not right, but feared to speak my mind lest I might offend some one. I have prayed over the matter, but found I had got to do something besides pray in order to have my prayers answered. I have a duty to do, as a member of the family, to the household.

Besides, "he that knoweth his Master's will and doeth it not, shall be beaten with many stripes." I have so often neglected to do duty, that I fear the consequences. I have come to the conclusion that I will ask of God, and in the name of Jesus, do as he bids me.

I have said that all was not right. I say so still. I look around me and an awful picture meets my eye. The mass of professed christians have become popular. It was not so in the apostle's day, neither was it in John Wesley's. Christians then were known by their dress, as well as by their daily walk and conversation. Would to God that it were so now; but it is quite the reverse. A large majority of those professing godliness are growing more and more popular every day; they do not consider the velocity with which the wheels of time are rolling them along, nor how soon their popularity will end in destruction. I feel at times as though I could weep over them, as my blessed Master did over Jerusalem.

Popularity is not the only thing that is wrong, it is only one among many evils. There is hatred, malice, envy, strife, covetousness, backbiting, and many other things that might be named; all within the pale of the church; and I may say within the Advent ranks, too.

Brethren and sisters, shall this be so? While I have looked over the picture which has so often presented itself, I have felt sad. In my fancy, a response comes back from you which cheers my almost bursting heart, saying it shall not be so.

Then let us at once arise, and come upon the platform, throwing aside all party spirit and sectarianism of every kind, and wherever we can see the image of our Master stamped upon the character of an individual, let us esteem that person our brother or our sister.

Again, I am cheered when I look into the Word and find that there is to be a class when the Lord comes that will be "purified, and made white, and tried." This is the way the Lord prepares his people.

There will be no contention in the little church when He comes. It will stand out pure and holy, without "spot or wrinkle" Truly, it will be a "birde adorned for her husband."

Some things ought to be considered, and if not, may prove our ruin. We must live in peace avoiding all contention.

Brother, have you a wife? Sister, have you a husband? If so have no contention. The Lord when He comes will not wait for you to settle difficulties. If you are not ready, "the door will be shut and you yourselves thrust out."

Think of these things. Many have engaged in hard words, and angry looks, and the result has been the family altar has been neglected.

Does this look right?

Certainly not.

Let us each, dear brethren and sisters, take the subject home to our hearts,—let us each ask,—am I right? Do I not indulge in some known sin?

If we find that we do, let us repent heartily before the Lord. We may have an occasion to correct our children; let us do it in love then, not in anger, for this would not be right. Can we punish our children for anger, when we ourselves get angry? this would not be Christlike.

O for a religion which will enable us to do right; and we must have it in order to be saved when Christ comes.

Yours, with the expectation of soon seeing Jesus in the clouds of heaven,

Lydia M. Collins.

Bath, N. H., July 20, 1856.

As rivers and fountains proceed from the sea, and return thither again, so true grace in the heart, as a fountain, sends forth all its streams towards God, the ocean from whence it flowed.

Kind words are among the brightest flowers of earth; they convert the humblest home into a paradise; therefore use them, especially around the fireside circle.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, OCTOBER 15, 1856. WHOLE NO. 131. VOL. IV. NO. 7.

The World's Crisis, IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.
HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION
TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
Twenty copies to one address for 6 months,	15.00
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Original Articles.

For the Crisis.

Be Kind.

BY H. L. H.

Yes, yes, be kind: don't feel so full of vinegar and gravel. Don't look so everlastingly on others' faults.

Total depravity may do well enough for an opinion provided you recollect that you are as bad as any one else, but self-righteousness for *you* and depravity for *others*, is rather a poor arrangement, I apprehend.

There, don't scold so. Your wife isn't so much worse than every other one; your children are not just the ugliest under heaven (and if they are, who is to blame but you?); your tenants are not the most dishonest, nor your servants the laziest, nor your house the leakiest, nor your chimney the smokiest of all others under the heavens of the Lord. Your neighbors are not the most disobliging, nor their dogs the most yelping little curs in the world, —at least they were not, till you scolded the neighbors and stoned the dogs.

Come, come, don't be so ugly. The sun shines just as bright on your field as on your neighbor's. Your cows *do* give sweet milk, even tho' your scowl is sour enough to curdle it.

The rain falls, the grass springs up, the harvest matures, the fruits ripen on your fields as much as on anybody's, even tho' you stand scowling enough to out-scowl a north-wester, and growling enough to outgrowl a thunder tempest.

Really, God does *dare* to bless *you*, even though you seem inclined to curse every one else about you.

Come now, why not try to be a decent man?

There! what did you kick that cat for? —Why need you scold that child, so like a snarling cur?

"Tries your patience?"—you haven't much patience to *try*.

Now try to be a man. Love your wife, speak kindly to her, poor woman, and brighten her weary pathway through the world. Take up that little boy on your knee—quite a fine fellow if he does look a very little like his father,—he may act like him sometime if you don't behave more like a man in his presence.

Love that little trembling girl that's been crying behind the door ever since you scolded her so about that little hole she tore in her apron.

Put your arms round her neck. Kiss her—don't be so shy of your own flesh and blood: you may learn her to love her father yet, though she'll be a little timid for a while, but you persevere and these little slinking plagues of your life will expand into comely children, and will call you *father* with an unction that you never knew or dreamed of.

Try it. Be kind. Love your neighbors, speak kindly to their children, don't insult their dogs and cats, treat your workmen like men—hunt all over your premises and find some solitary thing that's done *right*, and say so.

Learn to praise as well as blame. You have scowled long enough—learn to smile: you have sinned long enough—learn to pray.

Go into your closet and recall that prayer that you learned from your mother's lips before the world had seared your heart; bring up the treasured memories of other days—the gray hairs that are pillowed 'neath the clods—the eyes that are dimmed beneath the shades of death,—come, pray—"Forgive us our sins as we forgive those that trespass against us."

God will hear your prayers—you may have a *heart of flesh* yet. Come, lead your family to Christ—set before them the examples of meekness, and patience, and love.

Try, and you may yet stand an unbroken circle on Zion's heights.

Now try. Be kind, be patient, be faithful to the end.

God bless you, and save you evermore. Amen.

For the Crisis

Realities.

BY MARY A. GRANT.

It is a saddening reality that all of earth soon passes and is no more. Nature, earth-wide, presents but an autumn landscape—varied and fading. There are flowers, but they wither at unfriendliness. There are creations of art and power almost divine, but the revolutions of ages leave them crumbling, and in ruins. There are joys for man growing out of present associations and endearing ties, but they are evanescent as the summer cloud. There are buds of beauty, and blossoms of sweetness, which cluster in our bowers of love, but their blooming is but for a season. The spoiler crushes them, and they lie withered now in our own home-haunts. Earth has its hopes, but they decay; it has its ambition—but its acme is seldom gained, and if ever, it is through toil and struggling, and at last with a mingling of disappointment.

It needeth not to be said that all of earth is vanity—"vanity of vanities, all is vanity"—for every heart, worldly or christian, feels and would testify to its truthfulness.

Where is the heart that has not felt it? Where the favored one whose heart-strings have not been at some time rudely swept or broken, or are not now quivering with the burden of their own, or others' woe? Say, in the wide world is there one whose heart has been untouched by grief—destitute of compassion for lack of objects to call forth its bestowal?

Nay, such there may not be. The reality of woe, suffering, change, and passing away, knows but the ends of the earth as its bounds.

It is a reality that the present existence of things, of corruptness and sorrow, is not to be perpetual. It is impossible, in the nature of all around us. There must be a change. Earth will soon have wrought its own ruin. Man will soon have attained to the height both of ingenuity and immorality. The crisis must ensue: and *this is a reality*.

In the wisdom of Him who seeth the end from the beginning, results succeed causes, which, while they subserve the present interest and selfishness of man, tend to the bringing about of the great drama, ere long to be enacted before the assembled world. As it is a fact that strife and anarchy burn in the heart of the nations, so true is it that their "wickedness shall come to a perpetual end; and the righteous shall be established in the earth." Oppression shall not brood over the fairest portions of our world, pestilence shall not for aye stalk through the land, treading upon its millions slain; misery and deformity shall not always cast their uncouth shadows on their native earth; these must end for God hath spoken it.

It is a reality that the Day of Doom is hastening on with accelerated speed. Days, weeks, months, years, fleet away; and but too surely wing us to the hour of all mankind's eternal destiny. "It hasteth greatly." The fiat of Jehovah has gone forth, and at the sounding of the seventh angel, the "great voice" from out the throne in Heaven shall be heard saying,—"it is done."—"The mystery of God is finished." The signs indicative of His near approach are left, plainly inscribed for our understanding, by our blessed Lord. His love anticipated the necessities of his people down here, at the close of time; therefore, we find for our comfort,—"When ye see these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." "Behold the fig tree and all the trees; when they now shoot forth, ye see and know of your own selves that summer is nigh at hand. So likewise ye, when ye see these things come to pass, know ye the kingdom of God is nigh at hand."

Earth, air, and sea; society, in its moral, social, and political phases; declension of vital piety and devotion to God, and the waning of that love of which the gospel speaks so much;—all declare but too plainly for the sinner, that the day of retribution is casting its shadows o'er the land. *This, too, is a solemn reality.* And while the contemplation of it brings terror and consternation to the unrighteous soul; to the trusting disciple of faith, it gives occasion for rejoicing and delight. The believer "hasteth unto the coming of the day of God; but the world-seeker puts it far away. "The night is far spent; the day is at hand."

Then look up, Zion's pilgrim, thy dusty garb will ere long be exchanged for the raiment of Heaven, and thy weary feet will soon pass the verdant banks of the living stream, which gushes from beneath the throne. Then cheer thee—the Day-star beams no more afar.

It is a reality, that all the promises our God, and his dear Son have made and left for us, in the future, will have their literal accomplishment. And how abundant are those promises! They gild with heavenly brightness every page of Scripture truth. And how many a child of suffering, has been led to exclaim with the singer of Israel,—"Unless thy law had been my delight, I should then have perished in my affliction." Blessed be the Lord. "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." His people are unto him as the apple of his eye; and by all his dealings with them in this present state, and by what he is preparing for them in the world to come, an infinite interest is manifest.

Who can peruse such promises as the following, without that burning of soul, that intense desire, of which the Psalmist speaks? What devoted heart longs and prays not for their accomplishment, and that speedily?—

"Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and before his ancients gloriously. * * * * And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines upon the lees, of fat things well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away all tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord God hath spoken it." "In that day shall the Lord of Hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people." "Look upon Zion the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ships pass thereby. For the Lord is our Judge, the Lord is our Law-giver, the Lord is our King; he will save us." Blessed be his name forever!

What christian can read the thirty-fifth of Isaiah, and portions of the sixtieth and sixty-fifth chapters—with many kindred ones—with other than an overflowing heart? Read them ye fainting, weary ones, and refresh your worn spirit yet again.

"He that overcometh the same shall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before my Father and the holy angels." "Him that overcometh will I make a pillar in the temple of my God." "To him that overcometh will I grant to sit with me in my throne; even as I have overcome and am set down with my Father in his throne." And these, the overcomers, shall "sing a new song;" and the voice of it will be like the "voice of many waters," and as the "voice of mighty thundering" rolling through the concave of Heaven;—"Alleluia! for the Lord God omnipotent reigneth! Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come."

Reader, these are realities. Christian, they are for you; will you endure, and obtain them? Sinner, they may be yours to enjoy; will you submit to Christ that you may inherit them? Remember, these sayings which have been quoted, are true and faithful. Embrace them with Jesus, and the glory of which they speak shall be your inheritance forever.

Boston, 1856.

For the Crisis.

Different Kinds of Preaching.

BY EDWIN BURNHAM.

Some men preach like *thunder*. They make a tremendous noise of rattling, roaring, and bellowing, but it does not amount to much, only to frighten and disgust.

Some preach like *lightning*. They burn, scath, kill, dazzle, frighten, and electrify, but they produce no rain, and do not refresh.

Some preach like *earthquakes*. They shake, rend, demolish, upheave, and desolate; but they do not build up, or gather together, or regenerate.

Some preach like *showers of rain*, without wind, hail, lightning, thunder, or any thing else that startles or awakens. They are the everlasting sons of unvarying consolation. They seldom touch the sleeping conscience of the daring sinner.

Multitudes are under them consoled and comforted, that should be made to tremble under a sense of their guilt.

Some men preach like *thunder, lightning, hail, rain, wind, earthquakes, and dews.*

They, by the blessing of God, alarm, awaken, convict, burn, scath, refresh, build up, gather, settle, confirm, and help.

God fill us with the Holy Spirit, and make us, what we should be, *thine own* ministers.

For the Crisis.

Incidents by the Way.

No. II.

BY S. S. BREWER.

Saturday, Sept. 13.—The weather is lovely. Now for a walk in the forest. Nature begins to change her garb. A few days since and all appeared green and vigorous. Old Sol shed down his rays and vegetation steadily pressed on to its meridian. Alas, it is gone, and now the fields that a few days since presented their broad surface with a beautiful green carpet, present a mournful appearance to a contemplative mind.

The harvest is past. The trees begin to doff their raiment of changeable apparel. The yellow, brown, red, crimson, russet, and all the variegated colors and tints, with the prismatic beauties of the rainbow appear. The winds of autumn begin to sigh in mournful melody through the grove, and cold winter is fast treading on its heels, and soon like an angel of death, he will breathe upon the fading beauties that yet linger around us as mementos of the past, and strew them dry and withered to the ground. O what a land of changes. Spring, summer, winter; morning, noon, night; youth, manhood, old age; health, sickness, death. O for the land of PERPETUAL NOW—the vigor of eternal youth, and the home where God lives, and fills, and moves, and is seen in everything.

But I must haste to learn when the boat leaves for Sag Harber. Having ascertained the hour, I will return to my room.

Well, what a thoughtless generation this is. The world, the world! farms, merchandise, dollars, cents, trade, traffic, pleasure and politics, are the all absorbing elements that engross the minds of the entire community. Give me money, pleasure, my favorite candidate for President, and I desire no more,—I belong to the meeting house; and all is well. We have a popular preacher and have need of nothing, seems to be the outgushing language of this church-going, and time-serving generation, if we are permitted to judge by their fruits.

Well, we will now walk down to see if the steamer has arrived. After waiting and straining our eyes for something near an hour after the time appointed to leave, she is seen in the distance. O how much better to be found waiting, in readiness, than to neglect the necessary preparation, and in the hurry of the moment to reach the boat, be left behind.

Tis now after four o'clock, and we have some thirty odd miles to travel by water before we reach Sag Harbor. A slow old boat, head wind, and the prospect of a rough trip across the long Island Sound. Quite a number of passengers, but all strangers to me.

It is now six o'clock. We are out to sea and it looks squally in the north-west. We soon reached Plumb-gut, where two seas meet; here it was quite rough. After sailing for about the space of three hours and a half, we reached the port.

Well, here I am. It looks like a storm. It has been raining. It is near eight o'clock. I have fourteen miles yet to travel in order to reach my appointment, and the stage has left. If I attempt to walk that, I shall not be able to preach to-morrow in my enfeebled state of health. O, for my Father's house. If I wait till morning, it will make it late when I get there, and probably some will give up expecting me.

While meditating on the dock with my valise and bundle by my side, an elderly man inquired where I wished to be carried. After informing him I learned the price was $5.00; a pretty round sum. Another person seeing there was a chance for competition, put in his willingness for a much less sum, and I let them settle it the best way they could; but I got conveyed to my destined place where I arrived at twelve o'clock at night, tired and weary, and soon found repose in nature's sweet restorer—balmy sleep.

Well, here I am. The morning begins to dawn. All strangers except one brother who called to see me and invited me to come to this place. I will offer up to God my morning sacrifice. "O Righteous Father, how manifold are thy mercies, they are new every morning; they are borne on the wings of every moment, and at evening they fail not." Turn and read David's song of praise in the CXXXVI Psalm.

The weather is fine. A pleasant breeze is gently rustling among the branches of the trees. Off to the South-west is heard the roar of old ocean. Just across the road from brother Bunns', where I am staying, is a building, used for a meeting and a school-house. I concluded if it was rainy during my stay so that we could not hold our meetings in the grove, we might occupy that. But I soon obtained the fact that this is an age of progression, at least so far as the issuing of bulls is concerned. And now while the thunders of the Vatican, and the bellowing of the bulls from the shorn monster of iniquity at the seven-hilled city has become as harmless as the bleating of a lamb; little, petty, diminutive, would-be popes make all the advancement they can under this age of toleration, to tread in the steps of their illustrious predecessors; and seemingly, in their John-like zeal, would lash the ocean into a tempest to waft a feather, or to drown a fly, if either had been in the atmosphere where the second coming of Christ had been preached. Such is the state of feeling in the minds of some in this place, so I am informed. The mandate has gone forth years since, and to this day it remains like the one in the latter part of the twelfth and fifteenth verses of the sixth chapter of Daniel.

But the time for meeting has arrived, and now we will proceed with elder Lee, who is a resident of this place, to the little grove, where seats are prepared for the accommodation of those that may come to hear the evidences of the speedy return of the Nobleman. But alas! the leaven of sectarian proscription has done the work its author designed, and but few come to hear.

The deacons that belong to the *meeting house*, who are at strife and will not fellowship each other in their meetings, had taken precaution as they heard I was coming, and had obtained a peace and safety-crier, who administered a quantity of opiates to the sugar-coated pills of old Diabolus they had taken from time to time on previous occasions.

We held these meetings during the day and evening, and endeavored to comfort the few waiting ones with the words of holy Writ.

Monday, we spent in visiting a few families. And I would here state, that the few who are looking for the return of the Just One in this place, are the descendants of the aborigines of Long Island, known in history as the *Shinnecock* tribe. And I could not but remark on one occasion to brother Lee, as I viewed their patches of corn, potatoes, beans, and different kinds of vegetable and a good soil easy of cultivation, the ocean flowing on each side of the neck of land, affording various kinds of fish,—truly this looks like the original design of Providence; at least, in some respects, for it does not appear to me that God ever designed that man should be pent up in cities.

Tuesday, Sept. 16.—Some of the brethren are now far out on South Hampton beach, endeavoring, with others, to get a vessel off the sand, that was thrown there and her cargo injured some days since. Come, let us take a sail down and see how they succeed.

There she lies, some of her planks started, her cargo transferred to other crafts. They have filled her with empty casks, and dropped an heavy anchor out in the channel, and attached a good strong cable; and now they wait for the tide and a good sea to raise. Then with a good tug at the windlass, and a seamen's hearty "yo heave yo," they expect to clear the beach.

Well, the wind is fair and there is a boat coming. "It looks like our folks," says our pilot.

Yes, it is them; we will about helm and put for shore.

We soon reached the shore in safety, and spent the afternoon in searching the Scriptures. O, precious book!

Old Sol begins to gather his garments of purple and gold around him, and calmly and serenely sinks to rest in an ocean of light, far, far in the west, the dim twilight is settling around, and the hour for meeting approaches.

We had, I trust, a profitable waiting on the Lord. More out this evening than on Sunday.

One day nearer the judgment, tired and weary we laid to rest, beneath the eye of our Guardian who never slumbers nor sleeps. Conscious thanks to Him, now, henceforth, and forever. Amen.

(To be continued.)

For the Crisis.

A Satanic Delusion.

Bro. Grant:—I wish to call the attention of your readers to the [illegible] work of Wm. Ramsey, D. D., published by H. L. Hastings, on Spiritualism, and Spirit-rapping &c.

It is, in my own judgment, [illegible]

Poetry.

For the Crisis.

A HYMN OF PRAISE.

BY H. P. P.

"Praise ye the Lord."—Ps. cxlix.

Strike your harps ye angel throng,
Heaven's highest arch along!
Earth and sky repeat the words,
"King of Kings and Lord of Lords!"
Pure his Word—His promise pure—
Sanctified they shall endure,
Till the time to Israel sweet,
When the saints with Jesus meet!

Lo! on Zion's brow He stands,
Breaking the Oppressor's bands;
Time and Death are vanquished now,
Humbly in the dust they bow.
View the Builder's "Corner Stone"
Flaming forth amid the Throne,
All his foes beneath his feet,
When the saints with Jesus meet!

Church of God, from dust arise!
Look away to Paradise!
Little flock, thy Shepherd's voice
Bids thee even now rejoice!
Spreading wide the dawn appears—
Mourn no longer! dry thy tears!
Raise thy voice the King to greet,
When the saints with Jesus meet.

Sinner! know, ye strive in vain;
Christ will soon in triumph reign.
He, whose love and power combine,
Teaching words and works divine,
Kindly bids thee fear his wrath,
Bids thee fear the "second death!"
Mercy offers no retreat,
When the saints with Jesus meet.

Praise the Lord, ye hosts, and sing
Pæans to the Victor King!
"Swell the chorus," raise the song,
Praises to our Lord belong;
Let assembled worlds combine,
To celebrate His love divine.
Heaven and Earth his praise repeat,
When the saints with Jesus meet.

Chemung, Ill., Sept. 20.

For the Crisis.

LINES.

BY VESTA N. CUDWORTH.

TUNE—"Wait for the wagon."

"God also hath set thee one over against the other, to the end [that man should find nothing after him."—Eccl. 7: 14.

A little gleam of sunshine
Preceeds a cloud of gloom;
A little halt in trav'ling,
A visit to the tomb.
Our precious casket broken,
We have a jewelled gem;
The tear of parting spoken,
We journey on again.
Then welcome the sunshine,
Bright evanescent;
The dark storm will strengthen—
O bid it welcome too.

A touching strain with fleetness
Is borne along the air,
We haste to drink its sweetness,
So soft, so rich, so rare;
A kindred zephyr floating
Bears on its downy wing
A piercing note of wailing—
Thus constant changes spring.
Then welcome the sunshine, etc.

A poor deformed creature
Presents his palsied hands,
We weep to see him totter,
So helplessly he stands.
A beauteous child is passing
With joyful beating heart—
Thus daily contrasts blending,
Fill up life's chequered chart.
Then welcome the sunshine, etc.

And thus our blessed Father
Will fill the chalice up,
And mingle it with sorrow,
And sweeten it with hope.
He'll rend the strongest cable,
That binds us to this shore;
And as our strength is able,
Perfect us in the fire.
Then welcome the sunshine, etc.

Charlemont, Mass.

Original Articles.

For the Crisis.

Length of the Tarrying Time.

BY JOHN MORRISON.

DEAR BRETHREN AND SISTERS:—Who are now looking for that blessed hope, the appearing of Jesus Christ "the second time without sin unto salvation,"—God speaks to us by the prophets, apostles, and his son Jesus Christ, and by Ezek. 12; that the days would be prolonged, and every vision fail; and that they, "the rebellious house" would use it for a "proverb in the land."

And does he not tell his servants who stand on the watch, and answer their request, by saying to them through the prophet, Hab. 2: 2, "write the vision, and make it plain upon tables, that he may run that readeth it, for the vision is yet for an appointed time, but at the end (of the appointed time) it shall speak, and not lie; though it tarry, wait for it, because it will surely come, it will not tarry."

Now to know the proper length of the tarrying time, we must go back to the time when the virgins (religious) took their lamps (Bibles) and went forth to meet the Bridegroom; and did not the watchmen give the sound in the year '44, tenth day, seventh month, when all those virgins arose, took their Bibles, went out, and made a separation from the rest of the world in strong faith hoping the Lord would come?

Now was not this the beginning of disappointments, and has it not tarried ever since?

Now, what made the disappointment? was it not in not following God's direction to us by the angel, or man Gabriel, whom God sent to make known the time? Did he not instruct Daniel to begin the 2300 days "from the going forth of the commandment to restore and build Jerusalem," and that "the wall should be builded in troublous times?" (Dan. 9: 25,) And was not that in the twentieth year of Artaxerxes the king? (Neh. 2: 1, 4–16.) and was it not our mistake to start from the seventh year of king Artaxerxes, (Ezra 7: 7,) which was thirteen years too soon?

O foolish virgins that we were, to think that we could enter the Kingdom without being tried,—and blessed are those that endure the trial, for when they are "tried" they shall receive the "crown of life," which the Lord hath promised to them that love him.

Our faith has been tried; O may it "be found unto praise, and honor, and glory, at the appearing of Jesus Christ:" and then we shall "receive the end of our faith, even the salvation of our souls."

"Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry."

Dear brethren, let us not draw back,—the light is shining brighter and brighter,—nearer to perfect day.

Let us hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ," for He will come the second time, "without sin unto salvation," and reward all them that love His appearing, with a crown of righteousness.

May the writer and the reader be counted worthy to stand before the Son of man, and hear Him saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Amen.

New Glasgow, June 5, '56.

For the Crisis

"Interior Life."

BY C. S. BARNES.

BRO. GRANT:—The following, I copy from a work which I have in my possession, entitled "*The Interior, or Hidden Life,*" by Thomas C. Upham, published in 1844, which I thought might interest some of the readers of the Crisis, who are looking at the relation of consecration to assurance of faith. C. S. B.

"In respect to the nature of assurance of faith, we may remark here, after an examination of various statements and illustrations on the subject, that it appears to consist essentially in two things:—

First, in a general but unwavering confidence in God's character, administration, and promises.

Secondly, in a confident belief of our personal acceptance with God through Christ: and accordingly it is not limited to the second particular, as some persons may suppose, but the second element: viz., that of a particular or personal acceptance. which probably, in the popular view of it, is the striking or characteristic trait, has its basis in a prevailing or assured faith of a more general character.

With these remarks I enter upon the principal topic of this article, viz; the relation existing between consecration and assurance.

Faith, (especially that faith which is appropriating and purifying) and the commission of known sin cannot go together. They are antagonistical and destructive of each other.

Just so far as consecration which implies a fixed determination with divine assistance to resist sin in all its forms, actually exists, and no farther, is the way open for the principle of faith, especially in its appropriating character, to enter and to take effect in the soul. The Savior himself has explicitly taught us, (John 5: 44) that those who, in the spirit of self-seeking, pursue worldly honor, and not the honor which cometh from God only, are unable, in the religious sense of the expression, to believe.

1. But proceeding from the more general view of the subject to the particular and specific one now under consideration, we remark in the first place,—that assurance of faith, like all other forms of religious faith, considered in distinction from natural faith, is the gift of God.

No one has it without the Divine blessing. But here, as in every other case of God's dealings, we see no other course but to take the position as almost a self-evident one, that there are reasons in the Divine mind for every occurrence or fact, and also for every modification of the Divine conduct; and that God, in imparting the immense blessing of assurance of faith, does not, and cannot act accidentally; in other words, there is some antecedent fact, some preparatory condition, in connection with which this great blessing takes place; not a meritorious condition, it is true; nothing which lays God under obligation; but still a preparatory antecedent or condition actually existing in the view of the divine mind, and as an indispensable part of the divine arrangement, and that condition, as the matter presents itself to our view, is consecration. Not a consecration in part, but in whole; a solemn and a permanent giving up of the whole being to God.

If with any inferior degree of consecration there may be an inferior degree of faith, there cannot be a perfection or assurance of faith, without a consecration corresponding to it, both of body and spirit; both of ourselves and our possessions, entire, permanent, and irrevocable."

(*Continued.*)

For the Crisis.

The Coming of the Lord.

BY ZETA.

"But of that day and hour knoweth no man." Matt. 24: 36. Mark 13: 32.

The signs which were to foretell the coming of the Lord, are doubtless now all in the *past*. The great injunction of the Savior applicable to the present time, is, "Take ye heed, watch and pray." "Watch therefore: for ye know not what hour your Lord doth come." Mark 13: 33.—Matt. 24: 42.

The Saviour's approach to judge the world is evidently very near. The signs, those faithful monitors which bade us "look up and lift up our heads," are now no longer looked for, but we look for the immediate appearing of the Lord.

I sincerely believe that the signs of the times predicted by the prophets and apostles, and now beheld in the fulfillment of prophecy, are sufficient to convince the candid enquirer after truth; that "the Lord is at hand," "even at the door" and that "in a *little while* he that shall come, will come and will not tarry."

The candid inquiry of the faithful waiting ones may be,—"Why may we not know or why knoweth no man of that day and that hour?"

The most plausible, and scriptural reason that I can assert, aside from the plain declaration of our text, is, by reference to the *little season* mentioned in the 20th of Revelations 3rd verse, contrasting and harmonizing it with the great type and antitype of the earth's existence. The type—seven days. The antitype—seven millenial days, or 7,000 years. Arising from this consideration, and in order to have the subject more plainly understood, there are some prominent, leading questions, necessary to be proposed.

1. Does this little season come within the 7,000 years of time, or beyond it, in eternity?

2. If in time, where must it be disposed of, in point of location in order to a perfect fulfillment of type and antitype?

3. May not Christ appear *a little season* previous to the commencement of the seventh millennium, making room for the little season, mentioned in the 20th of Revelation to occur within the 7,000 years of time, and yet reign a thousand years with his saints, on the earth, in perfect peace, undisturbed by Satan, or his deception on the nations?

If I cannot surmount these questions by solution, I shall rightfully expect that some of our brethren of the Crisis will aid me in doing so, through their worthy paper.

But I proceed by a few remarks to notice these questions conjunctively.

I readily embrace the position that the little season occurs, within, and near to, or at the closing up of time. If this position be correct, then of necessity, Christ must appear a little season prior to the commencement of the seventh millennium, and set up his reign. Otherwise should he begin his reign at the commencement of the seventh millennium, there would be confusion and disorder, occurring from the loosing of Satan and his assaults upon the nations to deceive them, and to make war among them.

We have no rule by which to measure this little season, hence the failure of the prophetic periods, and the apparent incorrectness of chronological reckonings.

I make no distinction between the thousand years of Satan's being bound, and that of Christ reigning on the earth. As narrated by the Revelator, they might appear to come in succession, but as located in point of time, they appear to be the same; for the dead are judged at the expiration of both: that is, the wicked dead, or nations which will be deceived by Satan when they rise from their sleeping dust.

Again, I do make a distinction between the thousand years termed the seventh millennium, for it appears that Christ's reign will begin a little season prior to the commencement of the seventh, then there will be a fulfillment in the type and antitype in regard to the whole week, and for proof that the reign of Christ and the binding of Satan will occur at the same time read in connection the 6th and 7th verses of the 20th of Revelations.

Yours, waiting for the Lord,

ZETA.

For the Crisis.

The Promise and the Heirs of Promise.

BY B. MATTHIAS.

There is a great deal of vagueness in religious belief, much that is uncertain and unfounded.

The sects have taken for granted almost all they believe, and are most confident in their dogmas. Natural immortality—the passage of the righteous to heaven, and of the wicked to torment, at death, with them is most true—not even to be discussed.

A temporal millenium, and the world's conversion are equally important and orthodox; also that the carnal Jews have a promise of restoration to their fatherland.

There is yet another class that do not give them any promise of this inheritance, neither themselves or anybody else. These are they who think the kingdom of heaven will be everywhere in general, and nowhere in particular.

Suppose in this state of the case we refer the question to the Scriptures for settlement.

THE PROMISE.

What was promised? That men should go to heaven at death?

We shall see.

The promise of which we speak, was first made by God, to Abram.

True faith is persuasion of its truthfulness and literality, and a hearty embracing of it, like the patriarchs of old.

This same promise was repeated unto Israel, and confirmed unto Jacob for a law, and to Israel for an everlasting covenant, "saying, unto thee will I give the land of Canaan the lot of your inheritance." Ps. 105: 11.

Abram was called from his kindred and his father's house, unto a land which he should after inherit. God said unto him; "Unto thy seed will I give this land." Gen. 12: 7.

Again, the second time the Lord met him, and said, "Lift up now thine eyes and look from the place where thou art, Westward, Southward, Eastward, Northward; for all the land which thou seest to thee will I give it and to thy seed for ever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise; walk through the land in the length of it, and in the breadth of it; for I will give it unto thee." Gen. 13: 14–17.

This is not enough; it must be made more sure.

Abram enquired, "Lord God, whereby shall I know that I shall inherit this land?"

At the Divine command, he prepared a sacrifice; and watched it till the sun went down, when it was miraculously accepted. On the same day the Lord made a covenant with Abraham,—"Saying, unto thy *seed* have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. 15: 18.

But this is not enough. The promise must not be misunderstood. It is not only to this man, but for a thousand generations, and to certain of all nations. "As for me, behold my covenant is with thee, and thou shalt be a father of many nations; neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will establish my covenant between thee and me, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee and to thy seed after thee, the *land* wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God." Gen. 17: 4–8.

HIS OATH UNTO ISRAEL.

"Sojourn in this land and I will bless thee; for unto thee and unto *thy seed* I give all these countries, and I will perform the oath which I sware unto Abraham, thy father." Gen. 26: 3–4.

"And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant. That thou mayest inherit the *land* wherein thou art a *stranger* which God gave unto Abraham."

After this benediction from Isaac, Jacob left his father's house and went to Padan-aram. In his way he had a vision of a ladder reaching from earth to heaven; and the angels of God ascending and descending upon it. "And, behold the Lord stood upon it, and said, I am the Lord God of Abraham, and Isaac: the land where *thou liest*, to thee will I give it and to thy *seed*. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the West and to the East, to the North and to the South, and in thee, and in thy *seed* shall all the families of the earth be blessed. And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken." Gen. 28: 13–15.

This promise could not have been fulfilled in the history and experience of the three patriarchs, all of whom were strangers in the land. Nor of the twelve, for they went down into Egypt in the lifetime of Israel. Here they remained four hundred years, fulfilling the prediction to Abraham, that his seed should be in bondage to strangers.

"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years. Afterwards shall they come out with great substance."

This promise was not fulfilled after their coming out of Egypt, in the temporary possession of the land by this family. If this were all, the promise failed, as far as the patriarchs are concerned. The promise is "unto *thee* and *thy seed*." The apostle's comment is,—"to thy *seed* which is CHRIST." Gal. 3: 16.

They expected the promised inheritance after the resurrection. This was Joseph's hope when he gave commandment concerning his bones, expecting to live in the land of promise by the resurrection.

But we have not done with the promise; it is repeated unto Jacob. The Lord met him when going, and when returning from Padan-aram. "Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name. And they called his name Israel!"

"And God said unto him, I am God Almighty; be fruitful, and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land." Gen. 35: 10–12.

The *land* where these patriarchs sojourned is the inheritance promised. Then, certainly, our Protestant relations are mistaken when they talk of going up to heaven for the promised inheritance, or expect the reward at death.

The gospels and epistles agree with the prophets in this matter without a shade of difference: all agree that when Christ comes, he will enter upon the glorious reign in his kingdom.

The patriarchs expected when sojourning in Canaan, that they would have a city of foundations, built by the Lord.

This item is named to show that they did not count on any stability in worldly institutions; hence they would trust none, dwelling in tents. So they went from one nation to another, from one kingdom to another people, and God reproved kings for their sakes; saying, "touch not mine anointed and do my prophets no harm." But their faith is commended, because they believed in an immovable kingdom to come.

Correspondence.

For the Crisis.

Letter from Sr. L. M. Collins.

BRN. AND SRS.:—I have felt for a long time that all was not right, but feared to speak my mind lest I might offend some one. I have prayed over the matter, but found I had got to do something besides pray in order to have my prayers answered. I have a duty to do, as a member of the family, to the household.

Besides, "he that knoweth his Master's will and doeth it not, shall be beaten with many stripes." I have so often neglected to do duty, that I fear the consequences. I have come to the conclusion that I will ask of God, and in the name of Jesus, do as he bids me.

I have said that all was not right. I say so still. I look around me and an awful picture meets my eye. The mass of professed christians have become popular. It was not so in the apostle's day, neither was it in John Wesley's. Christians then were known by their dress, as well as by their daily walk and conversation. Would to God that it were so now; but it is quite the reverse. A large majority of those professing godliness are growing more and more popular every day; they do not consider the velocity with which the wheels of time are rolling them along, nor how soon their popularity will end in destruction. I feel at times as though I could weep over them, as my blessed Master did over Jerusalem.

Popularity is not the only thing that is wrong, it is only one among many evils. There is hatred, malice, envy, strife, covetousness, backbiting, and many other things that might be named; all within the pale of the church; and I may say within the Advent ranks, too.

Brethren and sisters, shall this be so? While I have looked over the picture which has so often presented itself, I have felt sad. In my fancy, a response comes back from you which cheers my almost bursting heart, saying it shall not be so.

Then let us at once arise, and come up on the platform, throwing aside all party spirit and sectarianism of every kind, and wherever we can see the image of our Master stamped upon the character of an individual, let us esteem that person our brother or our sister.

Again, I am cheered when I look into the Word and find that there is to be a class when the Lord comes that will be "purified, and made white, and tried." This is the way the Lord prepares his people.

There will be no contention in the little church when He comes. It will stand out pure and holy, without "spot or wrinkle" Truly, it will be a "bride adorned for her husband."

Some things ought to be considered, and if not, may prove our ruin. We must live in peace avoiding all contention.

Brother, have you a wife? Sister, have you a husband? If so, have no contention. The Lord when He comes will not wait for you to settle difficulties. If you are not ready, "the door will be shut and you yourselves thrust out."

Think of these things. Many have engaged in hard words, and angry looks, and the result has been the family altar has been neglected.

Does this look right?

Certainly not.

Let us each, dear brethren and sisters, take the subject home to our hearts,—let us each ask,—am I right? Do I not indulge in some known sin?

If we find that we do, let us repent heartily before the Lord. We may have an occasion to correct our children; let us do it in love then, not in anger, for this would not be right. Can we punish our children for anger, when we ourselves get angry? this would not be Christlike.

O for a religion which will enable us to do right; and we must have it in order to be saved when Christ comes.

Yours, with the expectation of soon seeing Jesus in the clouds of heaven,

LYDIA M. COLLINS.

Bath, N. H., July 20, 1856.

As rivers and fountains proceed from the sea, and return thither again, so true grace in the heart, as a fountain, sends forth all its streams towards God, the ocean from whence it flowed.

Kind words are among the brightest flowers of earth; they convert the humblest home into a paradise; therefore use them, especially around the fireside circle!

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

[illegible] BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, OCTOBER 15, 1856. WHOLE NO. 131. VOL. IV. NO. 7.

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.
HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION

TO BE PAID IN ADVANCE.

For a single copy 6 months - - - -	$1.00
For a single copy 3 months - - - - -	50
Five copies to one address for 6 months -	4.50
Ten copies to one address for 6 months -	8.00
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Original Articles.

For the Crisis.

Be Kind.

BY H. L. H.

Yes, yes, be kind; don't feel so full of vinegar and gravel. Don't look so everlastingly on others' faults.

Total depravity may do well enough for an opinion provided you recollect that you are as bad as any one else, but self-righteousness for *you* and depravity for *others*, is rather a poor arrangement, I apprehend.

There, don't scold so. Your wife isn't so much worse than every other one; your children are not just the ugliest under heaven (and if they are, who is to blame but you?); your tenants are not the most dishonest, nor your servants the laziest, nor your house the leakiest, nor your chimney the smokiest of all others under the heavens of the Lord. Your neighbors are not the most disobliging, nor their dogs the most yelping little curs in the world, —at least they were not, till you scolded the neighbors and stoned the dogs.

Come, come, don't be so ugly. The sun shines just as bright on your field as on your neighbor's. Your cows *do* give sweet milk, even tho' your scowl is sour enough to curdle it.

The rain falls, the grass springs up, the harvest matures, the fruits ripen on your fields as much as cn anybody's, even tho' you stand scowling enough to out-scowl a north-wester, and growling enough to out-growl a thunder tempest.

Really, God does *dare* to bless *you*, even though you seem inclined to curse every one else about you.

Come now, why not try to be a decent man?

There! what did you kick that cat for? —Why need you scold that child, so like a snarling cur?

"Tries your patience?"—you haven't much patience to *try*.

Now try to be a man. Love your wife, speak kindly to her, poor woman, and brighten her weary pathway through the world. Take up that little boy on your knee—quite a fine fellow if he does look a very little like his father,—he may act like him sometime if you don't behave more like a man in his presence.

Love that little trembling girl that's been crying behind the door ever since you scolded her so about that little hole she tore in her apron.

Put your arms round her neck. Kiss her—don't be so shy of your own flesh and blood: you may learn her to love her father yet, though she'll be a little timid for a while, but you persevere and these little slinking plagues of your life will expand into comely children, and will call you *father* with an unction that you never knew or dreamed of.

Try it. Be kind. Love your neighbors, speak kindly to their children, don't insult their dogs and cats, treat your workmen like men—hunt all over your premises and find some solitary thing that's done *right*, and say so.

Learn to praise as well as blame. You have scowled long enough—learn to smile: you have sinned long enough—learn to pray.

Go into your closet and recall that prayer that you learned from your mother's lips before the world had seared your heart; bring up the treasured memories of other days—the gray hairs that are pillowed 'neath the clods—the eyes that are dimmed beneath the shades of death,—come, pray—"Forgive us our sins as we forgive those that trespass against us."

God will hear your prayers—you may have a *heart of flesh* yet. Come, lead your family to Christ—set before them the examples of meekness, and patience, and love.

Try, and you may yet stand an unbroken circle on Zion's heights.

Now try. Be kind, be patient, be faithful to the end.

God bless you, and save you evermore. Amen.

For the Crisis.

Realities.

BY MARY A. GRANT.

It is a saddening reality that all of earth soon passes and is no more. Nature, earth-wide, presents but an autumn landscape—varied and fading. There are flowers, but they wither at unfriendliness. There are creations of art and power almost divine, but the revolutions of ages leave them crumbling, and in ruins. There are joys for man growing out of present associations and endearing ties, but they are evanescent as the summer cloud. There are buds of beauty, and blossoms of sweetness, which cluster in our bowers of love, but their blooming is but for a season. The spoiler crushes them, and they lie withered now in our own home-haunts. Earth has its hopes, but they decay; it has its ambition—but its acme is seldom gained, and if ever, it is through toil and struggling, and at last with a mingling of disappointment.

It needeth not to be said that all of earth is vanity—"vanity of vanities, all is vanity"—for every heart, worldly or christian, feels and would testify to its truthfulness.

Where is the heart that has not felt it? Where the favored one whose heart-strings have not been at some time rudely swept or broken, or are not now quivering with the burden of their own, or others' woe? Say, in the wide world is there one whose heart has been untouched by grief—destitute of compassion for lack of objects to call forth its bestowal?

Nay, such there may not be. The reality of woe, suffering, change, and passing away, knows but the ends of the earth as its bounds.

It is a reality that the present existence of things, of corruptness and sorrow, is not to be perpetual. It is impossible, in the nature of all around us. There must be a change. Earth will soon have wrought its own ruin. Man will soon have attained to the height both of ingenuity and im morality. The crisis must ensue: and *this is a reality.*

In the wisdom of Him who seeth the end from the beginning, results succeed causes, which, while they subserve the present interest and selfishness of man, tend to the bringing about of the great drama, ere long to be enacted before the assembled world. As it is a fact that strife and anarchy burn in the heart of the nations, so true is it that their "wickedness shall come to a perpetual end; and the righteous shall be established in the earth." Oppression shall not brood over the fairest portions of our world, pestilence shall not for aye stalk through the land, treading upon its millions slain; misery and deformity shall not always cast their uncouth shadows on their native earth; these must end for God hath spoken it.

It is a reality that the Day of Doom is hastening on with accelerated speed. Days, weeks, months, years, fleet away; and but too surely wing us to the hour of all mankind's eternal destiny. "It hasteth greatly." The fiat of Jehovah has gone forth, and at the sounding of the seventh angel, the "great voice" from out the throne in Heaven shall be heard saying,—"it is done."—"The mystery of God is finished." The signs indicative of His near approach are left, plainly inscribed for our understanding, by our blessed Lord. His love anticipated the necessities of his people down here, at the close of time; therefore, we find for our comfort,—"When ye see these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." "Behold the fig tree and all the trees; when they now shoot forth, ye see and know of your own selves that summer is nigh at hand. So likewise ye, when ye see these things come to pass, know ye he kingdom of God is nigh at hand."

Earth, air, and sea; society, in its moral, social, and political phases; declension of vital piety and devotion to God, and the waning of that love of which the gospel speaks so much;—all declare but too plainly for the sinner, that the day of retribution is casting its shadows o'er the land. *This, too, is a solemn reality.* And while the contemplation of it brings terror and consternation to the unrighteous soul; to the trusting disciple of faith, it gives occasion for rejoicing and delight. The believer "hasteth unto the coming of the day of God; but the world-seeker puts it far away. "The night is far spent; the day is at hand."

Then look up, Zion's pilprim, thy dusty garb will ere long be exchanged for the raiment of Heaven, and thy weary feet will soon pass the verdant banks of the living stream which gushes from beneath the throne. Then cheer thee—the Day-star beams no more afar.

It is a reality, that all the promises our God, and his dear Son have made and left for us, in the future, will have their literal accomplishment. And how abundant are those promises! They gild with heavenly brightness every page of Scripture truth. And how many a child of suffering, has been led to exclaim with the singer of Israel,—"Unless thy law had been my delight, I should then have perished in my affliction." Blessed be the Lord. "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." His people are unto him as the apple of his eye; and by all his dealings with them in this present state, and by what he is preparing for them in the world to come, an infinite interest is manifest.

Who can peruse such promises as the following, without that burning of soul, that intense desire, of which the Psalmist speaks? What devoted heart longs and prays not for their accomplishment, and that speedily?—

"Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and before his ancients gloriously. * * * * And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines upon the lees, of fat things well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away all tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord God hath spoken it." "In that day shall the Lord of Hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people." "Look upon Zion the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ships pass thereby. For the Lord is our Judge, the Lord is our Law-giver, the Lord is our King; he will save us." Blessed be his name forever!

What christian can read the thirty-fifth of Isaiah, and portions of the sixtieth and sixty-fifth chapters—with many kindred ones—with other than an overflowing heart? Read them ye fainting, weary ones, and refresh your worn spirit yet again.

"He that overcometh the same shall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before my Father and the holy angels." "Him that overcometh will I make a pillar in the temple of my God." "To him that overcometh will I grant to sit with me in my throne; even as I have overcome and am set down with my Father in his throne." And these, the overcomers, shall "sing a new song;" and the voice of it will be like the "voice of many waters," and as the "voice of mighty thundering" rolling through the concave of Heaven;—"Alleluia! for the Lord God omnipotent reigneth! Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come."

Reader, these are realities. Christian, they are for you; will you endure, and obtain them? Sinner, they may be yours to enjoy; will you submit to Christ that you may inherit them? Remember, these sayings which have been quoted, are true and faithful. Embrace them with Jesus, and the glory of which they speak shall be your inheritance forever.

Boston, 1856.

For the Crisis.

Different Kinds of Preaching.

BY EDWIN BURNHAM.

Some men preach like *thunder.* They make a tremendous noise of rattling, roaring, and bellowing, but it does not amount to much, only to frighten and disgust.

Some preach like *lightning.* They burn, scath, kill, dazzle, frighten, and electrify, but they produce no rain, and do not refresh.

Some preach like *earthquakes.* They shake, rend, demolish, upheave, and desolate; but they do not build up, or gather together, or regenerate.

Some preach like *showers of rain,* without wind, hail, lightning, thunder, or any thing else that startles or awakens. They are the everlasting sons of unvarying consolation. They seldom touch the sleeping conscience of the daring sinner.

Multitudes are under them consoled and comforted, that should be made to tremble under a sense of their guilt.

Some men preach like *thunder, lightning, hail, rain, wind, earthquakes, and dews.*

They, by the blessing of God, alarm, awaken, convict, burn, scath, refresh, build up, gather, settle, confirm, and help.

God fill us with the Holy Spirit, and make us, what we should be, *thine own* ministers.

For the Crisis.

Incidents by the Way.

No. II.

BY S. S. BREWER.

Saturday, Sept. 13.—The weather is lovely. Now for a walk in the forest. Nature begins to change her garb. A few days since and all appeared green and vigorous. Old Sol shed down his rays and vegetation steadily pressed on to its meridian. Alas, it is gone, and now the fields that a few days since presented their broad surface with a beautiful green carpet, present a mournful appearance to a contemplative mind.

The harvest is past. The trees begin to doff their raiment of changeable apparel. The yellow, brown, red, crimson, russet, and all the variegated colors and tints, with the prismatic beauties of the rainbow appear. The winds of autumn begin to sigh in mournful melody through the grove, and cold winter is fast treading on its heels, and soon like an angel of death, he will breathe upon the fading beauties that yet linger around us as mementos of the past, and strew them dry and withered to the ground. O what a land of changes. Spring, summer, winter; morning, noon, night; youth, manhood, old age; health, sickness, death. O for the land of PERPETUAL NOW—the vigor of eternal youth, and the home where God lives, and fills, and moves, and is seen in everything.

But I must haste to learn when the boat leaves for Sag Harber. Having ascertained the hour, I will return to my room.

Well, what a thoughtless generation this is. The world, the world! farms, merchandise, dollars, cents, trade, traffic, pleasure and politics, are the all absorbing elements that engross the minds of the entire community. Give me money, pleasure, my favorite candidate for President, and I desire no more,—I belong to the meeting house; and all is well. We have a popular preacher and have need of nothing, seems to be the outgushing language of this church-going, and time-serving generation, if we are permitted to judge by their fruits.

Well, we will now walk down to see if the steamer has arrived. After waiting and straining our eyes for something near an hour after the time appointed to leave, she is seen in the distance. O how much better to be found waiting, in readiness, than to neglect the necessary preparation, and in the hurry of the moment to reach the boat, be left behind.

Tis now after four o'clock, and we have some thirty odd miles to travel by water before we reach Sag Harbor. A slow old boat, head wind, and the prospect of a rough trip across the long Island Sound. Quite a number of passengers, but all strangers to me.

It is now six o'clock. We are out to sea and it looks squally in the north-west. We soon reached Plumb-gut, where two seas meet; here it was quite rough. After sailing for about the space of three hours and a half, we reached the port.

Well, here I am. It looks like a storm. It has been raining. It is near eight o'clock. I have fourteen miles yet to travel in order to reach my appointment, and the stage has left. If I attempt to walk that, I shall not be able to preach to-morrow in my enfeebled state of health. O, for my Father's house. If I wait till morning, it will make it late when I get there, and probably some will give up expecting me.

While meditating on the dock with my valise and bundle by my side, an elderly man inquired where I wished to be carried. After informing him I learned the price was $5.00; a pretty round sum. Another person seeing there was a chance for competition, put in his willingness for a much less sum, and I let them settle it the best way they could; but I got conveyed to my destined place where I arrived at twelve o'clock at night, tired and weary, and soon found repose in nature's sweet restorer—balmy sleep.

Well, here I am. The morning begins to dawn. All strangers except one brother who called to see me and invited me to come to this place. I will offer up to God my morning sacrifice. "O Righteous Father, how manifold are thy mercies, they are new every morning; they are borne on the wings of every moment, and at evening they fail not." Turn and read David's song of praise in the CXXXVI Psalm.

The weather is fine. A pleasant breeze is gently rustling among the branches of the trees. Off to the South-west is heard the roar of old ocean. Just across the road from brother Bunns', where I am staying, is a building used for a meeting and a school-house. I concluded if it was rainy during my stay so that we could not hold our meetings in the grove, we might occupy that. But I soon obtained the fact that this is an age of progression, at least so far as the issuing of bulls is concerned. And now while the thunders of the Vatican, and the bellowing of the bulls from the shorn monster of iniquity at the seven-hilled city has become as harmless as the bleating of a lamb; little, petty, diminutive, would-be Popes make all the advancement they can under this age of toleration, to tread in the steps of their illustrious predecessors; and seemingly, in their Jehu like zeal, would lash the ocean into a tempest to waft a feather, or to drown a fly, if either had been in the atmosphere where the second coming of Christ had been preached. Such is the state of feeling in the minds of some in this place, so I am informed. The mandate has gone forth years since, and to this day it remains like the one in the latter part of the twelfth and fifteenth verses of the sixth chapter of Daniel.

But the time for meeting has arrived, and now we will proceed with elder Lee, who is a resident of this place, to the little grove, where seats are prepared for the accommodation of those that may come to hear the evidences of the speedy return of the Nobleman. But alas! the leaven of sectarian proscription has done the work its author designed, and but few come to hear.

The deacons that belong to the *meeting house,* who are at strife and will not fellowship each other in their meetings, had taken precaution as they heard I was coming, and had obtained a peace and safety-crier, who administered a quantity of opiates to the sugar-coated pills of old Diabolus they had taken from time to time on previous occasions.

We held these meetings during the day and evening, and endeavored to comfort the few waiting ones with the words of holy Writ.

Monday, we spent in visiting a few families. And I would here state, that the few who are looking for the return of the Just One in this place, are the descendants of the aborigines of Long Island, known in history as the *Shinnecock* tribe. And I could not but remark on one occasion to brother Lee, as I viewed their patches of corn, potatoes, beans, and different kinds of vegetable and a good soil easy of cultivation, the ocean flowing on each side of the neck of land, affording various kinds of fish,—truly this looks like the original design of Providence; at least, in some respects, for it does not appear to me that God ever designed that man should be pent up in cities.

Tuesday, Sept. 16.—Some of the brethren are now far out on South Hampton beach, endeavoring, with others, to get a vessel off the sand, that was thrown there and her cargo injured some days since. Come, let us take a sail down and see how they succeed.

There she lies, some of her planks started, her cargo transferred to other crafts. They have filled her with empty casks, and dropped an heavy anchor out in the channel, and attached a good strong cable; and now they wait for the tide and a good sea to raise. Then with a good tug at the windlass, and a seamen's hearty "yo heave yo," they expect to clear the beach.

Well, the wind is fair and there is a boat coming. "It looks like our folks," says our pilot.

Yes, it is them; we will about helm and put for shore.

We soon reached the shore in safety, and spent the afternoon in searching the Scriptures. O, precious book!

Old Sol begins to gather his garments of purple and gold around him, and calmly and serenely sinks to rest in an ocean of light, far, far in the west, the dim twilight is settling around, and the hour for meeting approaches.

We had, I trust, a profitable waiting on the Lord. More out this evening than on Sunday.

One day nearer the judgment, tired and weary we laid to rest, beneath the "eye" of our Guardian who never slumbers nor sleeps. Ceaseless thanks to Him, now, henceforth, and forever. Amen.

(To be continued.)

For the Crisis.

A Satanic Delusion.

BRO. GRANT:—I wish to call the attention of your readers to the [illegible] work of Wm. Ramsey, D. D., published by H. L. Hastings, on Spiritualism, and Spirit-rapping, &c.

It is in my [illegible]

and his angels which I have ever seen, giving a scriptural account of their power and workings, with a truthful expose of their modern manifestations.

Several other works which I have seen, attempting to expose the Spirit-rapping system, are so wanting in logic, or wrong in premise, as to do much to help forward the delusions; some attributing the phenomena to natural principles, which others know cannot produce the miracles which are produced; others, granting that they are the works of dead wicked men's spirits, neither of which can bring an argument founded on Bible evidence in support of their theories.

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Many of our brethren may not need this book for themselves, yet they may do much good by circulating it among others.

I. C. Wellcome.

Hallowell, Sept. 27, '56.

The World's Crisis.

BOSTON, OCTOBER 15, 1856.

Questions.

Further answers to the questions of our Sister in Christ.

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"If he set his heart upon man; if he gather to himself his spirit, and his breath, all flesh shall perish together, and man shall turn again to dust." Job 34: 14—15.

Ques. "Is the spirit of man and his breath the same thing?"

Ans. The word rendered *spirit* in ver. 14 is from *ruakh*, the same word as in Eccl. 3: 19 where it is declared that man and beast "have all one breath"—(*ruakh*).

The word rendered *breath* in ver. 14 is *n'-shah-mah*, which is the same word employed in Gen. 2: 7, where it is said when speaking of the creation of *man*—"and the Lord God formed *man* of the dust of the ground and breathed into his nostrils the *breath* (*n'-shah-mah*) of life, and man became a living soul."

This word is translated both breath and spirit.

The same word is found in Isa. 2: 22—"Cease ye from man whose *breath* (*n'-shah-mah*) is in his nostrils."

In Gen. 7: 21—22, where we have an account of the flood, and the record of the death of men and animals, it is said,—"And all flesh *died* that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every *man*; all in whose *nostrils* was the *breath* (*n'-shah-mah*) of life, of all that was in the dry land *died*."

This scripture shows us plainly that the *breath* (*n'-shah-mah*) is *common* to both man and beast, as Solomon declares in Eccl. 3: 19.

The 15th verse of Job 34 declares that, if the spirit be gathered unto God, "all flesh shall *perish* together and *man* shall turn again to dust."

We see from this scripture that *man*, at death, re-turns to *dust* instead of heaven. The spirit—breath of life, "*returns* to God who gave it."

This does not teach that the *spirit* is the man, for we have found it is common to both man and beast.

This harmonizes perfectly with Ps. 104: 29. "Thou takest away their *breath*, they *die* and *return* to their dust."

In concluding our answer to the foregoing question, we would say, that we understand that breath and spirit are used to represent the same thing.

X.

"The spirit of man is the candle of the Lord." Prov. 20: 27.

Ques. "We know that the lamp of the wicked will be put out;" but will the candle of the Lord ever be extinguished?

Ans.—In the text quoted, the spirit is called a candle; ie., as a room in a dark night is illuminated by a candle, so the spirit of man illuminates his system, or in other words, it sets the whole human machinery in motion, so that he hears with his ears, sees with his eyes, and the man manifests *himself* by the aid of the spirit in him, as a candle by its light makes the objects in a room known to the observer.

When this spirit or breath is taken from a man, as David says, "in that very day his thoughts or purposes perish."

When the spirit returns, the man is illuminated again and opens his eyes to behold the surrounding objects.

If by the question—"will the candle of the Lord ever be extinguished," is meant, will it ever be annihilated from the world, we answer, certainly not: for men now dead are to live again and possess this spirit or breath.

XI.

"Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." Eccl. 12: 7.

Ques. Is the spirit that returns to God "the candle of the Lord?"

Ans. We think it is; as it has been shown that the *spirit* is called "the candle of the Lord."

An Appeal to My Brethren.

Dearly Beloved in the Lord:—I wish to settle up my *book* accounts and pay some borrowed money I owe; and I now make the following proposition to those owing me for books. If you will deduct ten per cent from the wholesale price for all you have on hand now unsold and forward the amount of what you have sold to me, you will do me a very great favor. Brethren help me in this matter.

Address—S. S. Brewer, No. 54 Wilson st., Providence, R. I.

A SPECIAL APPEAL.

Do read this appeal and heed it. I wish to publish another edition of my "Gospel Vindicator," (a work of 187 pages,) for *gratuitous* distribution in Minnesota. It will cost comparatively but little to do it, as it is already stereotyped. It is just the work needed to follow up the "Key of Truth," as it removes the many objections to our faith. How much will you now *pledge* for this object, to be paid January 1st 1857?

Send your *pledges* to the Crisis *immediately*, that I may arrange accordingly. Who will pledge $1, $5, or $10?

Remember that this is *missionary* ground, and God has a claim upon your dollars!

Friends, you *must help*. Do not refuse.—If more than enough should be pledged, it will be used to issue the fifth edition of the "Key of truth." "Let us not be weary in well doing." W. Sheldun.

Vermillion, Dakota Co., Minnesota.

For the Crisis.

Letters to a Friend.

BY F. T. SARGEANT.

No. II.

My Dear Sister:—I again take my pen to address to you a few lines. I am glad to know that your desire is, to be free from the bondage of sin, and to stand in all the fullness of the Gospel of Christ; to 'fight the good fight of faith."

You say, "O for one grasp of the living faith of which you write! O for the love and peace I once enjoyed."

You seem to understand your duty, and what the Gospel requires for salvation, yet are almost ready to despair.

Ah, we need all of the Gospel armor, to stand in this "grand and awful time." We need holiness of heart, which is the marrow of the Gospel, to know our Redeemer lives; to know we have the witness of the Spirit and that our ways please God.

Then we are, and then only, in a place to grow in grace daily. We must serve the Lord wholly. This half, up and down, changing, not knowing whether we love or serve God, is no faith or religion that will admit us to the kingdom.

If we are ready for the resurrection, be pure, holy, in this life. Jesus Christ says, "He that doeth the will of God," (not the one who hears and knows, merely) will obtain the blessing.

Your frequent use of the word "but" seems to be a sort of *turn*, by which you excuse yourself.

Such expressions as,—"I could go to meeting, but,—." If I knew they had the truth, but—." "If they were honest, but —." If I could read their hearts, but—." "If I could have such meetings as we had in '54, where they were all united, *but* now so many opinions, so much contention, and those in whom I had the utmost confidence, have proved themselves dishonest,—but" &c. You feel more like living a hermitage life, not go to meeting—serve the Lord at home. Well sister, I have been through this trial, if trial you call it, and it has done me good.

Now settle this by the Word, and if your conscience will remain quiet, and you can serve God and be happy at home, do thus; but, remember if you are excusable *all* are.

If all would go to meeting with the Spirit, there would be no unholy contention; we might have different opinions, and we might perhaps be corrected.

We are commanded to "contend earnestly for the faith once delivered to the saints," which faith, is the coming of Jesus, to give the saints their inheritance in the promised land.

Now all that have this faith, and love the appearing of Jesus, *so far* they are agreed; and other opinions and ideas should not, will not separate, but having the spirit they will come to the knowledge of the truth, by letting their light shine; all will be edified and God glorified. The great thing is to be humble, contrite, and to keep so.

Dear sister, I apprehend your difficulty, like many others, is your looking too much to others, instead of God; measuring ourselves by others is not wisdom. We must here in this time of famine, cling to the Rock and stand on the Word and let the winds blow, our house will stand. We must live for ourselves and have vital union to Christ.

The Advent body as a people, are in a similar condition to the children of Israel after passing the Red Sea. Confusion reigns: murmuring and complaining of this and that: but we need *all* to humble ourselves and "believe God;" for while man has done many things wrong, God has been with us, and blest what was of truth. The track to the kingdom is here; truth is here: and we must step on the Rock and look ahead, and we shall see by the chart that the old ship Zion is almost into harbor.

If professed christians would individually get ready for the coming of Jesus; having the spirit they could labor for and with each other, and we should see a union which would be according to the gospel, cemented by love. The union and fellowship that the preaching of *time* produced we see now tested, which has developed *character* as perhaps nothing else could; and our character is the test by which the saints are to be known. The good tree and bad illustrates it.

Now we are to get ready and be ready, waiting and watching for our Master. *Time*, will not be the garment, but it will be the pure spotless robe of holiness of heart, without which we never can see the kingdom.

Dear sister, once more I entreat you as for life or death, to leave *all* for Christ, cost what it may, and once more consecrate yourself a living sacrifice upon the altar, and by faith claim the promise. Thanks be to God, the Christian has an altar. Dr. Clarke says:

"The Christian's altar is the christian's sacrifice, which is Jesus Christ with all the benefits of his passion and death."

O there is something tangible in the religion of Jesus. We can be assured of our acceptance. We can abide in Christ. We can possess vital union with Him, by which we can live and thrive, although adverse winds blow and storms gather, friends prove false, and all manner of evil is spoken of us *falsely* for Christ's sake.

We are living in a time that, unless we abide in the vine and draw our nourishment from the fountain, we shall wither and die.

In speaking of this vital union, both Christ and his apostles are very careful to state, that it will produce the fruit of holiness, and bring forth much fruit. Especially great prevailing in prayer; for our Lord says,

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

And the beloved disciple writes,

"Whosoever abideth in him, sinneth not."

Therefore, it would seem the fruits unfailingly testify to the presence of this vital union wherever it exists. And the absence of the fruit must prove the vital connection broken.

Far be it from me to pass censurous judgments upon the *professed* church looking for Jesus; yet even the largest christian charity must not be blind to the fact that many professed christians do not bring forth such fruits of holiness as the Scriptures connect invariably with this vital union to Christ. Hence, we are pressed to the inference that it has lost its practical power over the mind.

Dear sister, let us study the Word more. The texts and figures of speech under which, vital union, holiness, and faith are represented, deserve to be *deeply studied!* How rich the meaning they contain and are ready to impart! Ah, it is not in name or profession, ceremonies or ordinances. No matter how much we have been baptised, or how much we prayed, sung or preached, or eaten the sacramental bread; it cannot be those things of themselves that create and compose this vitality which in the end will give eternal life.

Being members with the Advent people, believing in a time, or important doctrine connected, will not save us. There is a wide difference between resolutions and faith.

Christ says,—"without me ye can do nothing." Whoever then is trying to live a christian life by dint of mere resolution, and of more independent effort, apart from Christ, has yet to learn the power of union with Jesus.

The time has come when to live, we must put forth all our power of mind, for the adversary is putting forth every influence to snare the children of God: and if he can get our minds no matter how small the object, he has gained his point; then he will hold his magnifying glass, and if we have not the spirit we shall not be able to discern it, from the gospel mirror.

As we receive the Lord Jesus, even so we are to walk in Him. By laying all upon the altar which sanctifieth, we are sanctified; and by perpetuating the offering thereon, we continue to be sanctified.

God help you sister, with a fixed purpose of heart, to bind the sacrifice with cords to the horns of the altar, that you may henceforth be consecrated to the service of the Most High, and enabled with all his saints to know the love of God which passeth understanding, and to be filled with all his fulness.

Your sister in Christ,

T. F. Sargent.

Concord, N. H., Sept. 25, '56

For the Crisis.

The Promise and the heirs of Promise.

BY B. MATTHIAS.

No. II.

It is written, "He shall reign for ever and ever." "Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and establish it, with judgment and justice, from henceforth, even for ever." Isa. 9.

It is to be "established with justice and judgment for ever." It is very safe to infer with such a wise King at the head of affairs, that rebellions and revolutions can be most effectually prevented.

Evidently everything in the universe will be worked up into the kingdom, or ruled out of it forever. He will send forth his angels and gather out of his kingdom all things that offend and do iniquity, and cast them into a furnace of fire.

Peter calls the coming kingdom "incorruptible and undefiled, and that fadeth not away."

John says that everything shall be destroyed that corrupts the earth. Paul says that everything shall be removed that can be shaken."

The *promise* conveys the old sight of the kingdom to the new, making it the centre of the great kingdom of God.

Now when the patriarchs awake from the dust of death the land must appear familiar to them or they will apprehend some mistake after all. The promise is—"This land, the land wherein thou art a stranger, where thou sojournest." "All this land from the river of Egypt to the great river, the river Euphrates," and such like, forms the language of the promise.

THE HEIRS OF THE PROMISE.

Who are they? The lukewarm professor, who, for the most part, has no apprehensions of it any more than if it were not the promise? It does not look very probable. Neither the thing nor the time of its fulfillment, enters into his creed, hopes, or prayers;—nor does this promise interest him any way as far as we can discern.

Can we find them in the rejecters and and murderers of their own Messiah, or their children, who most cordially endorse the acts of their fathers—who killed the prophets and stoned those that were sent unto them, and killed the Prince of life? The same have maintained hatred, impiety, and impenitency ever since: and to this day are so far wary of christian influence, that they disdain their sympathy, deprecating the service of christian nurses in the hospital at Jerusalem, as appears in one of their organs.

What if there are subdued cases in Palestine and in various places in Europe; where they are proscribed by law and custom, and forced into a sort of docility construed into amiability? Others may make some show of liberality, and award to Jesus wisdom and goodness, and much that is worthy, and yet deny his claims.

There is no compromise to be allowed. If Jesus is worthy of so much, even any praise, he is worthy of all. It is not possible for him to be less than the Son of God, without being the worst of men. We ask for no half way concessions—they are the cants of hypocrites. Jesus told them they were not the children of Abraham, but of their father the devil. Many have been reported converted to the sects: they think they are christians, if so, they believe the promise. If they do, they are Abraham's seed and heirs according to the promise. It happens, however, to these converts in the general rule, that they throw up their heirship—sell their birthright, and loose their nationality. As to privileges and promises, they have none in their present relation. If they "abide in unbelief," they are outside of all religious privileges. If they believe, God is able to graft them in again.

But surely, my reader, you cannot conceive of a rule in God's government that will extinguish one race for their sins, and reward another with a premium, for transcending all other sinners in depth of guilt and blackness of crime, perpetrated in awful wrath and with malicious impunity.

Yet there are apologists for the Jews, who make their distinctiveness a proof of the divine favor. This is to them an injury. By it they have systematized their rebellion and unbelief, having the means of proscribing such as believe in Christ; in other words, in the Abrahamic faith. They have their synagogues and peculiar services, schools, &c., all a terrible retributive judgment. Their pride has done this for them. God scattered them, indicating a wish to have them mingle with the nations from whence they were taken, in which event they would have had none of the organic and systematic opposition to christianity that now characterizes them.

WHO THEN ARE THE HEIRS?

Abraham proposed his servant, who was born in his house; but God said, "this shall not be the heir. But he that shall come forth out of thine own bowels, shall be thine heir. In Isaac shall thy seed be called." Isaac was born in due time, and then demanded, as a burnt sacrifice.

This was extraordinary. The promise had been deferred beyond all reason, until it became very improbable of fulfillment,—subjecting the parties to intense trials.

And even this is not enough. The father of the promised heir must now slay his son and give him to God as a burnt offering. A new requisition—a human sacrifice! Most strange demand! This became the finishing sin of the heathen. This the Israelites perpetrated to the great offending of God, when they caused their children to pass through the fire to Moloch. And now in this case it is demanded by God Almighty himself.

How could Abraham think it possible that God could ask so much? His faith in God must have been of the highest order. The frequent visits to Abraham—his voice—the sublimity of his divine presence—the frequent benedictions from the Father of all, were most convincing to him of an Almighty presence. Abraham knew it was God that called him from his father's house, while each successive interview was confirmatory of well applied trust. There was a charm and power accompanying these interviews unmistakably sublime. Hence Abraham had no other purpose than obedience to the command and faith in the promise. If he could not see the reason of the thing, he could see the safety and fitness of obedience. He meant to obey. He expected his son back by a miracle, even by the resurrection from the dead; from whence also he received him in a figure. Heb. 11.

The heir must be by promise; not the natural seed of Abaham, merely. Ishmael, though his son, cannot be the *heir*. He is the very type of all pretenders. It was manifest in himself—it is perpetuated in his descendants to this day.

There is a natural opposition between the natural and the promised. "He who was born of the bond-woman was born after the flesh; but he of the free woman was by promise." "Know ye, therefore, that they which are of faith, the same are the children of Abraham. Now to Abraham and his seed were the promises made. He saith not unto seeds as of many, but as of one, and to thy seed, which is Christ." Gal. 3.

Paul most certainly makes the heirship rest upon the promise and not upon a lineal descent. The promise was made to Abraham, Isaac, and Jacob successively—to them and their seed. This general promise would very naturally form the shade of a title to a Jew, Arab, or Edomite. We may be sure they would press their claims upon natural grounds, not having the faith or virtue to receive it, and look for it through the only basis of title; that is, by promise, the which promise was made four hundred years before the law. Paul's construction of which is, the law given so many hundred years afterwards cannot annul the promise to make it of none effect. The promise forms the oldest title and the best; and the only one that can be allowed in the impending case.

What was the use of the *law* then, asks the apostle?

"It was added because of transgression, till the *seed should come*." Gal.

What then?

Fall back upon the promise.

What then?

A Jew is known in divine statutes no longer. His peculiar institutions terminate in the law. Then the fusion—then all merged in the promise—then there is no difference. No Jew, no Greek, no Scythian, no barbarian, no male or female, but all one in the promise. Eph. 2: 15.

The Scriptures have concluded all under sin that the promise by faith of Jesus Christ might be given to them that believe. Gal. 3: 22.

Until this time we were kept under the law, shut up unto the faith, which should after be revealed; held under an arbitrary custody; slaves in bondage crying,—"who shall deliver me."

Every Jew up to this time, by profession was a believer looking for the promised heir.

The apostle argues the same way in his epistle to the Romans. "For the *promise* that he should be the heir of the world was not to Abraham or to his seed, through the *law*, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the *promise* made of none effect. * * * * Therefore it is of faith." Rom. 4: 15-16.

It is not possible to mistake this doctrine and the apostle's argument. It is simply that the heirs are believers in Christ.

Furthermore, mark the apostle's conclusion: "Cast out the bondwoman, and her son, for the son of the bondwoman shall not be heir with the son of the free woman."

When these two young men, or their mothers, disputed titles, the great court decided:—"cast out the son of the bond woman—the heirship is not a partnership concern,—he shall not be heir with the son of the free woman.

When the substance came, (for Isaac was but the shadow) the same dispute of title recurred. Those who were born of the flesh and loved bondage, said,—"this is the heir; let us kill him and divide the inheritance."

Here is manifested the spirit of the "bond children." But as then, he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Truly, wisdom is justified of her children.

Who are the heirs?

"Now we, brethren, as Isaac was, are the children of promise." So then, brethren, we are not children of the bond woman but of the free.

The sum of all this matter of dispute between the parties named in the foregoing is settled thus:

I. There was a promise made, repeated, confirmed, and sworn to. It was, that the LAND OF CANAAN should form the site—the house of the great kingdom of the Messiah.

II. That the heirs were also by promise; not one merely born in Abraham's house, but of Sarah. In Isaac shall thy seed be called.

III. That even Isaac is only the shade of the heir. "Thy seed which is *Christ*."

IV. The heirship is not natural to any. It is not by any privileged relation but by faith in the "promise."

All heirs to the inheritance must be overcomers. It is said of the redeemed, "They overcame by the blood of the Lamb."

Salterville, Sept. 1856.

Vice stings us even in our pleasures, but virtue consoles us even in our pains.

and his angels which I have ever seen, giving a scriptural account of their power and workings, with a truthful expose of their modern manifestations.

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This does not teach that the *spirit* is the man, for we have found it is common to both man and beast.

This harmonizes perfectly with Ps. 104: 29. "Thou takest away their *breath*, they *die* and *return* to their dust."

In concluding our answer to the foregoing question, we would say, that we understand that breath and spirit are used to represent the same thing.

X.

"The spirit of man is the candle of the Lord." Prov. 20: 27.

Ques. "We know that the lamp of the wicked will be put out;" but will the candle of the Lord ever be extinguished?

Ans.—In the text quoted, the spirit is called a candle; ie., as a room in a dark night is illuminated by a candle, so the spirit of man illuminates his system, or in other words, it sets the whole human machinery in motion, so that he hears with his ears, sees with his eyes, and the man manifests himself, by the aid of the spirit in him, as a candle by its light makes the objects in a room known to the observer.

When this spirit or breath is taken from a man, as David says,—"in that very day his thoughts or purposes *perish*."

When this spirit returns, the man is illuminated again and opens his eyes to behold the surrounding objects.

If by the question—"will the candle of the Lord ever be extinguished," is meant, will it ever be annihilated from the world, we answer, certainly not: for men now dead are to live again and possess this spirit or breath.

XI.

"Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." Eccl. 12: 7.

Ques. Is the spirit that returns to God "the candle of the Lord?"

Ans. We think it is; as it has been shown that the *spirit* is called "the candle of the Lord."

An Appeal to My Brethren.

Dearly Beloved in the Lord:—I wish to settle up my *book* accounts and pay some borrowed money I owe; and I now make the following proposition to those owing me for books. If you will deduct ten per cent from the wholesale price for all you have on hand now unsold and forward the amount of what you have sold to me, you will do me a very great favor. Brethren help me in this matter.

Address—S. S. Brewer, No. 54 Wilson st., Providence, R. I.

A SPECIAL APPEAL.

Do read this appeal and heed it. I wish to publish another edition of my "Gospel Vindicator," (a work of 187 pages,) for *gratuitous* distribution in Minnesota. It will cost comparatively but little to do it, as it is already stereotyped. It is just the work needed to follow up the "Key of Truth," as it removes the many objections to our faith. How much will you now *pledge* for this object, to be paid January 1st 1857?

Send your *pledges* to the Crisis *immediately*, that I may arrange accordingly. Who will pledge $1, $5, or $10?

Remember that this is *missionary* ground, and God has a claim upon your dollars!

Friends, you *must help*. Do not refuse.—If more than enough should be pledged, it will be used to issue the fifth edition of the "Key of truth." "Let us not be weary in well doing."

W. Sheldun.

Vermillion, Dakota Co., Minnesota.

For the Crisis.

Letters to a Friend.

BY F. T. SARGEANT.

No. II.

My Dear Sister:—I again take my pen to address to you a few lines. I am glad to know that your desire is, to be free from the bondage of sin, and to stand in all the fullness of the Gospel of Christ; to 'fight the good fight of faith."

You say, "O for one grasp of the living faith of which you write! O for the love and peace I once enjoyed."

You seem to understand your duty, and what the Gospel requires for salvation, yet are almost ready to despair.

Ah, we need all of the Gospel armor, to stand in this "grand and awful time." We need holiness of heart, which is the marrow of the Gospel, to know our Redeemer lives; to know we have the witness of the Spirit and that our ways please God.

Then we are, and then only, in a place to grow in grace daily. We must serve the Lord wholly. This half, up and down, changing, not knowing whether we love or serve God, is no faith or religion that will admit us to the kingdom.

If we are ready for the resurrection, be pure, holy, in this life. Jesus Christ says, "He that doeth the will of God," (not the one who hears and knows, merely) will obtain the blessing.

Your frequent use of the word "but" seems to be a sort of *turn*, by which you excuse yourself.

Such expressions as,—"I could go to meeting, but,—." If I knew they had the truth, but—." "If they were honest, but —." If I could read their hearts, but—." "If I could have such meetings as we had in '54, where they were all united, *but* now so many opinions, so much contention, and those in whom I had the utmost confidence, have proved themselves dishonest,—but" &c. You feel more like living a hermitage life, not go to meeting—serve the Lord at home. Well sister, I have been through this trial, if trial you call it, and it has done me good.

Now settle this by the Word, and if your conscience will remain quiet, and you can serve God and be happy at home, do thus; but, remember if you are excusable *all* are.

If all would go to meeting with the Spirit, there would be no unholy contention; we might have different opinions, and we might perhaps be corrected.

We are commanded to "contend earnestly for the faith once delivered to the saints," which faith, is the coming of Jesus, to give the saints their inheritance in the promised land.

Now all that have this faith, and love the appearing of Jesus, *so far* they are agreed; and other opinions and ideas should not, will not separate, but having the spirit they will come to the knowledge of the truth, by letting their light shine; all will be edified and God glorified. The great thing is to be humble, contrite, and to keep so.

Dear sister, I apprehend your difficulty, like many others, is your looking too much to others, instead of God; measuring ourselves by others is not wisdom. We must here in this time of famine, cling to the Rock and stand on the Word and let the winds blow, our house will stand. We must live for ourselves and have vital union to Christ.

The Advent body as a people, are in a similar condition to the children of Israel after passing the Red Sea. Confusion reigns: murmuring and complaining of this and that: but we need *all* to humble ourselves and "believe God;" for while man has done many things wrong, God has been with us, and blest what was of truth. The track to the kingdom is here; truth is here: and we must step on the Rock and look ahead, and we shall see by the chart that the old ship Zion is almost into harbor.

If professed christians would individually get ready for the coming of Jesus; having the spirit they could labor for and with each other, and we should see a union which would be according to the gospel, cemented by love. The union and fellowship that the preaching of *time* produced we see now tested, which has developed *character* as perhaps nothing else could; and our character is the test by which the saints are to be known. The good tree and bad illustrates it.

Now we are to get ready and be ready, waiting and watching for our Master. *Time*, will not be the garment, but it will be the pure spotless robe of holiness of heart, without which we never can see the kingdom.

Dear sister, once more I entreat you as for life or death, to leave *all* for Christ, cost what it may, and once more consecrate yourself a living sacrifice upon the altar, and by faith claim the promise. Thanks be to God, the Christian has an altar. Dr. Clarke says:

"The Christian's altar is the christian's sacrifice, which is Jesus Christ with all the benefits of his passion and death."

O there is something tangible in the religion of Jesus. We can be assured of our acceptance. We can abide in Christ. We can possess vital union with Him, by which we can live and thrive, although adverse winds blow and storms gather, friends prove false, and all manner of evil is spoken of us *falsely* for Christ's sake.

We are living in a time that, unless we abide in the vine and draw our nourishment from the fountain, we shall wither and die.

In speaking of this vital union, both Christ and his apostles are very careful to state, that it will produce the fruit of holiness, and bring forth much fruit. Especially great prevailing in prayer; for our Lord says,

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

And the beloved disciple writes,

"Whosoever abideth in him, sinneth not."

Therefore, it would seem the fruits unfailingly testify to the presence of this vital union wherever it exists. And the absence of the fruit must prove the vital connection broken.

Far be it from me to pass censurous judgments upon the *professed* church looking for Jesus; yet even the largest christian charity must not be blind to the fact that many professed christians do not bring forth such fruits of holiness as the Scriptures connect invariably with this vital union to Christ. Hence, we are pressed to the inference that it has lost its practical power over the mind.

Dear sister, let us study the Word more. The texts and figures of speech under which, vital union, holiness, and faith are represented, deserve to be *deeply studied!* How rich the meaning they contain and are ready to impart! Ah, it is not in name or profession, ceremonies or ordinances. No matter how much we have been baptized, or how much we prayed, sung or preached, or eaten the sacramental bread; it cannot be those things of themselves that create and compose this vitality which in the end will give eternal life.

Being members with the Advent people, believing in a time, or important doctrine connected, will not save us. There is a wide difference between resolutions and faith.

Christ says,—"without me ye can do nothing." Whoever then is trying to live a christian life by dint of more resolution, and of more independent effort, apart from Christ, has yet to learn the power of union with Jesus.

The time has come when to live, we must put forth all our power of mind, for the adversary is putting forth every influence to snare the children of God: and if he can get our minds no matter how small the object, he has gained his point; then he will hold his magnifying glass, and if we have not the spirit we shall not be able to discern it, from the gospel mirror.

As we receive the Lord Jesus, even so we are to walk in Him. By laying all upon the altar which sanctifieth, we are sanctified; and by perpetuating the offering thereon, we continue to be sanctified.

God help you sister, with a fixed purpose of heart, to bind the sacrifice with cords to the horns of the altar, that you may henceforth be consecrated to the service of the Most High, and enabled with all his saints to know the love of God which passeth understanding, and to be filled with all his fulness.

Your sister in Christ,

T. F. Sargent.

Concord, N. H., Sept. 25, '56

For the Crisis.

The Promise and the heirs of Promise.

BY B. MATTHIAS.

No. II.

It is written, "He shall reign for ever and ever." "Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and establish it, with judgment and justice, from henceforth, even for ever." Isa. 9.

It is to be "established with justice and judgment for ever." It is very safe to infer with such a wise King at the head of affairs, that rebellions and revolutions can be most effectually prevented.

Evidently everything in the universe will be worked up into the kingdom, or ruled out of it forever. He will send forth his angels and gather out of his kingdom all things that offend and do iniquity, and cast them into a furnace of fire.

Peter calls the coming kingdom "incorruptible and undefiled, and that fadeth not away."

John says that everything shall be destroyed that corrupts the earth. Paul says that everything shall be removed that can be shaken."

The *promise* conveys the old sight of the kingdom to the new, making it the centre of the great kingdom of God.

Now when the patriarchs awake from the dust of death the land must appear familiar to them or they will apprehend some mistake after all. The promise is—"This land, the land wherein thou art a stranger, where thou sojournest." 'All this land from the river of Egypt to the great river, the river Euphrates," and such like, forms the language of the promise.

THE HEIRS OF THE PROMISE.

Who are they? The lukewarm professor, who, for themost part, has no apprehensions of it any more than if it were not the promise? It does not look very probable. Neither the thing nor the time of its fulfillment, enters into his creed, hopes, or prayers;—nor does this promise interest him any way as far as we can discern.

Can we find them in the rejecters and and murderers of their own Messiah, or their children, who most cordially endorse the acts of their fathers—who killed the prophets and stoned those that were sent unto them, and killed the Prince of life? The same have maintained hatred, impiety, and impenitency ever since: and to this day are so far wary of christian influence, that they disdain their sympathy, deprecating the service of christian nurses in the hospital at Jerusalem, as appears in one of their organs.

What if there are subdued cases in Palestine and in various places in Europe; where they are proscribed by law and custom, and forced into a sort of docility construed into amiability? Others may make some show of liberality, and award to Jesus wisdom and goodness, and much that is worthy, and yet deny his claims.

There is no compromise to be allowed. If Jesus is worthy of so much, even any praise, he is worthy of all. It is not possible for him to be less than the Son of God, without being the worst of men. We ask for no half way concessions—they are the cants of hypocrites. Jesus told them they were not the children of Abraham, but of their father the devil. Many have been reported converted to the sects: they think they are christians, if so, they believe the promise. If they do, they are Abraham's seed and heirs according to the promise. It happens, however, to these converts in the general rule, that they throw up their heirship—sell their birthright, and loose their nationality. As to privileges and promises, they have none in their present relation. If they "abide in unbelief," they are outside of all religious privileges. If they believe, God is able to graft them in again.

But surely, my reader, you cannot conceive of a rule in God's government that will extinguish one race for their sins, and reward another with a premium, for transcending all other sinners in depth of guilt and blackness of crime, perpetrated in awful wrath and with malicious impunity.

Yet there are apologists for the Jews, who make their distinctiveness a proof of the divine favor. This is to them an injury. By it they have systematized their rebellion and unbelief, having the means of proscribing such as believe in Christ; in other words, in the Abrahamic faith. They have their synagogues and peculiar services, schools, &c., all a terrible retributive judgment. Their pride has done this for them. God scattered them, indicating a wish to have them mingle with the nations from whence they were taken, in which event they would have had none of the organic and systematic opposition to christianity that now characterizes them.

WHO THEN ARE THE HEIRS?

Abraham proposed his servant, who was born in his house; but God said, "this shall not be the heir. But he that shall come forth out of thine own bowels, shall be thine heir. In Isaac shall thy seed be called." Isaac was born in due time, and then demanded, as a burnt secrifice.

This was extraordinary. The promise had been deferred beyond all reason, until it became very improbabte of fulfillment,—subjecting the parties to intense trials.

And even this is not enough. The father of the promised heir must now slay his son and give him to God as a burnt offering. A new requisition—a human sacrifice! Most strange demand! This became the finishing sin of the heathen. This the Israelites perpetrated to the great offending of God, when they caused their children to pass through the fire to Moloch. And now in this case it is demanded by God Almighty himself.

How could Abraham think it possible that God could ask so much? His faith in God must have been of the highest order. The frequent visits to Abraham—his voice—the sublimity of his divine presence—the frequent benedictions from the Father of all, were most convincing to him of an Almighty presence. Abraham knew it was God that called him from his father's house, while each successive interview was confirmatory of well applied trust. There was a charm and power accompanying these interviews unmistakably sublime. Hence Abraham had no other purpose than obedience to the command and faith in the promise. If he could not see the reason of the thing, he could see the safety and fitness of obedience. He meant to obey. He expected his son back by a miracle, even by the resurrection from the dead; from whence also he received him in a figure. Heb. 11.

The heir must be by promise; not the natural seed of Abaaham, merely. Ishmael, though his son, cannot be the *heir*. He is the very type of all pretenders. It was manifest in himself—it is perpetuated in his descendants to this day.

There is a natural opposition between the natural and the promised. "He who was born of the bond-woman was born after the flesh; but he of the free woman was by promise." "Know ye, therefore, that they which are of faith, the same are the children of Abraham. Now to Abraham and his seed were the promises made. He saith not unto seeds as of many, but as of one, and to thy seed, which is Christ." Gal. 3.

Paul most certainly makes the heirship rest upon the promise and not upon a lineal descent. The promise was made to Abraham, Isaac, and Jacob successively—to them and their seed. This general promise would very naturally form the shade of a title to a Jew, Arab, or Edomite. We may be sure they would press their claims upon natural grounds, not having the faith or virtue to receive it, and look for it through the only basis of title; that is, by promise, the which promise was made four hundred years before the law. Paul's construction of which is, the law given so many hundred years afterwards cannot annul the promise to make it of none effect. The promise forms the oldest title and the best; and the only one that can be allowed in the impending case.

What was the use of the *law* then, asks the apostle?

"It was added because of transgression, till the *seed should come*." Gal.

What then?

Fall back upon the promise.

What then?

A Jew is known in divine statutes no longer. His peculiar institutions terminate in the law. Then the fusion—then all merged in the promise—then there is no difference. No Jew, no Greek, no Scythian, no barbarian, no male or female, but all one in the promise. Eph. 2: 15.

The Scriptures have concluded all under sin that the promise by faith of Jesus Christ might be given to them that believe. Gal. 3: 22.

Until this time we were kept under the law, shut up unto the faith, which should after be revealed; held under an arbitrary custody; slaves in bondage crying,—"who shall deliver me."

Every Jew up to this time, by profession was a believer looking for the promised heir.

The apostle argues the same way in his epistle to the Romans. "For the *promise* that he should be the heir of the world was not to Abraham or to his seed, through the *law*, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the *promise* made of none effect. * * * * Therefore it is of faith." Rom. 4: 15-16.

It is not possible to mistake this doctrine and the apostle's argument. It is simply that the heirs are believers in Christ.

Furthermore, mark the apostle's conclusion: "Cast out the bondwoman, and her son, for the son of the bondwoman shall not be heir with the son of the free woman."

When these two young men, or their mothers, disputed titles, the great court decided:—"cast out the son of the bond woman—the heirship is not a partnership concern,—he shall not be heir with the son of the free woman.

When the substance came, (for Isaac was but the shadow) the same dispute of title recurred. Those who were born of the flesh and loved bondage, said,—"this is the heir; let us kill him and divide the inheritance."

Here is manifested the spirit of the "bond children." But as then, he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Truly, wisdom is justified of her children.

Who are the heirs?

"Now we, brethren, as Isaac was, are the children of promise." So then, brethren, we are not children of the bond woman but of the free.

The sum of all this matter of dispute between the parties named in the foregoing is settled thus:

I. There was a promise made, repeated, confirmed, and sworn to. It was, that the LAND OF CANAAN should form the site—the house of the great kingdom of the Messiah.

II. That the heirs were also by promise; not one merely born in Abraham's house, but of Sarah. In Isaac shall thy seed be called.

III. That even Isaac is only the shade of the heir. "Thy seed which is *Christ*."

IV. The heirship is not natural to any. It is not by any privileged relation but by faith in the "promise."

All heirs to the inheritance must be overcomers. It is said of the redeemed, "They overcame by the blood of the Lamb."

Salterville, Sept. 1856.

Vice stings us even in our pleasures, but virtue consoles us even in our pains.

Poetry.

For the Crisis.

SOWING.

BY MARTHA.

"Whatsoever a man soweth, that shall he also reap."

All, all are husbandmen to-day,
All, seed to-day are sowing;
And all have in the fields of life,
Some kind of harvests growing.

Oh, are your harvests beautiful,
Which are growing, mortals, say?
And is the seed good ye are casting
In the furrows of to-day?

Do you each one make your life
A field of moral beauty;
Blossoming with the sweet flowers,
Which bloom of love and duty?

Do you in purity and faith
Sow the seed of things sublime;
Which shall yield you present harvests,
And a joy in coming time?

Oh, be careful! they are countless
Who are watching that you sow,
And should tears or grains of gladness
Spring up, countless ones will know.

Then, are your harvests beautiful
Which are growing, mortals, say;
And the seed good ye are casting
In the furrows of to-day?

Do you sow as if the angels
Would be reapers with you here;
And in Eternity the labors
Of your life-time would appear?

Oh, sow right, and life shall be
Like Eden sweet and fair;
Hope, like flowers in spring and summer
Shall be blooming everywhere.

Yes, sow right, and harvests golden
Shall the angels reap for thee,
Storing them in that vast garner,
Builded for Eternity.

Correspondence.

For the Crisis.

Letter From Sr. M. H. Thayer.

Dear Brn. and Srs:—My heart has been comforted while hearing from many of you through the Crisis, and I have felt while I have read, some of that love that none but the friends of Jesus know, and which you and I could never have felt, had not Jesus first felt the same for us.

The other day while thinking of my separation from you, and feeling an ardent desire to see you, the question arose in my mind, cannot I be willing for the sake of Him who has been the author of this love, to be in the place that he has seen fit to put me, though it should separate me from every one of his people? My heart responded, yes, I can.

I have thought some of late of the idea of being reconciled to God.

We sometimes hear the question asked, —"Have you become reconciled to God?" The individual seems to look away back to the time when he or she gave themselves to the Lord, and the answer is,—"I think so."

But should we ask pointedly,—*are* you reconciled to God? the answer might be quite different.

It is a great thing to be thus reconciled, and with the old nature we never can do it. Self must be renounced in all its forms, and God alone revered.

Then, and not till then is there a heartfelt—"Thy will be done."

When this is the case, let outward circumstances be ever so trying, or the ways of God somewhat obscure, still there is a feeling of quiet submission that will not repine.

O that we might ever possess the spirit that Jesus had when he said,—"The cup that my Father hath given me, shall I not drink it?"

Well, this is a blessed place to live; and that we may be here, let us take the exhortation of John,—"Little children keep yourselves from idols."

When there is within us a lusting after the things of this world, our ways will run across the ways of God, and there can be no reconciliation.

"Ye lust and have not." "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."

How true that he that "will be the friend of the world is the enemy of God." But where sweet submission reigns, the child asks with confidence, and is not sent empty away. From such a heart we hear no complaining, but rather praise, that glorifies God. "Yes, praise is comely for the upright."

But while on the other hand we hear the words of praise at one time, and at another, murmuring and complaining at the providences of God, and at another foolish talking and jesting, the paths are not made straight and the lame are turned out of the way.

It is good to be a servant. Servants do not always have labor, but they must always be at the bidding of the Master, all interest in his business, and not filled with their own plans. Brethren, the conflict is not over yet.

"Ne'er think the victory won,
Nor lay thine armor down;
Thine arduous work shall not be done,
Till thou receive thy crown."

Though too weak of ourselves, we may say with Paul,—"He that has begun a good work in me will perform it until the day of Jesus Christ."

But when will that day come? O when?

Well, in this we must be subject to the will of our Father until he sees best to give us the true light. In our time of need it will come. I know of no surer way to get it, than to live where we have the surety that we are friends of the Lord. The kingdom, the crown, the glory—all are in the future.

Then let us press towards the mark, even the resurection of the dead. O blessed day. How sweet to hear the shout of the victors over the grave.

While reading of the death of our beloved brother Mayhew, I felt nerved to endure that I might hear his shout, together with the many dear ones that have fallen since we have been waiting for the Master's return. O that we might all be as faithful as he was. There is a blessedness in the thought of falling with the armor on. Death is cruel, but faithful soldiers fear it not. They know where their life is hid. They know who has the keys of death and hell; on Him they hang all their hopes, and are blest. I feel a strong expectation to-day of being in the kingdom, and of meeting the pure there. Let none seek their own, but the things that are Jesus Christ's, and he will care for us all the way—bring us safe to eternal rest, and that very soon.

Your sister in the bonds of the gospel,
Mary H. Thayer.

Galesborough, Aug. 5, '56.

For the Crisis.

Letter from Sr. Phebe.

Dear Br. in the Lord:—Having no personal acquaintance I find it not quite as easy to address myself to you as it has been to brother Merriam, still I feel it my duty to overcome the hesitation that has been produced and be governed by that wisdom that is without partiality.

I profess to belong to the "household of faith," the company of "wating ones;" on whom rests the responsibility of the "Crisis" in its financial and religious character.

Truly, I love the blessed truths its columns contain, and sometimes am made to more fully appreciate its worth by way of contrast, and now and then "no paper."

Those who are privileged with preaching or social meetings, I think cannot fully understand how much we value it, who are differently situated.

Having "no paper" to-day, I stepped in and re-read No. 52 to a sick sister, and drank deeply into its spirit.

How easy it is to give thanks—to pray for one another—when the heart is warmed and cheered with "our blessed hope."—Nothing sounds so sweet—nothing stirs the deep fountain of the soul, as,—"Jesus is coming."

The more it is hated, the more I love it —the more despised and rejected, the more tenaciously I cling to it.

It is my only hope, for myself, my family, the church and the world.

May the Lord guide, strengthen, and reward you in this, and in the world to come, is still the prayer of Phebe.

No. Palermo, Aug. 31, '56.

"The Voice of the Church."

"Dividing all Christians into three classes with reference to their belief in the Millennium, viz:—into *Anti-Millinarians*, who believe the Millennium to be already past; *Post-Millennialists*—who hold that it is future, and who postpone the personal advent of the Redeemer until its close, and *Pre-Millennialists*—who hold it as future (the seventh thousand years of the earth) and that it is to commence with, and be introduced by, the personal reign of Christ; it is the object of this volume to accumulate evidence in favor of its own (the latter) theory by extracts from the writings of the early Fathers, and, to some extent, from those of Christian men of every age. A considerable mass of testimony has been thus accumulated."—*The Congregationalist.*

Published by H. L. Hastings, Peacedale, R. I., and for sale at this office.

Choice Selections.

"With Authority."

Christianity speaks with divine authority, allowing no contradiction or appeal, and demanding the assent of all men to its claims, as the only true religion.

The Christian cannot say to his friend—his intelligent, well-read friend—You have *your* opinion, I have mine. We are thus on a level. As a gentleman, I can no more question your belief than you can mine. I cannot say to you, believe the gospel, or you are lost.

But can we conceive of Paul thus dealing with educated unbelievers?

No. He does not so discuss Christianity as if men might lawfully take different sides respecting its divine and exclusive character.

He knows that the gospel of Christ is the only true religious system, and, whether among the rude Lycaonians, the refined Corinthians, or the inquisitive, philosophic, Athenians, he is ever the same uncompromising preacher of Christianity, ready always with meekness to listen to honest questionings, and to give good reasons for his faith, yet intolerant toward every other system—not in the spirit of a bigot, but of one who knew whereof he affirms, and who so loves Christ and his fellow men, that he cannot yield an inch of that gospel which honors the one and saves the other. This he must urge upon every man. The gospel is from heaven, believe and be saved, reject, and be lost.

It is evident that this honest, straightforward course must over-ride some of the current courses of worldly gentlemanliness, and subject him who pursues it to the charge of uncharitableness, narrow-mindedness, and even vulgarity.

It may lose for him his literary and fashionable friends. He must suffer the offense of the cross. No doubt Paul, educated and delicately sensitive as he was, sometimes felt keenly at this very point. But this is a part of the minister's trial, and if he have not courage to stand it, he is unfit for his post. He cannot expect to persuade men to believe in Christ, certainly not to convince opposers.

"An obscure man rose up to address the French Convention. At the close of his oration, Mirabeau, the giant genius of the Revolution, turned around to his neighbor, and eagerly asked, who is that? The other wondered at Mirabeau's curiosity.—Whereupon the latter said, that man will yet act a great part; and asked to explain himself, added, He speaks as one who believes every word he says."

Just so with the preacher. Would he make others believe, he must be in earnest —often terribly in earnest—from a deep conviction of the truth of the gospel—of its being the only way of salvation.

Any mixture of false gentlemanliness, which savors of doubt, takes off the edge of his discourse, and his hearers will go away feeling that, after all, it is an open question whether Christianity be divine.

Do ministers, as much as they should, practice this divine intolerance—this gentle, loving, intelligent, yet earnest and persuasive intolerance, which lays hold of sinners, to pull them out of the fire, the real fire of God's righteous indignation? Does not Satan artfully insinuate into society, especially cultivated society, false rules of propriety and politeness, to make earnestness in religion disreputable, and quiet men in sin?—[Watchman and Reflector.

Temperance in Revivals.—I was laboring in a protracted meeting in the Congregational church of a New Hampshire village. There was much intemperance there, and the wife of the principal hotel keeper was a member of the church.

Seeing her and her husband both at the meeting one afternoon, I made some very pointed remarks on the evils of intemperance, and particularly on the character of those who continued those evils, by trafficing in ardent spirits.

Many of the church, too, I knew, used much of the same, and there was doubtless need of plain dealing.

At the close of the exercise that afternoon, the minister in a suppressed tone that told how he felt, said to me, "It won't do to come out so on that subject; you'll stop the revival."

I told him I had no opinion of a revival among drunkards and rumsellers, and that my way to promote righteousness, was to preach against sin—existing sin, and that such a course would hinder no true religion.

He doubted and feared, but allowed me to proceed.

Two days after, the taverner, to my surprise, invited me to his house. The conversation of course, turned upon his business.

He seemed pleased, and yet I wondered why: for he was faithfully warned of the dangers of continuing in such a course.

He had a number of sons, some of them nearly grown to manhood, and he was told what fearful consequences might attend exposing them to such temptations.

At length he rose hastily up, and beckoned me to follow him. I did so, and he conducted me to the bar-room, and throwing open the bar, I saw that it was "empty, swept and garnished."

"There," said he, with emphasis, "I've done."

He was done. A pitcher of cold water and a waiter of tumblers were all that remained of a well furnished establishment.

He was done; for himself and nearly every member of his family became true converts, and are now foremost in every good work.

Others of the craft soon followed, and in less than two months, not a drop of strong drink was sold in that village.

The revival went on.

No one ever dreamed that it was less extensive or less beneficial, on account of plain preaching against existing sins.—[Sketches of Revivals.

Would it not please you to pick up a string of pearls, drops of gold, diamonds, and precious stones, as you pass along the street? It would make you feel happy for months to come.

Such happiness you can give to others.

How, do you ask?

By dropping sweet words, kind remarks, and pleasant smiles as you pass along. These are true pearls and precious stones, which can never be lost; of which none can deprive you.

Speak to that orphan child; see the pearl drop from her cheeks.

Take the hand of the friendless boy; bright diamonds flash in his eyes.

Smile on the sad and dejected; a joy suffuses his cheek more brilliant than the most precious stones.

By the wayside and the city's din, and the fireside of the poor, drop words and smiles to cheer and bless. You will feel happier when resting upon your pillow at the close of the day, than if you had picked up a score of perishing jewels. The latter fade and crumble in time; the former grow brighter with age, and produce happier reflections forever.

Thought.—As the kaleidoscope, at every turn, forms new figures, so does thought change; taking every possible hue and shape, so that no two can think exactly alike.

Domestic Summary.

A Dangerous Bonnet.—An eminent English physician says:—"I have to lament the great increase amongst the female part of my practice of tic doloreux in the head, loss of sight, and great suffering in the ear, induced, I firmly believe, from the present absurd fashion of dressing the neck instead of the head.

During the past month, I have been in attendance upon two lovely girls with the tic doloreux in the forehead, and several others with similar complaints. It is high time the frivolous bonnet of the present day should be done away with."

Kansas.—Chicago, Oct. 11.—A party of Kansas emigrants, chiefly from Ohio, Illinois, and Wisconsin, to the number of about 300, including women and children, on arriving at Taber, Iowa, on the 1st inst., received intelligence of the approach of Governor Geary with 250 dragoons to oppose their entrance into the territory. They, however, determined to proceed on their journey till fired upon, and it was expected they would meet the troops at Little Nebraska river, on the 14th inst.

Milwaukie, Oct. 11.—We have advices from Kansas to the 1st inst., stating that Gov. Geary had caused to be arrested and confined in Lecompton on the charge of murder in the first degree, one hundred and seven Free State men, who are mostly under the charge of Col. Titus.

H. Miles Moore of Leavenworth, was arrested on the 22d inst, while at Kansas City, *en route* East, by Surveyor General Calhoun, and carried to Wyandotte City and imprisoned.

Foreign News.

Arrival of the Arago

New York, Oct. 8.

Steamer Arago, Lines, from Havre 24th ult., arrived at her dock at 8 o'clock this morning. She brings London dates of the 24th, and 270 passengers, including the late American Minister at Brussels; J. P. Sullivan, Consul at Bayonne, and Jerome Bonaparte.

A serious conflict had taken place at Trebizond, where some Turkish sailors tore down a Russian flag from a merchant ship, and threw the Russian sailors into the sea. The Russian Consul demands the dismissal of the Captain of the port.

Madrid journals state that a severe conflict occurred on the 9th, between the garrison of Melilla, on the Morocco coast, and the Moors, The Spaniards had 90 killed and 70 wounded. The loss of the Moors was still more severe.

Advices from St. Vincents, state a greater portion of the inhabitants had either abandoned the Island, or died of cholera.

Arrival of the Niagara.

Halifax, Oct. 8.

The Royal Mail steamship Niagara, from Liverpool. about 9 A. M., 27th ult, arrived here at 9.45 this evening.

The steamers sailing on the 24th from Liverpool, carried out intelligence that the Spanish Constitution had been promulgated; that O'Donnell had tendered his resignation—which, however, was incorrect; that an Anglo-French fleet is really destined for the bay of Naples; that Russia remains firm in her intention to retain the Isle of Serpents; and that the British fleet remains in the Black Sea —all of which created anxiety and depressed the funds.

Since the sailing of these steamers, Italian affairs have continued to excite attention, but beyond the intention to send a fleet to Naples, nothing definite has transpired—the Anglo-French ultimatum being retained a few days in Paris to allow opportuntty for the Neapolitan Government to make the required concessions

The contemplated expedition is of a formidable character. Eight steamers are provisioning at Spithead, and the Cæsar, Colossus, Dauntless, Melacca, Gorgon, Perseverance and Urgent, all British auxilliary steamers are ready to sail.

The French ships are Bretagne, Ulm, Algesiras, and Napoleon. The expedition is said to be very unpopular in France. Sardinia takes part in the expedition, and will send ships for the protection of the Sardinians in Naples. A Vienna letter states that the English and French ministers had notified Austria of the intended expedition against Naples, to which the Vienna Cabinet interposes no obstacles. This however, is doubtful.

TURKEY.

The frontier Commissioner was at Belgrade on the 8th of Sept. and it was expected the survey would be completed by October. The frontier line is marked off by a furrow with a plough.

The Turks are fortifying both sides of the Danube, with, it is said, the approbation of Austria.

The Turkish troops have also moved from Widin to Kalafat, on the left bank of the river.

The Coronation.—Moscow, Sunday, Sept. 7.—His imperial majesty the Emperor Alexander II. was solemnly crowned to-day, at 12 o'clock. The ceremony took place in the Upenski Ssobor, and the act of coronation was performed by Archbishop Philaretes, the Metropolitan of Moscow. Among the special ambassadors who were present were Earl Granville, Prince Esterhazy, M Castelborgorne, and the representatives of the Sultan. The proceedings had all that august appearance which immense preparation had designed. An immense crowd assembled at the Kremlin palace and in the streets, and very great enthusiasm was everywhere manifested. The ringing of bells, the firing of cannon, the parade of troops, the ceremonials of the church, the procession to the palace, and the decorations of the city rendered the whole affair most inspiriting.

The coronation was favored by beautiful weather, Count Orloff was created a prince, Prince Woronzoff a field marshall, and General De Berg and Soumarokhoff counts.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

—:o:—

Eld. Miles Grant appoints to preach at
Portsmouth N. H., Nov. 2.

—:o:—

Eld. J. Hemenway appoints to preach at
Portsmouth, N. H., Sunday, Oct. 26.

—:o:—

Eld. J. T. Ongley appoints to preach at
Syracuse N. Y., Sunday, Oct. 19.

—:o:—

Eld. J. Couch appoints to preach at
Portland, Me., Sabbath, Oct. 26.
Boston, in the Free Chapel, Nov. 2.

—:o:—

Eld. R. R. York appoints to preach at
West Falmouth, Sunday, Oct. 19.
Flying Point, Sunday, Oct. 26.

—:o:—

Eld. W. M. Ingham appoints to preach at
Portsmouth, N. H., Friday evening, Oct. 17.
Rye, N. H., Sunday, 19.
Kennebunk Port, Thursday eve., 23.
Portland, Me., (Clark's Hall,) Oct. 26.

—:o:—

Eld. S. W. Bishop appoints to preach at
Springfield, Mass., Sunday, Oct. 19.
Providence, R. I., Sunday, Oct. 26.
Worcester, Mass., Sunday, Nov. 2.
Lowell, Mass., Sunday, Nov. 9.

—:o:—

The Lord permitting, Brother Edwin Burnham will preach in Massena, St. Lawrence Co., N. Y., the third and fourth Sabbaths in Oct. He will also hold meetings through the intervening week. James Danforth.

—:o:—

A Conference will be held at Portsmouth, N. H., to commence on Wednesday evening, Oct. 15, and continue over the Sabbath. Brn. Hastings, Berrick, and Ross, are expected, and other preaching brethren are invited.

By request of the brethren,
J. Couch.

—:o:—

Eld. D. E. Moulton, appoints to preach at
Lynn, (Dye House vill,) Sunday, Oct. 26.
Lowell, Classic Hall, Nov. 2
Westford, Tuesday eve. Nov. 4.
Clinton, Wednesday eve. 5.
Worcester, Sunday Nov. 9.
Tolland, Conn., Nov. 16,
where Bro. Storrs may appoint.

—:o:—

Eld. C. Goodrich appoints to preach at
Northfield, Thursday, Oct. 16.
Litchfield Station, Friday, 17.
Newfield, Sunday, 19.
Collinsville, Monday, 20.
Canton, Tuesday, 21.
Winsted, Wednesday, 22.
Pleasant Valley, Sunday, 26.

—:o:—

Eld. Hiram Munger appoints to preach at
Natick, Wednesday, Oct. 15.
Westboro, Thursday, 16.
Chester Factories, Sunday, Oct. 19.
Fair Haven, Ct., Thurs. eve. " 23.
Bridgeport, " 24.
Meriden, " 25.
Cheshire, Sunday, " 26,
Will Bro, Morgan meet me at the fork of the road Sunday morning?
Waterbury, Oct. 27.
Newfield, Tuesday evening, " 28,
to commence a series of meetings with Br Mathewson.

—:o:—

The Lord permitting, I will preach as follows:—
Detroit, Oct. 15 and 16.
Pleasant Vale, 17 and over Sunday.
Bozra, Monday and Tuesday, 20 and 21.
Detroit, Wednesday, Oct. 23.
Ripley, 25, and over Sunday.
Freeport, 31 and over Sunday Nov. 2 Bro. Leister, of Buchanan, will meet me there and accompany me to Dubuque, Iowa.

I will visit other places in Ill., if desired, if brethren will address me at Freeport and give the necessary direction. If brethren think it not best for me to visit them as proposed, will they please inform me by letter, directed to South Bend, or Laporte, Ind., or Freeport, Ill., as we do not wish to impose ourself by preaching on communities where it is not desired. L. H. Chase.

Notice.

Providence permitting, the *Free Chapel* at *West Poland*, Will be dedicated Friday, Oct. 17. Services to commence at 10 1-2 o'clock, A. M. The meeting will continue over the Sabbath.

It is hoped there will be a general gathering, and that it may be a season of interest and profit, both to the Church here, and those that may come.

Brn. E. Burnham, and J. Couch, are expected to attend.

For the brethren, Jesse Partridge.

If either of the above named brethren cannot attend, please write me, at West Poland as soon as convenient, and oblige

Yours truly, Jesse Partridge.

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FOR SALE AT THE OFFICE OF THIS PAPER.

Persons ordering [illegible] will do well to send a small amount [illegible] postage [illegible] eight ounces, or more, [illegible] per ounce.

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BUSINESS MATTERS.

Bro. John Emmons' P. O. address is Center, Rock Co., Wisconsin.

Br. M. L. Clark, we give you credit to the close of this vol. for all the papers sent.

F Eaton—You have paid to Vol. 1, No. 21.

H Pratt—The money you send for Z. F., pays to Vol. 4, No. 13.

Cash Receipts.

Those who send us money for the paper or books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise, it may be known there is a mistake, somewhere.

N Pendleton, C W Richards, W [illegible], L N Coburn, S Boothby, E Mitchell, B B Hoyt, F Eaton, E G Sprague, W Hart, C F Stevens M Joblin, N Branch, jr., A Packard, W C Ford, L C Ford, $1 each.

B S Clark, Mrs. F C Ross, [illegible], J S Younges, $2 each.

F S Mudgett, J J Curtis, H S Fay, A [illegible] Crabtree, C Francis, D Black, B C [illegible], [illegible] Wait, LeRoy Wait, Eld. W. Ongley, E W Russell, J Bliss, J Brown jr., 50 cents each.

W. Simms $6; M L Clark $[illegible]; [illegible] Knobb $1.25.

For Books.—brother Rogers, [illegible]

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[illegible] $2.00.

Poetry.

For the Crisis.

"HO! PILGRIM!"

Weary and wounded with the trials of life,
Sick of its sin, its pollution and strife—
Sinks my faint heart at the dangers that throng,
Dark is my spirit and sad is my song.
Ho, pilgrim! cheer up! lo, a mighty One stands,
And beneath thee are placed his omnipotent hands.

My way lies in deserts where hurricanes wail,
The path is obscure and my courage doth fail;
And I shrink at the dangers and shrink from the foes
That my feet would beguile, and my progress oppose.
Ho! pilgrim! cheer up; in the path thou dost tread
Are the blood-crimsoned steps of thy Captain and Head.

The thorns and the briars my garments have torn,
From my home as an exile I wander forlorn;
And my foes that press on me are covered with mail.
Their blows and their arrows beat on me like hail.
Ho! pilgrim! cheer up; with the armor of God
Thou canst trample them down like the rush of a flood.

Long, long have I trod the inhospitable shore,
Long, long have I wished that my wanderings were o'er;
And my fainting heart sighs for my far distant home,
To which often I fear that I never shall come.
Ho! pilgrim! cheer up; lo, thy rest is in view!
Thou shalt see it ere long, and shalt dwell in it, too.

In the darkness I watch, 'mid the shadows I stray,
O long have I watched for the breaking of day;
But still the gloom gathers and dim grow my eyes:
Oh, say, shall no starbeam of glory arise?
Ho! pilgrim, cheer up! lo, the day-star on high
Tells of morning at hand, as it gleams on the sky.

Still sad is my soul for it pants for the love
Of the saints, who the Savior's sweet fellowship prove.
Some have turned from the way and departed from God,
Some have fallen, and sleep 'neath the valley's green sod.
Ho! pilgrim! cheer up! Jesus knoweth his own,
And his saints, dead and living shall soon be at home.

Still I fear, for alas, my sad heart I bewail,
Lest at last of the grace of my God I should fail;
Lest the morning that dawneth in glory so fair,
Shall but herald to me the dread night of despair.

Then pilgrim, walk softly, and watch o'er each way,
Live careful, and prayerful, by night and by day;
Let thine eye be on Him who to save thee hath died,
Let thy heart in His promise most surely confide.
Let thy soul become dead to the world and its charms,
Let thy trust be in God, in His word and His arms.
Let thy love wax intense, let thy zeal never fail,
Let thy courage increase and thou'lt surely prevail,
And at last in the mansions of glory and song
Thou shalt have all that's lovely, for which thou dost long;
Thou shalt find loving hearts and shall clasp kindly hands—
Thou shalt greet holy angels and join their bright bands,—
From thy Savior and God nevermore shalt thou rove,
Thou shalt bask in His sunshine and rest in his love.
Ho! pilgrim! cheer up! for thy home is in view,
And bright mansions of glory are waiting for you.

Rochester N. Y., Sept. 26, '56.

Original Articles.

Eor the Crisis.

Jews.

Reasons for not believing in the restoration of the CARNAL *Jews, either before or after the second advent.*

BY F. H. BERICK.

(*Continued.*)

7. God did certainly cause the children of Israel to return and dwell in their cities. They did build the waste cities, and "*plant vineyards and make gardens.*" Prideaux, in speaking of their return says: "Several also of the other tribes took the benefit of this decree to return into their own land, for some of them, who were carried away by Tiglath-Pileser, Shalmaneser, and Esarhaddon, still retained the true worship of God in a strange land, and did not go into the idolatrous usages and impieties of the heathen, among whom they were dispersed, but joined themselves to the Jews, when by a like captivity, they were brought into the same parts; and some of all the Assyrian captives were left in the land.

For we find some of them still there in the time of Josiah, and they suffered the Babylonish captivity, as well as the Jews, till at length they were wholly carried away, the last of them by Nebuzaradan, in the twenty-third year of Nebuchadnezzar. And many of them had long before left their tribes for their religion, and incorporating themselves with their brethren of Judah and Benjamin, dwelt in their cities, and there fell into the same captivity, under the Babylonians. And of all these a great number took the advantage of this decree again to return and dwell in their own cities; for both Cyrus's decree, as well as that of Artaxerxes extended to all the house of Israel. The decree of Artaxerxes is by name to all the people of Israel, and that of Cyrus is to all the people of the God of Israel, that is, as appears by the text, to all those that worship God at Jerusalem, which must be understood of the people of *Israel* as well as of Judah; for that temple was built for both, and both had an equal right to worship God there.

And therefore Ezra, when he returned, in the reign of Artaxerxes Longimanus, sent a copy of the king's decree, whereby that favor was granted him through all Media, where ten tribes were in captivity; as well as through all Chaldea and Assyria, where the Jews were in captivity, which plainly implies, that both of them were included in that decree, and that being a renewal of the decree of Cyrus, both must be understood of the same extent.

And we are told in Scripture, that after the captivity some of the children of Ephraim and Manasseh dwelt in Jerusalem, as well as those of Judah and Benjamin.

And it appears from several places in the New Testament, that some of all the tribes were in being among the Jews even to the time of their last dispersion on the destruction of Jerusalem by the Romans, though then all were comprehended under the name of Jews, which after the Babylonish captivity, became the general name of the whole nation, as that of Israelites was before." [Prid. v. 1, pp. 144, 145.]

If it be objected, that, all of the ten tribes did not return, and hence, Israel did not; we reply, that, as God recognized those of the ten tribes which did return as Israel, it must suffice. For Zechariah, who was one of the prophets, and one who returned under the decree of Cyrus, and was in Jerusalem, B. C. 520, about sixteen years after the decree was given, [Ezra 5: 1,] prophesied to the Jews which were then in Judea, under the denomination of Judah and Israel; he says (chap. 8: 13, 15), 'And it shall come to pass, that, as ye *were* a curse among the heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing; fear not, but let your hands be strong.

For thus saith the Lord of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not: So again have I thought in *these days* to *do well* unto Jerusalem and to the house of Judah: fear ye not.'

Those whom the prophet calls (v. 13,) Israel and Judah, are in the eleventh verse called the residue; viz., remnant, and if the Lord has been pleased to denominate the remnant (which did return) Judah and Israel, why should we demur?

The same idea is to be found in Ezra 3, he says:—'And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

Here, then, we have a restoration of the Jews to their own land, which commenced about fifty years after Ezekiel uttered this prophecy. Many of the Jews returned subsequently, at various times.

"Why not believe all the Word of God?"

8 That God did, according to the prophecy of Ezek. 39: 21, "Set his *glory* among the heathen," when the Jews, or Israelites under the Maccabees, succeeded in subjecting the Ammonites, Moabites, Phœnicians, Syrians &c.,—heathen nations.— This triumph of the Jews over these nations completed the prophecy of Ezek. 25 and 27: already begun by Alexander the Great, when he subdued Tyre, that proud and opulent city, whose overthrow is thus described by the prophet in v. 20. "When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living."

If Tyre has ever been destroyed, then God *has set his glory among the heathen*; for, he caused the Jews to inherit their land as at the first, and to rule over the heathen round about.

9. That no man will risk his reputation as a scholar on the assertion, that the expression "*all the heathen,*" necessarily means every one whether spoken of nations or individuals.

10. That the expression in Ezek. 39: 25,—"*bring again* the captivity of Jacob," does not refer to the future, but has been already fulfilled. It is admitted that the captivity was brought once, or first, from Babylon, when about fifty thousand returned to their own land; and if it be true, as we are told by Josephus, who says, that Ptolemy [illegible] king of Egypt, "Set free those that were come from Jerusalem into Egypt, and were in slavery there, who were a *hundred and twenty thousand,*" (Ant. B. 12, chap. 2,) we have the returning "AGAIN" of Jacob about B. C. 250. What a perfect fulfillment!

11. The expressions, "leave none of them" and "gather all of them," can be best understood by placing other Scriptures beside them; viz. "A remnant shall return." "I will take you one of a city, and two of a family, and I will bring you to Zion."— Why not urge the latter as well as the former? Surely they are none the less inspired. Both are true, and when rightly understood are in harmony.

12. The expression, "No more hide his face from them," &c., is no stronger in favor of an everlasting permanency, than are the declarations—"Thou shalt be only oppressed and *spoiled evermore*;"—"Thou shalt be only oppressed and *crushed alway*," against it. Why not believe every word of God? Why give so much prominence and attach so much importance to one declaration of scripture to the exclusion of others equally important? O let us be consistent.

Some seem to think that if the Almighty has not specified conditions in every chapter, and on every occasion, that his promises will be fulfilled whether or no.— But does not the Bible teach quite a different fact? Are we not told that "At what instant"—no matter when, where, or how,—"I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil I thought to do unto them.

And at what instant, I shall speak concerning a nation, and concerning a kingdom, to build and to plant it: if it do evil in my sight, that it obey not my voice, then will I repent of the good wherewith I said I would benefit them." Jer. 18.

Who cannot see from the foregoing, that whenever God declares good or evil concerning nations, it is to be understood that such declaration involves conditions, whether the conditions are specified or not? It is not mere assumption when we declare this to be the invariable rule upon which the Lord deals with nations, but it is *presumption* to assert the contrary.

Brethren, let us not be led into the belief that God is to favor the *carnal* Jews, either *before* or *after* the second advent, unless the hypothesis is supported by a plain "thus saith the Lord;" and that I have not been able to find.

(*To be continued.*)

For the Crisis.

Seventh Day—Sabbath.

No. V.

BY W. SHELDON.

Having a little leisure, I pen a few lines more upon this topic.

It is maintained by some that God instituted the Sabbath at creation. I *deny* it. The facts are all against this notion. The record simply reads, "And on the seventh day God ended his work which he had made: and HE rested on the seventh day." Gen. 2: 2.

It is not so much as *hinted* in this text, or in any other in the Bible, that God *then* commanded *man* to rest on that day.

Let no one try to get rid of this fact, for it is impossible. The record simply tells us what GOD DID on the FIRST day, and on the second day, &c., &c.

But what did he do on the *seventh* day? *Ans.*—He RESTED.

Did he tell MAN to rest also?

No! Nor have we an item of proof that that day was ever observed *till the time of Moses*, but much to the reverse, which we may present in due time.

1. The reason why God *gave the Jews* a Sabbath day, is assigned in Deut. 5: 15— "Remember that thou wast a servant in Egypt, and that the Lord brought thee out thence through a mighty hand, and by a stretched out arm; THEREFORE [or for this reason,] the Lord thy God commanded thee to keep the Sabbath day."

This reason would not suit the case of christians.

2. The reason why God gave them the *seventh* day for a Sabbath, in preference to the *first* or *sixth*, is assigned in Ex. 20: 11—"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath (or seventh) day."

It is said that the Sabbath will be in force even in the new earth, to prove which Isa. 66: 23 is quoted; "It shall come to pass, that from one new moon to another, and from one sabbath to another shall all flesh come to worship before me, saith the Lord."

If this proves the future observance of the sabbath, it as strongly proves the celebration of the "NEW MOON," which all admit was nailed to the cross.

The perplexity of the sabbath cannot be admitted at such an expense. Beware of unsound arguments.

Vermillion, Dakota Co., Minnesota.

Interior Life.

No. II.

Extract from T. Upham.

The relation of consecration to a full assurance of faith.

2. We proceed to mention, secondly, some considerations in support of this view; viz., that entire consecration is, and must be, the antecedent condition of entire or full assurance.

Assurance of faith, as the phrase is commonly employed by writers, is used not only to express an entire and perfect confidence on the part of those who possess it, in the character and administration of God; but also in their own personal acceptance with God through Christ.

They have no doubt, on the one hand, of the truth, mercy, and justice of God; nor have they any doubts, on the other, that they are the beloved children of God; and that in entire consistency with his truth and justice, are fully accepted of him.

Such is the nature of their assurance. But we hazard nothing in saying, that it is impossible for a man to believe with assurance of faith, that he is fully accepted of God, which is one of the leading elements, though not the only one, in the state of mind denominated assurance—while he is knowingly sinning against him; which, of course, he must be regarded as doing, so long as he remains unwilling to consecrate himself.

It is impossible, among other things, because it is contrary to the operations of the human mind in all analogous cases. It is just as impossible, as it is for us to believe that a man, whom we are injuring and ill-treating every day, and whom we also know to be acquainted with our evil conduct, can regard us as a friend. There is something in such a case, of the nature of a moral contradiction.

The two things cannot go together; and, furthermore, it is impossible, because such a belief, viz., that God does fully and cordially accept of us, while we are withholding the entire consecration of our bodies and our spirits, and are therefore knowingly sinning against him,—evidently implies a conviction on the subject of the belief that God is not necessarily displeased and offended with sin; a view of things alike contrary to reason, the character of God, and the Scriptures; and therefore not reasonably to be expected in any one.

We are constrained, therefore, to draw the conclusion (a conclusion so obvious in itself that it does not require much array of argument,) that assured confidence in the character and administration of God, combined with the additional element of assured faith in our present acceptance with him, cannot exist, except in connection with entire consecration: in other words, we must be conscious of doing all that we can in the fulfillment of God's holy will; of separating ourselves from every voluntary transgression; of discharging with divine aid every known duty; of laying all our powers, possessions, and gifts, deliberately upon the divine altar, and without any intention of ever resuming them.

The man who is truly set apart to God in consecration, strives and prays continually that he may not in the smallest thing, offend his heavenly Father.

He would infinitely prefer death to known transgression.

In this state of mind, it is easy to see that there is a natural basis for the exercise of faith, particularly the faith of personal acceptance, in the highest degree.

In such a state of things, when the obstacles which previously existed are removed, the soul naturally turns to God, and relies upon him. It becomes easy to believe, when before it was very difficult.

The holy Spirit enters and operates without obstruction in the mind, which is in this position. The promises are readily received, such a soul feels that it would be sin to doubt; and thus with the divine blessing, it rises superior to every degree of hesitation and enters into the rest of assurance.

[*To be continued.*]

Poetry.

HOME.

Oh, what is so sweet as a winter's night,
When the household work is done,
And the family gathers, where love and light
Bid sadness and gloom begone.

'Round the two-leaved stand the dear ones sit,
Some [illegible] read, or sew;
Or the click of the needle's steady knit
Tells of many an added row.

Speak not of the mirth of the busy crowd,
In the halls of revelry found,
For their restless joke and laughter loud
Compare not with joys so sound.

Oh, give me the pious and happy home,
Where the bond that unites is Love,
Where the will of the Holy One is done,
And his blessings sought from above!

Correspondence.

For the Crisis.

Letter from sister S. J. Higgins.

BRO. GRANT:—I see in the Crisis an account of the Litchfield Campmeeting up to the time of your leaving, and if no one else furnishes you with a more interesting account, I thought it might be encouraging to the feeble and scattered flock to know the results of that meeting.

After the decision was known that most of our ministering brethren were to leave on Monday, and with them a goodly number of our brethren and sisters, we felt at first discouraged, but, after taking the subject before the Lord, we felt satisfied that our brethren had not taken away the "residue of the Spirit."

We were reminded that the work of God was not so dependent on external circumstances as man's works are; that it was "not by might or power," but by the *Spirit* of the Lord that good would be accomplished if any was done, and hence the glory would more directly redound to God.

We felt our weakness, and the necessity of leaning on the Lord. The result was, our expectations were not in vain; the meetings never flagged in interest till the last wagon-load left the ground.

Our beloved brother Burnham said, just before leaving the ground, that he would be willing to go many miles on his knees, if he could have the privilege of seeing one who wanted religion. I thought if he had tarried he would have had the privilege; for some five or six took up the cross, so decidedly as to rise in meeting and ask the prayers of God's people, and as a matter of course we next heard the song of the redeemed. To God be all the glory. We hardly had a meeting but some visible results were seen.

Some who left the ground and had gone to their homes in the neighboring towns felt drawn back, and were blest and quickened.

On the whole, it was the most profitable and interesting meeting I have attended for years.

I could but regret that our dear brethren who had preached and prayed and labored, were not present to see the fruit of their labors.

But blessed be God, when we all get home we shall be permitted to see that it has not been in vain that we have gone "forth weeping, bearing precious seed" for we "shall doubtless come again bringing our sheaves" with us; and they will shine as stars in the crowns of our rejoicing, and the great Head of the Church will know how to put the stars in the right crowns. Oh! a soul redeemed to shine *eternally* in glory, through the instrumentality of a feeble, erring mortal! Amazing condescension! that God should use mortal worms to carry out his purposes of mercy and love! But so it is. If we *abide in Christ we shall bring forth much fruit.*

I am fully convinced that the "Lord's hand is not shortened that it cannot save," but whenever God's people stand where they can claim His promises, they have only to ask him in faith, and he will pour out his spirit, and sinners will feel their danger whether they will repent or not.— And O, sinner, remember it. Every time the claims of the gospel are made to bear upon your heart through the agency of the Spirit, and you do not yield to its demand —"Son, daughter, give me thy heart,"— you *grieve* the spirit; and as sure as you now have it, so sure it will not always strive.

"Every time your heart is softened by the spirit's benefiting influences and is rejected, it is grieved, and your heart becomes harder, and you are 'treasuring up wrath against the day of wrath.'"

The same sun that ripens the wheat, ripens also the tares, and they will both be fully ripe when the sickle is thrust in to [illegible] and it depends entirely on our own choice whether we are gathered to shine as the sun in the kingdom, or are left to burn with the chaff. May we all be wise for ourselves: for if we are indifferent, or scorn, we alone must bear it.

From your sister, still praying, "Thy kingdom come." S. J. HIGGINS.

Salem, Oct. 2, '56.

For the Crisis.

Letter from Sr. R. R. Warren.

BRO. GRANT:—I feel like a pilgrim and stranger in a strange land, journeying to a better country; and truly, if I was mindful of the one from whence I came out, I might return, but now I desire an heavenly, even a city which hath foundations, whose builder and maker is God; "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Esteeming the reproach of Christ greater riches than the treasures of Egypt, for I have respect unto the recompense of the reward.

I do praise the Lord for what he is doing for me in these last days of peril, and for the grace he gives me to overcome. Yes, blessed be His name, He is a present help in time of trouble, and will never leave nor forsake those that put their trust in Him.

O brethren and sisters, are we trusting wholly in the Lord, or are we trusting in ourselves, or some of the professed watchmen to guide our frail bark on life's tempestuous ocean? It is high time we are sure the true pilot is at the helm.

"Though rocks and quicksands deep
Through all my passage lie;
Yet Christ will safely keep,
And guard me with his eye.
My anchor, hope, will firm abide,
And every boisterous storm outride."

I love the Lord with all my heart, and am trying to serve him with all my ransomed powers. I desire to live before the world in such a way, that my good shall not be evil spoken of. What doth it profit my brethren, though a man say he hath faith, and hath not works? Can faith save him? Nay, verily, "Faith without works is dead, being alone."

"So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine."

Well, brethren and sisters, we are almost home, and O, let us live the little time we have to stay here as becometh the followers of Jesus. Let us adorn our profession by a well ordered life and godly conversation, and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ; whom not having seen we love, and believing in him we rejoice with joy unspeakable and full of glory. If faithful a little longer we shall receive the end of our faith, even the salvation of our souls.

Then let us not shun to declare the whole counsel of God: live with an eye single to his glory at all times, and in all places, and be ready to give to every one that asketh us, a reason of the hope that is in us, with meekness and fear; and let our light so shine that others may see our good works and glorify our Father which is in Heaven. Let us take to ourselves the whole armor of God that we may be able to withstand in the evil day, and having done all, stand without spot and blameless.

O praise the Lord I should love to see just such a company as will stand on Mt. Zion, redeemed, with crowns on their heads and palms of victory in their hands. Having "come up out of great tribulation they have washed their robes and made them white in the blood of the Lamb.' Therefore, are they before the throne of God, and serve him day and night in his Temple, and he that sitteth on the throne shall dwell among them." "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them and lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

The Lord grant that I may be there when he shall make up his people.

RACHEL R. WARREN.

Chickopee Falls, Sept. 28, 1856.

The London Times, in speaking of the degeneracy of the pulpit, closes thus: "We ask for no polished periods, but simply for burning thoughts, couched in simple and homely phrase, such as those which in other days, drew man from earth to heaven."

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, OCTOBER 22, 1856. WHOLE NO. 60. VOL. IV. NO. [illegible]

The World's Crisis,

IS PUBLISHED WEEKLY, BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.

HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION

TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
Twenty copies to one address for 6 months,	15.00
Thirty copies to one address for 6 months,	22.00

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Original Articles.

For the Crisis.

Incidents by the Way.

No. III.

BY S. S. BREWER.

Wednesday morning, Sept. 17.—A clear sky. Old ocean seems troubled; his hoarse, heavy murmuring, sounds like the muttering of the distant thunder. After attending to the duties of reading the Scriptures and giving thanks to God for safety by night, and invoking his protection for the day, we spent the morning in the examination of some points of history and prophecy. After dinner, we walked in company with brother Lee to the south-west side of the Neck, to the Indian burying ground.

Here, in silence unbroken and profound, sleeps the red man, who, but a few short years since, could say,—

"From centre all round to the sea,
I'm lord of the fowl and the brute."

The feet that trod in lordly aboriginal pride; the hand that twanged the bow-string, kindled the council fire, and paddled the swift canoe, has long since mingled with its kindred dust.

The voice that once made these sea-girdled wilds ring with the shrill war-whoop, and chimed in merry notes at a festive pow-wow, is silent.

"Lo, the poor Indian, whose untutored mind
Sees God in the sun, and hears him in wind."

Here he sleeps till the trump of God shall wake him to life again.

One of the most touching strains of plaintive eloquence I ever read is said to have been uttered by a widowed mother, a daughter of an Indian chief. Weeping over the graves of her husband and child, she is said to have spoken the following:

"The great Father of light and life has taken from me the core of my heart, and the apple of mine eye, and placed them in two graves. I will water one with the tears of mine eyes, and the other with the milk of my breast, till I get to the land where the sun never sets."

My mind seems inclined to melancholy mood, as I permit it to dwell upon a sad catastrophe that occurred not far distant from where I now stand, and concerning which I shall shortly speak. I will take my leave of these sandy mounds where the red man sleeps in silence, with one lingering look.

The sun is fast approaching his hiding place. My head threatens me with a sleepless night. I will return to my usual stopping place, brother David Bunn's.

Night has closed around us. The ever restless sea roars as usual. The murmuring of the wind has subsided. The nocturnal chirper, the cricket, has commenced his monotonous melody. The hours come and go. O, how richly burdened with consolation is the promise,—"And there shall be no more pain." "As darkness shows us stars by night we cannot see by day," so affliction and sorrow show us joy in the trying hour.

There, the clock goes tick, tick, tick. It has struck ten, eleven, twelve. There goes one—tick, tick, tick. There—two, three, and now it has just struck four. I am weary with tossing to and fro—morning comes—well, thank the good Lord, I have passed over that painful part of the road to the better land, and shall not have to retrace those lonely hours of my painful night's pilgrimage.

Weary and worn, nature at last yields and I fall into a short slumber. O how thankful my poor heart felt, when I awoke to feel freed from such severe anguish.

To-night is appointed for preaching. The hour comes, and praise the Lord, strength and needed grace comes with it. A few came out to hear, and we spoke about one hour on the signs of the Lord's return. Thankful to my Heavenly Father for his sustaining grace, I retired to rest and was soon conveyed seven hour's journey o'er the road to Canaan, in an unconscious state.

When I awoke in the morning I concluded that David and all the worthies of whom Paul declares,—"They without us, should not be made perfect,"—knew as much as I did about that part of the road; and I knew as much as they did, and the knowledge of both, is it not written in the book of Ecclesiastes 9 : 5?

Thursday morning, Sept. 18.—Spent the morning in reading and writing. After dinner, brother Smith carried me to South Hampton grave-yard, a spot I had long desired to visit. Here rests the dust of a brother I fondly loved, my father's eldest son, Geo. A. Brewer, who sailed from Philadelphia as first mate of the brig Columbia, Capt. Welsh, for New York; and was cast away in Sept. 1823. There in that little spot rests the loved form f him whose face was mantled with such a sweet smile as we whiled away in merry glee the happy hours of childhood. Alas, those halcyon hours have fled.

Father, mother—O those endearing names! None to answer! Brothers—gone, gone, all gone—torn from each loved embrace. O, Death, Death! thou monster, thou hast severed those fond ties. My heart is riven with anguish. The hoary locks and venerated form of my sire, and my mother, could not appease thy adamantine heart. But my loved off-spring have again and again fallen victims to thy insatiable desire to make a parent's heart bleed. Thanks and adoration to him that hath the keys of Death; thy reign is about to terminate. Then we shall have one vast, universal monarchy, without a devil, pain, sickness, sorrow or death.

Well, it is time to return to our homes. We left the place of graves to visit a spot to be referred to at a future time.

Friday, I spent in writing. On Saturday morning, the 20th of Sept. in company with brother Lee, we left in a small sail boat for South Hampton beach. After reaching, as near as I could ascertain, the spot where the lifeless body of my poor brother was dashed on shore by the raging waves, the scene before me became one of awe, and solemnity. What a theme for poor, puny, insignificant men to contemplate. The sea, the sea? The great, broad, deep, unfathomable ocean, where go innumerable sorts of living things.

The sky is overcast, and a dark cloud hangs gloomily in the distance o'er the bosom of the great father of waters. The winds begin to howl, and the thunder is now booming in the distance.

A storm is arising. The white crests of the rising billows begin to rear their heads in the distance, and the angry waves wash towards the shore foaming and dashing in fury at our feet.

Here, perhaps, on the spot I now stand, the storm-king laid the loved form of my brother; from here they bore him to the place of graves. Let me gather some memento to convey from this spot.

The storm is approaching—we will ascend the beach. And now one long, last final farewell to a place I shall visit no more.

After reefing our sail we put off for home, which, with a stiff breeze we soon reached. After dinner, I commenced writing and continued until retiring to rest.

O haste the day when the sea shall give up her dead, and the earth no more cover her slain.

(*To be continued.*)

For the Crisis.

Three Texts Considered.

BY EDWIN BURNHAM.

"For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Eccl. 9 : 5.

Modernly, this text is made to read, "For the living know that their bodies will die, and their spirits will know everything, and enter into their reward."

I will ask the "wise ones" what life is there in the body without the spirit?

It is the spirit in the body, and through the body that is alive; and not the body in the spirit.

What is it, then, that dies? is it the life, or that which the life was in?

"The body without the spirit IS dead," and not the body without the spirit *shall* die.

"The spirit shall return to God who gave it." The word *spirit*, here, is simply breath, and the same word is used, throughout the Old Testament, in relation to both man and beast. Why not, then, simply believe that God gave man breath in the beginning, and when man dies, his breath returns to God who gave it, and man knows "not anything" till he lives again, in the resurrection?

This seems easy to believe.

But it is said that "if this text proves that if a dead man knows nothing, in any sense, then it proves, too, man will never have any reward."

It proves no such thing. It says no such thing. This text does not say—neither *shall* the dead have any more reward—but, "neither HAVE they any more a reward." The word is *present tense*.

The idea is plainly this—The dead know not anything, neither have they (while they are dead, and know not anything, of course) any more a reward:" nor can they ever have, unless they rise again; and if they do not rise again then those that "are fallen asleep in Christ are perished."

How plain! This must appear to us to be the meaning when we notice the last clause of the text, and the following verse:

"For the memory of them is forgotten. Also their love and their hatred, and their envy IS NOW perished; neither HAVE they any more a portion forever in anything that is done *under the sun*." If their souls are alive and "their love" is "perished," I cannot envy their condition!

What, their love dead and they alive! I should think, that if their love is dead, that that which loves must be too.

It is not said that the memory of them shall *never* be remembered; but, "the memory of them IS forgotten." It is not said, neither shall they *ever* have a portion in anything that is done under the sun; but, neither HAVE they any more"—that is, while they are dead, and know nothing.

Is this inspiration or not? Shall we believe God, or shall we set up our own wisdom?

II.

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146 : 4.

Who is in this condition?

"The son of man in whom there is no help." Ps. 146 : 3.

Is it the son of man really, or is it only "his shell?"

"His *breath*"—not his immortal soul—"goeth forth"—not goeth into the spirit land—"he returneth"—not his body only—"his thoughts"—not his earthly thoughts—"perish"—not grow more brilliant.

But, it is said, "it means his plans and purposes, which he had arranged to carry into effect."

It means no such thing. It says no such thing. And indeed, that would not be true—because when princes die, those who came after them, generally, or often carry out their plans and purposes.

Would it not be better to be simple-hearted, and believe it just as it stands?

III.

"For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4 : 1.

This means, says one, "burn up father and son."

What if the son is an infant? What if there are no children that are wicked? But do you really believe they will be "*burned up?*"

What will be left then? Can they be "burned up," and still be living?

"O, it is their bodies."

What only the body suffer for sin! how is this? has the body only sinned?

"O, it is a figure of eternal misery."

What *burned "up"* a figure of eternal perpetuation! What book of language do you study?

But let me tell you it does not mean "father and son."

Let us see. Just take the Concordance and trace this word "root and branch" through the Bible, and find how many times it means "father and son," and then see how many times it means the *entire* or *whole* of a thing, and we think all will be satisfied.

For the Crisis.

"Man, Know Thyself."

BY F. MATTHEWS.

The knowledge of ourselves is important, because without it we shall never take our proper places, nor gain a knowledge of our obligations.

This knowledge is always a fruit of solemnly calling ourselves to an account, and of carefully watching the exercises of our minds.

To observe seasons of retirement, is a compliance with the duty enjoined by our divine Teacher, of entering into the closet and of shutting the door.

Such retirement helps meditation, prayer and self-acquaintance.

Of the Patriarch Isaac, we read, that "he went out to meditate in the field at eventide."

Jacob, under his troubles, was alone all night, wrestling in prayer.

David, as appears in his writings, was often employed in thinking on his own ways, or in reviewing his life and examining his heart.

To such precious scenes he alluded, when he penned the following words, in the seventy-seventh Psalm; "In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not; my soul refused to be comforted.

I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Thou holdest my eyes waking; I am so troubled I cannot speak. I have considered the days of old, the years of ancient times.

I call to remembrance my song in the night; I commune with my own heart; and my spirit made dilligent search."

And in another Psalm;—"I thought on my ways, and turned my feet unto thy testimonies.

I made haste and delayed not, to keep thy commandments."

Had not this pious man, amidst all his cares, reserved some time to commune with his own heart, he would have lived and died like most other men, a stranger to himself. At the close of an active and laborious life, he might have taken up the sad lamentation,—"they made me the keeper of the vineyards; but my own vineyard have I not kept."

But we have a brighter example than that of David, or the patriarchs.

The Savior of the world had his seasons of withdrawing from the multitude who thronged around him to hear his instructions, and even from the disciples who composed his particular family, that he might commune with God and his own heart.

This, he viewed an important part of his duty, and, by his example, he has enjoined the same on all his friends.

"O God, thou hast taught me from my youth; and hitherto have I declared thy wondrous works."

"He established a testimony in Jacob, and appointed a law in Israel which he commanded our fathers, that they should make them known to their children."

"Marvelous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan.

He divided the sea, and caused them to pass through; and he made the waters to stand as a heap. In the daytime also he led them with a cloud, and all the night with a light of fire.

He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock and caused waters to run down like rivers. * * * And had rained down manna upon them to eat, and has given them of the corn of heaven. * * And guided them in the wilderness like a flock."

To obtain a knowledge of ourselves, we must also carefully compare our feelings and practice, with the requirements of the gospel. The gospel, it is true, is good news for sinners. Does it countenance them in their sins?

No. The requirements of the gospel are strict, and, like the law, which we have been considering, they try the heart of men.

The language of the gospel is, "He that believeth shall be saved."

An infinite favor is here promised, on a certain condition. The condition is that we renounce all dependence on our own strength, acknowledge ourselves to be in a helpless condition, and that we embrace with our hearts the all-perfect righteousness of Jesus Christ.

Without that faith which implies all this, what benefit are we to expect from the gospel?

None at all; for the gospel is considered as an overture of God to fallen man.

Therefore it is added, "he that believeth not shall be damned."

A preached gospel misimproved, will leave men in a state an hundred fold more to be dreaded than that of the heathen.

The gospel is represented by its divine Author to be a test of character. Men are to know themselves by coming into the light of it. Therefore, it is written, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But, he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wro't in God."

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

And blessed be his glorious name forever, and let the whole earth be filled with his glory." Amen and Amen.

Charlestown.

Interior Life.

No. III.

Extract from T. Upham.

The relation of consecration to a full assurance of faith.

Concluded.

Perhaps it should be added further, in order to meet an inquiry naturally arising in the minds of some, that faith, in the highest degree, or assurance of faith, although we have reason to think it never fails to follow the act of consecration sooner or later in the case of minds not unfavorably affected by some physical or mental disorder, does not always immediately follow such consecrating act.

There are various incidental causes, which sometimes operate to check and diminish the exercise of assurance of faith for a time, notwithstanding the consecrating act; such as a general ignorance on the subject of faith, and particularly previous habits of unbelief, the unfavorable influence of which does not always cease at once.

And it is not irrational to suppose, that there may also be reasons existing in the mind of God, but unknown to us, why he should see fit to delay temporarily the bestowment of this great gift, especially in that particular, which relates to our personal acceptance and safety.

Accordingly it is said in Heb. 10 : 36, 37, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise; for yet a little while, and he that shall come, will come, and will not tarry."

But God does not delay, even for the "yet a little while" arbitrarily and without reason, although we may be ignorant of what that reason is.

I believe it is a common and correct opinion, that the delay exists only so long as God sees best for the person himself; in other words he delays, in order to wean him more effectually from all reliance upon anything but simple, child-like trust in the divine word; and thus to prepare him for the reception of the blessing under the most favorable circumstances.

There is perhaps, some hidden tendency, which is scarcely known to the individual himself, such as a disposition to look for some specific sign or manifestation, or something of that nature, which remains to be smitten and crucified: and which, there is no doubt, will be crucified and taken out of the way, as soon as the person himself learns, in connection with God's continued dealings with him, where and what it is.

But I do not suppose that God will thus withhold himself, even for a moment, from one who is fully prepared for him in all respects; and who in connection with the fact of entire consecration, is truly willing irrespective of joys and sorrows, of human aid and opposition, of the light of vision, and of the terrors of darkness, to live in that simple and mysterious way of faith alone.

"Come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you and will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty."

And permit me here to inquire of the individual who has had the patience and kindness to follow me thus far, whether you have been able to apply the truths and principles, which have been brought to notice, to your own self?

Do you believe that God requires you to be holy? that he has made provisions for your sanctification in the present life; and that there is any reasonable prospect, with divine assistance, of attaining to this desirable state?

Have you felt, with the sincerity and depth of feeling appropriate to the case, the obligation to be holy?

Relying upon the sanctifying results of that same great expiation on the cross, which is the foundation of your hope of pardon for past sins, have you deliberately and decidedly brought all and laid all upon the altar of God, as a sacrifice offered and consecrated to him?

Have you believed in God, that he is true to his word, which declares him to have an open arm for the returning sinner; and that, from the moment of your laying all upon his altar, you have been and are now accepted?

Is your faith not only of that personal or appropriating character which applies God's word and promise to yourself, but is it a strong faith?

Is it, as the faith of every Christian ought to be, the assurance of faith or faith of assurance? like that of the hundreds, who have sealed the truth of their hope by saying in the fire at the stake, [illegible]

Permit me to say, my brother, in the [illegible]

[illegible] spirit of sincere humility and [illegible], that the way, in which you are called to walk, is what it is represented to be in the scriptures, "a straight and narrow one;" but it is obvious, also, that it must be a way which differs from every other way.

I appeal to you to say, under the guidance of an enlightened christian conscience, whether it is not in the direction, or very nearly in the direction, indicated by these questions?

Most solemnly and deliberately do we affirm our conviction, that, in order to know God by an inward communion with him, all must be laid upon the divine altar with a renunciation without limits; and that he who brings the offering, must believe with a faith unwavering, that God accepts it.

Is it in your power, relying either upon scripture or upon reason, to indicate any better way?—if not, then delay no longer; cease to feed on husks that you may eat spiritual bread; renounce the life of self, that you may possess the life of universal love; be all to God, that he may be all to you.

I sat me down in earth's benighted vale,
And had no courage, and no strength to rise;
Sad to the passing breeze I told my tale,
And bowed my head and drained my weeping eyes.
But faith came by, and took me by the hand;
And now the valleys rise, the mountains fall;
Welcome the stormy sea! the dangerous land!
With faith to aid me, I can conquer all.

The World's Crisis.

BOSTON, OCTOBER 22, 1856.

Questions.

Further answers to the questions of our Sister in Christ.

No. II.

"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth." Eccl. 3: 21.

Ques. Is the spirit that goeth upward inspired by the Almighty?"

Ans. We are at loss to know the *point* in this question. If our sister enquires whether the spirit in this Scripture is the same as in Eccl. 12: 7, where we read—"The spirit shall *re*turn to God who gave it;" we answer yes. Both are translated from the same word, *ruakh*, which is rendered *breath* in Eccl. 3: 19, where it is said of man and beast, that "they have *all one breath*."

If the point in the question be to know whether the *Lord* gave this spirit; we should answer again in the affirmative; and when the Lord takes it away "they *die* and *re*turn to their dust."

We think a more faithful translation of Eccl. 3: 22, is found in the Septuagint, Vulgate, Chaldee Paraphrase, Syriac, and Arabic, which read instead of—"that goeth upward"—'*whether* it goeth upward."

The idea is, as expressed in our translation, who knows that the spirit of man goes upward, and the spirit of the beast downward to the earth.

The Septuagint version of verses 19–21 reads—

"Also to them is the event of the sons of man, and the event of the brute; one event befalls them; as is the death of the one, *so* also the death of the other; and there is one breath to *all;* and what has the man more than the brute?

Nothing; for all is vanity. All go to one place; all were formed of the dust, and all will return to dust. And who has seen the spirit of the sons of man, whether it goes upward? and the spirit of the beast whether it goes downward to the earth?"

But why does Solomon ask the question—"who knoweth," &c.?

We answer, because of the heathen philosophy then prevalent, which he is endeavoring to overthrow.

Says Wm. Tyndale, who first translated the Bible into the English language—"The *heathen* philosophers did put that the souls did even live." Hear them.

Herodotus, the oldest historian whose writings are extant, says,—

"The Egyptians say that Ceres and Bacchus hold the chief sway in the infernal regions; and the *Egyptians*, also were the *first* who asserted the doctrine that the soul of man is *immortal*, and that when the body perishes it enters into some other animal, constantly springing into existence; and when it has passed through the different kinds of terrestrial, marine, and aerial beings, it again enters into the body of a man that is born; and that this revolution is made in three thousand years;" Herodotus, p. 144.

Such was the *philosophy* of those times.

But the wise man of the *Bible* declares quite a different sentiment. He affirms that men and beasts are all made of *dust;* that they have all *one breath*, or spirit, and that they *all* turn to dust again; so that, as Paul says; if there is no *resurrection* of the dead, "then they also which have fallen asleep in *Christ* are PERISHED."

This cannot be true if the *spirit* is the *man* and goes to heaven at death. Solomon says (Eccl. 12: 7) the spirit *returns* to God. As God is in heaven, if the spirit or breath is the *man*, then it follows that man came from heaven, and at dealh *returns* again; but the *Bible* declares that *man* was made of the dust of the ground, and that at death he *returns* to *dust*.

This truth is very plainly taught in the Scriptures. Notice one text. Gen. 3: 19. "In the sweat of thy face shalt *thou* eat bread, till *thou* return unto the *ground*, (not heaven) for out of it wast *thou* taken; for dust *thou* art, and unto dust shalt *thou return*.

We would enquire if the Lord is not addressing the conscious part of man, when he says—"thou?" Well, that which he addresses as the intelligent part or being, is to *re*turn to dust again, and wait for life till the resurrection of the dead "at the last day."

Special Notice.

To the subscribers of the *Prophetic Messenger:*—Dear brethren, we have now sent *sixteen* numbers of the *Crisis*, besides the *fourteen* sent by request of brother Morgan in the place of the *Messenger*.

We are sorry to be under the necessity of *discontinuing* the Crisis to those from whom we have not heard; but will say if there are any who wish the paper continued who are not ablo to pay *now*, if they will signify it by writing, we will gladly send it; or if any are poor and wish it, if we can be apprised of the fact, they shall have the paper so long as we are able to furnish it.

We hope to hear a more hearty response from the *West*.

Notice.

It will be observed that our *whole* No. from the commencement of the Crisis as marked on the last paper is 13; but, for our convenience, hereafter, we shall give the whole No. from the time it was changed to a *subscription* paper, which is now 60.

The New Book.

LIFE OF BRO. MUNGER,—published by H. L. Hastings.

This book has been read by us and others, that think the attention of our brethren ought to be called to it in particular, as it is calculated to do sinners and backsliders good, as well as the children of God. The nature of this narative will secure the reading of the whole book, when once commenced, as but few books will; and a number have already been led to review their past lives and experience and have commenced anew to serve the Lord; some that had been in spiritualism.

We hope the brethren and sisters will send in their orders immediately to this office as we have a supply. Your 50 cts., will be well laid out and help brother Hastings pay the debt he has accumulated in bringing this book before the public.

An Appeal to My Brethren.

DEARLY BELOVED IN THE LORD:—I wish to settle up my *book* accounts and pay some borrowed money I owe; and I now make the following proposition to those owing me for books. If you will deduct ten per cent from the wholesale price for all you have on hand now unsold and forward the amount of what you have sold to me, you will do me a very great favor. Brethren help me in this matter.

Address—S. S. Brewer, No. 54 Wilson st., Providence, R. I.

A SPECIAL APPEAL.

Do read this appeal and HEED it. I wish to publish another edition of my "GOSPEL VINDICATOR," (a work of 167 pages,) for *gratuitous* distribution in Minnesota. It will cost comparatively but little to do it, as it is already stereotyped. It is just the work needed to follow up the "Key of Truth," as it removes the many objections to our faith. How much will you now *pledge* for the object to be paid January 1st 1857?

Send your *pledges* to the Crisis *immediately*, that I may arrange accordingly. Who will pledge $1, $5, or $10?

Remember that this is *missionary* ground, and GOD has a claim upon your dollars!

Friends, you *must help*. Do not refuse.—If more than enough should be pledged, it will be used to issue the fifth edition of the "Key of truth." "Let us not be weary in well doing." W. SHELDON.

Vermillion, Dakota Co., Minnesota,

Request.

The church in Springfield, Mass., request, for their accommodation, that brethren sending them appointments will direct to R. E. Ladd, Corresponding Secretary.

E. WHITNEY.

Try to be Useful.

Yes, try to be useful, and be useful at all times and in all places, on all occasions and under all circumstances.

Time is passing, moments are precious, and the present is all we can call our own. Millions around us are perishing for the want of light, labor, and a holy influence.

And shall we sit quietly in the enjoyment of earthly pleasure, the allurements of time and sense, regardless of the demand upon our energies and labors of love?

Shall we shrink from toil, care, obligation and responsibility, or the self-denial and sacrifices requisite to a life-time spent in doing good? Shall we consult our own ease, and comfort, and convenience, rather than the woes and wants of the suffering and benighted around us?

Are there not sufficient inducements in the Bible for all christians to go forward in the discharge of every duty, the performance of every good word and work? Do any doubt or hesitate?—go to the book—God's Book—examine it, pray over it; see if it does not require our time, talents, property, affections, all— the entire consecration of our whole being!

God's people are left to fill up the measure of Christ's sufferings by imitating his example, by a life spent in his cause, promoting his glory on earth.

Shrink not, beloved, from following the footsteps of your divine Master, even though as a result, poverty, loss of friends, persecution and death should mark your pathway, or a crown of thorns be your chaplet, yet let such ever pursue, indefatigably and resolutely, cheered by the glorious prospect of a blessed immortality with Christ at his coming, when the mysterious warfare of earth will be joyfully explained and sweetly made to harmonize with your salvation and the glory of God.—[Golden Rule.

Eor the Crisis.

Jews.

Reasons for not believing in the restoration of the CARNAL *Jews, either before or after the second advent.*

BY F. H. BERICK.

No. III.

(*Continued.*)

The only ground upon which the Jews can claim a right to participate in the promises made to Abraham is by virtue of their being the children of Abraham.

They did undoubtedly suppose, that by being Abraham's descendants by natural generation, constituted them heirs to the promises; thereby losing sight of the most important feature in the plan of God, which required implicit faith in, and obedience to the requisitions of Jehovah in order to constitute their claim valid.

That they were the children of Abraham according to the flesh was admitted by the Savior, John 8: 37; but at the same time he gave them to understand that if they would be Abraham's children in that higher and more perfect sense; i. e., his by faith, they must do the works of Abraham.

To be Abraham's seed in the abstract was not sufficient, they must have the faith of Abraham.

That there were promises made to the Jews by virtue of their connection with Abraham, through Isaac and Jacob, we do not question: otherwise, the children of Hagar and Keturah would have shared in the promises. But while they were the seed to whom the promises related, and for whom they were made, yet, being destitute of that religious character for which Abraham was so highly distinguished, they failed to sustain their claim, and hence were rejected.

To show this fact more fully we must have recourse to the Scriptures.

We may remark that the Lord in all of the promises which he has made to the children of men, in which their moral agency is involved, has either specified or implied certain conditions which if complied with, secures the blessings specified; but if not complied with, they lose whatever blessings are involved.

They invalidate their claim by their acts of disobedience or non-compliance.

Abraham was required to walk before God in a perfect manner; and the very reason why the Lord favored him with so many promises, was because he was faithful in all things.

Whatever the Lord required of him he was ready to perform. It was on account of his obedience that he received that faithful testimony from Jehovah,—"Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." It is said of him that he "believed God and it was counted unto him for righteousness."

The same fact is clearly developed in the history of his numerous progeny.—"Now therefore" says Moses, "if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation."

Again, "But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries."

The conditions on which they were to inherit the promised blessings, are, if possible, still more explicit.

The Lord informs them that if they will walk in his statutes, that he will give them rain in due season, the land shall yield her increase, and in a word that five of them shall chase a hundred, and an hundred shall put ten thousand to flight.

But if they did not walk after his commandments and keep his precepts, he would bring upon them "terror, consumption, pestilence, blasting, mildew, blindness, madness, fever, and the sword," and that they should become a "by-word among all nations;" all of which has, as we shall endeavor to show, come upon them, which they admit themselves is in consequence of their transgressions.

If we were destitute of all the facts which go to make up their history as a people for the last two thousand years, the fact of their *present condition*, being, as they most certainly are, dispossessed of their land, and scattered among the nations of the earth with the curse of God heavily resting upon them; we should know that they, by their repeated transgressions, had forfeited all claim to the promises made to Abraham.

In order to see the faithfulness of God, we have only to cast our eye to the history of the Jews, a history which shows how the Lord has rewarded both the obedience of his friends, and the disobedience of his enemies.

In the Pentateuch, in which we have the history of the Israelites from their descent into Egypt to the death of Moses, we learn that when the time of the promise drew nigh when God was to deliver his people from servitude, that he sent Moses to lead his people out of Egypt.

Moses encouraged them with the fact that God was about to give them the land of Canaan, "the lot of their inheritance." They came out of Egypt according to the promise which God made to Abraham, with "a mighty hand, and an out-stretched arm;" all was expectation and joy. But what a sequel!

Those very persons who had seen the wonders which were wrought by the power of God, and had received the promise of entering the land of Canaan, were called upon to listen to the awful declaration of Jehovah, "Your carcases shall fall in the wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun."

The apostle in his comment on this gives us the reason why the Lord deprived them of going into the land. He says: "So we see they could not enter in because of unbelief."

This teaches us that the fact of their being the natural descendants of Abraham was not a sufficient title to the land of promise. Faith, the great characteristic, was wanting, hence their expectations were blasted.

After the death of the great multitude, Joshua brought the remnant of the Israelites into the land; drove out the nations in part, and gave direction in relation to the division of the land among the tribes. Just before his death he charged them to serve the Lord faithfully, for on the conditions viz: *faith and obedience*, depended their prosperity; but if they forsook the Lord and served strange gods, then, said he, will the Lord "turn and do you hurt, and consume you after that he hath done you good."

In the subsequent history of this people we have a verification of the words of Joshua.

We read in Judges that "the children of Israel did evil in the sight of the Lord, and he sold them into the hand of the King of Mesopotamia and they served him eight years.

But the Lord, who is as faithful in fulfilling his promises as his threatenings, did, when they repented and "cried unto the Lord," send a deliverer. Again they sinned and he gave them into the hand of the king of Moab for eighteen years, then they repented and he delivered them again.

Thus during the Judges the Israelites were in servitude to the surrounding nations no less than six times. This evil was brought upon them because they sinned against the Lord and broke the covenant. And in no instance did the Lord ever deliver them until they heartily repented and confessed their sins.

But the instances to which we have referred do not compare with the subsequent part of their history. In order, therefore, to understand more fully the circumstances in the case, we must examine more critically.

In the examination of this subject one fact is worthy of our consideration, i. e. Amos, Hosea, and Isaiah were cotemporary prophets. This being the case, it is reasonable to suppose that many of their predictions relate to the same events; and, inasmuch as the majority of the Israelites did, during the lives of these prophets, depart from the Lord and serve other gods, the denunciations uttered by them must, as a general thing, apply to the Jews previous to their separation from the Babylonish captivity. Let us then notice some of the predictions of Amos.

"Thus saith the Lord, for three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked: but I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

Thus saith the Lord, for three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes; that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek," etc. Amos 2: 4—7.

In the above passages both the people of Judah and Israel are involved.

Again, "Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, bring, and let us drink.

The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish hooks." chap. 4: 1, 5.

"Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is the God of hosts." Chap. 5: 27.

In chap. 8, he declares the end is come upon my people of Israel, and after setting forth their sins he says ver. 9.—"And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day."

In this last passage which was spoken more particularly against the house of Jeroboam II, two years before "*the great* earthquake," chap. 1: 1, and which is more fully described by the prophet in chap. 8: 8, he probably referred to the great eclipse which occurred in the last year of Jeroboam's reign.

"According to Usher, there happened a great eclipse of the sun, ten digits in magnitude, (and which, perhaps, in *Samaria* might have been total.)" (1).

Thus we see how perfectly God fulfilled this last prediction. With regard to Israel being carried captive beyond Damascus or Babylon, for this is rendered Babylon by Stephen in Acts 7: 43, we have a complete fulfillment. For "Tiglath-Pileser, on his return into Assyria, carried with him great numbers of the people, whom he had taken captive in the kingdom of Damascus, and in the land of Israel. Those of Damascus he planted in Kir, and those of Israel in Halah.—(1) Dr. Hales v. 2: p. 414.

Habor, Hard, and on the river Gozan, in the land of the Medes" (2) 1 Chron. 5: 25, 26.

Thus we see how God fulfilled his word. This was the commencement of a series of evils which came upon Israel. Hosea, the prophet, does not stop with a partial carrying away of Israel, but predicts the complete overthrow of their kingdom. He says:

"And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel on the house of Jehu, and will cause to cease the house of Israel; . . . . but I will utterly take them away." Chap. 1: 4—6.

Again, "Samaria shall become desolate; for she hath rebelled against her God; they shall fall by the sword; their infants shall be dashed in pieces" etc. Chap. 13: 16.

Isaiah not only predicts the dissolution of the kingdom of Israel but the time when it shall be done; he says,—"The head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people." Chap. 7: 8.

These prophecies of Hosea and Isaiah were literally accomplished, both in relation to manner and time. For "Shalmanasar, in the beginning of the fourth year of Hezekiah, marched with an army against him (Hoshea), and having subdued all the country round, pent him up in Samaria, and there besieged him three years; at the end of which he took the city, and thereon putting Hoshea in chains, he shut him up in prison all his days, and carried the people into captivity, placing them in Halah, and in Habor, and in the other cities of the Medes, where Tiglath-Pileser had before placed those whom he had carried into captivity out of the same land." (3). And to accomplish more fully the prediction of Isaiah, Esarhaddon, in the twenty-second year of Manasseh's reign marched into the land of Israel; and there taking captive all that remained of the former captivities (excepting only some few, who escaped his hands, and continued still in the land) and carried them into Babylon and Assyria. (4.)

Thus all these prophecies concerning the overthrow of Israel were accomplished and their kingdom fully subverted.

(2) Prid. Vol. 1, p. 68.
(3) ib. p. 71.
(4) ib. p. 79.

[*To be continued.*]

Extraordinary Power.

A new and surprising phenomenon in magnetism has lately appeared in Paris, baffling every attempt at explanation, and only explaining many of the mysteries of Eastern lore, which we have regarded heretofore as fables. A young man, by name Elexis Baumann, is discovered to possess a power of fascination in the visual organ so powerful that it attracts towards him every object on which he fixes his gaze. Every savant in Paris has been occupied with this wonderful peculiarity, and hundreds of experiments have been tried; but not once has the power of young Baumann been found at a fault. The object on which the experiment is being tried being placed at a distance of about four feet, Baumann fixes his gaze steadfastly upon it, and presently the object, of whatever nature it may be, after quivering slightly for a minute or two, makes a sudden spring exactly towards his heart! This experiment has been repeated many times a day for the last week, and has never failed. Several of the great magnetizing doctors have undertaken to prove the cause of this extraordinary gift, and we are looking forward to a bloodless battle between them and the Academie des Sciences upon the subject.—[Yorkshire (Eng.) Spiritual Telegraph.

Do Something.

Go to work, friend, go to work! Do something for God. Do it now. Run, walk, ride, think, speak, act, for God.

Stir up those stagnant waters of the droning mind, and make them run clear.

Do not be afraid of doing too much.—Put the engine on the track and keep it there, and then put on fire and steam.—Put the ship in the wind and on her course, and then spread every ray of sail, and crowd her for the eternal haven.

Up, up, and work now—this year, this month, this day, THIS HOUR! E. B.

Poetry.

NEVER SAY FAIL.

Keep pushing—'tis wiser
Than sitting aside,
And dreaming and sighing
And waiting the tide.
In life's earliest battle
They only prevail
Who daily march onward
And never say fail!

With an eye ever open,
A tongue that's not dumb,
And a heart that will never
To sorrow succumb,
You'll battle and conquer,
Though thousands assail;
How strong and how mighty
Who never say fail!

In life's rosy morning,
In manhood's fair tide,
Let this be the motto
Your footsteps to guide;
In storm and in sunshine,
Whatever assail,
We'll onward and conquer,
And never say fail!

—*Golden Rule.*

Correspondence.

For the Crisis.

Letter from Br. B. Spaulding.

Bro. Grant:—I wish to give the brethren generally, a little account of my labors, and the state of the cause among the Islands.

Since I last wrote, I have spent several weeks on Deer Isle, giving lectures in several different school-houses, to attentive, candid congregations.

On Little Deer Isle I had a hard time, prejudice and sectarianism reign there. I was well received by several families, and hospitably treated. They at least were not forgetful to entertain strangers. May the blessings of God rest upon those families, is my prayer.

I was there one Sunday, gave three discourses. A few came in but no interest was manifested. Such is the withering effect of prejudice and sectarianism.

I was sent for to attend the funeral of a beloved brother at Bear Island,—Brother Daniel Eaton; who fell asleep the seventh of Sept.

He died full in the faith, not of going beyond the bounds of time and space to an imaginary heaven, but of sleeping in the grave a little while before the trump of God shall sound to wake him up to life and activity, when he should be satisfied, being raised in Christ's likeness.

Praised be the Lord, for this blessed hope of immortality.

On Bear Island, I found three families, all believers in immortality at the coming of Jesus. I preached the literal resurrection of the dead, from Job 14: 14:—"If a man die shall he live again?" People from three islands were present.

Had a prayer meeting in the evening, during which ten or twelve prayed, and spoke. A man from North Haven was there bowed down with conviction for sin; he kneeled down to be prayed for, and some eight or ten prayed for him; and I think he went away rejoicing. I trust he will carry the good news of the Kingdom to come, to North Haven.

I next went to Eagle Island, where there are eight houses and twelve families. Here I gave seven lectures to a candid audience. About every one came out to hear. I had a blessed season. While there I visited every family, and went over to Butter Island and Spruce Head, where there are two families on each island; those I visited, exhorted, and prayed with. There they have no minister and no church; of course there is no sectarianism.

From Eagle Island, I went to Mc Glathering Island, where I found three families, all believers in the peculiar doctrines of the Advent; all, the fruits of the labors of our beloved brother Bragg. The Lord has blessed his labors this summer. He has baptized ten willing converts, most of them members of a Calvinist Baptist church here.

Brother Peter Eaton and wife had been professors forty years, yet, she said she never knew what the Bible taught, altho' she had one, and read it, until she heard the gospel of the kingdom, the resurrection and personal reign of Christ preached. And now they seem like young converts, sitting humbly at Jesus' feet, learning the truths of his word.

Praise the Lord, for the effects of Bible truth.

I staid but one day and evening at Mc Glathering's Island, and went over to Baster's Island, where there is but one house and three families.

Here I gave a lecture in the evening.—Generally there are fishermen lying in the harbor, who come in often to hear my lectures. So I have a good chance of spreading broad cast the truths of the gospel of the kingdom to come, and a great interest is being wakened up all round among these islands.

When I came here last year, there was not an Advent believer on these islands; now, there are a good many who come out and confess it; many more are convinced of the truth, and the inquiry is general, "are these things so?" They see and know this doctrine is everywhere spoken against.

Opposition now begins to reign, as might be expected. Last fall there was neither feeling or interest enough to produce opposition, but, praise the Lord, there is now; and I feel greatly encouraged that many will embrace the truth here.

From Baster's Island I went to Merchant's Island, where there are three families. These I visited and prayed with, then came to the Isle au Haute, where prejudice and sectarianism reign.

I have found one family, William Kimball's, who have treated me very hospitably indeed. May the good Lord bless them exceedingly with both spiritual and temporal blessings, for they have ministered to my wants abundantly.

Your brother in labors and in hope,
Benj. Spaulding.

Isle au Haute, Sept. 1856.

For the Crisis

From Sr. S. P. Green.

Bro. Grant:—When the news came of the Conference and Campmeeting at Wilbraham, I felt in my heart it would be a very good meeting. I had heard and read of many sittings together in heavenly places in Christ Jesus, but never had the privilege of going to one. I knew that this was to be a very excellent time from the fact that it was to be free, and independent of *all sectarianism*, and *party* spirit.

The next little messenger came with brother Burnham's hearty welcome to all, poor, as well as any others.

Now my dear brethren and sisters, I cannot paint to you my feelings as I read the appointment and invitation. I could but go away and fall down before God, and there give vent to a flood of tears and pour out my whole soul to him who takes care of us, and numbers the very hairs of our head.

Brother Grant, some may think strange, that I should feel so on account of a meeting, but I would say, you that are so highly privileged, cannot judge my feelings. Ah! when the gospel trump is blown to assemble the saints, for the purpose of worshipping and praising the Lord, it is a gladly solemn sound to me; there is music, there is *enchantment* in it.

But I am blest above what I deserve. I have the paper to peruse—it comes to me, poor and unworthy as I am. I am blest above what many of the primitive christians were, having the privilege of reading "Holy Writ" and praising the Lord according to the dictates of my own conscience; favored in gathering my little family around me now and then, and asking God's blessing upon them; happy in singing hymns of praise to the Lord, and going out into the grove with my Bible in my hand,—my Savior in view. Ah, I have seen by an eye of faith the happy, holy throne, and caught a glimpse of the New Jerusalem.

O the music! Sometimes, most melodious sounds would seem to bear me far away.

I have thought if I was favored like some of God's children here below, it would be all I could ask in this world. I do not mean to walk in luxury and pride; no, I would go short of the common bounties of life, could this place become fully acquainted with the Lord and be prepared for him "who doeth all things well."

Come, let us enter into our closet and ask God to direct our waiting minds in the way of duty.

If it is duty for an evangelist to come this way, I hope he will come in the fear of God. Come armed by faith and winged by prayer.

I watch with anxiety, the list of appointments from week to week, to see if I can find Plymouth, Vt.

But I saw none last week further up than Houghtonville, Vt. I hope the Lord will send them along.

Sometime ago brother H. L. Hastings sent me a bundle of tracts. I have scattered most of them around.

Knowledge has increased, and is increasing still. Light on the Scriptures is gaining. Truth will go abroad, in spite of all there is said and done against it. One that examines the sacred Scriptures with care, and from a desire for light on his pathway, cannot but behold his position in the feet and toes of the great metalic image.

O that something might be done for mortals here. If some one feels like going out into the highways and hedges, let him come into this region.

If brother H. L. Hastings could send me some more of his publications, I would try to dispose of them where some *light* is needed, and good might be the result.

O my dear brethren and sisters, pray for me. See that your faith fail not. The literal heavens are overcast with gloom, and so also my mind's sky is clouded.

"The night is wearing fast away,
A streak of light is dawning;
Harbinger of that bright day,
The fair millennial morning."

Still, the way is dark and dreary, and the time is most peculiar. Everything gives indication of approaching wrath and woe; but those who seek for a hiding place in the Savior, will be secured in that day.

Now let us all see to it that no more of us turn back, but like *ancient pilgrims* keep the promised land in view. Let me entreat you not to become entangled again in any yoke of bondage." Amen. Rejoice evermore. Pray without ceasing."

From a lover of Jesus' second appearing, and the restoration of the kingdom to Israel. Amen. Sophronia P. Green

Plymouth, Vt., Sept. 18, '56.

For the Crisis.

Letter from Sr. Page.

Bro. Grant:—I received yours of the 27th ult. with the money for which I return you my sincere thanks. Please say in the Crisis, that I received one dollar from brother Diman, through J. Harlow; one from brother A. Jones, 50 cts. in stamps from a friend, and from brother David, $5.00.

May the good Lord bless you all abundantly for remembering a poor sick sister in Christ. The Advent people are my people. Since 1843 my hope has been with them and the disappointments that I have met with in not seeing Christ have been a test of faith. For ten years have I suffered from a broken limb, because it was not set rightly: and the nervous system has been completely deranged; but until a year, I have been enabled to take care of myself, and as I knew that God's children would not withold help, if they knew my situation, I concluded to make it known through the Crisis.

That paper has always been sent to me gratuitously as one of the Lord's poor; and often, when desponding, is my heart cheered by reading it. O I bless God for the power of religion, which gives the soul such consolation. Continue in the faith,—pray for me, and bless God we shall meet in the kingdom. for Almira Page. S.

Canaan, N. H., Oct. 1, 1856.

For the Crisis.

Letter From Sr. Lucy Spaulding.

Dear Brn. and Srs.:—For the first time, I address you through the Crisis. I am glad there is a way by which we can comfort one another in these last days of peril.

I am striving for the kingdom, and by the grace of God, I mean to be there. I feel to thank the Lord that ever I embraced the doctrines of the second coming of Christ; and in order to be ready we must be dead to this world and alive to God, or we shall not gain eternal life. I bid farewell to all earthly joy or pleasure. I have no pleasure in them. If we love God as we ought we shall not want to decorate these bodies with gold, and pearls, and costly apparel, but that which becometh those professing godliness.

I am pained when I see how some try to be like the world and be christians, when the word teaches us we cannot.

Then let us be like christians and not be like the world. When I see those that profess to be christians look so much like the world, I think they are *of* the world; because we are commanded to come out from the world and be separate and how can we do as they do?

Brethren and sisters, let us walk and talk, and dress like *Christians*, and then we shall have a better influence in the world. I do believe with all my heart that we are very near the judgment. I feel like bidding farewell to all the vanities of earth. I have no more to do with you.

I wish all could say the same. When I look at the word and see how straight is the way, I think of what our Savior said, "few there be that find it."

Shall I be able to find it? I trust I have found it, and mean by the grace of God to keep in it. We need on the whole armor to stand the fiery darts of the enemy. I think of them that live alone; no one to sympathize in trials and afflictions; but if we have Christ for our friend, he is better than any earthly friend we can have. I have felt I was almost alone but have got nearly through with this world, and if we are faithful we shall have a better one than this, soon.

Lucy Spaulding.

Cavendish, Vt.

Obituary.

One year from the day we left New England for the far West, we followed our little boy—Freeman S. Pratt—to the silent grave. He died Oct. 8th, aged one year and eight months.

He suffered for nine long weeks from dysentery, diarrhoa, lung fever, and congestion of the brain, which terminated his life. When well, he was very fleshy, but when he died he was reduced almost to a skeleton.

Death is an enemy. It has wrung our hearts again, yet we are cheered by the blessed hope.

It would have been a satisfaction even to have laid the little brothers side by side in the cold earth, but distance forbids. One sleeps beside his grandparents in Massachusetts; the other among strangers in the far West.

Well, we must submit to kind Providence and wait the gathering morn, when angels will hunt up all the little ones and bring them to "their own borders." The thought is blessed, and it being the result of a sure hope, gives a strong consolation.

My health is poor—not able to preach. Pray for us in our affliction.

W. Pratt.

Moline, Ill., Oct. 15, 1856.

Domestic Summary.

Crime in New York.—During the last six months, the Police of New York city have made 17 arrests for murder, 133 for passing counterfeit money, 71 for assault with intent to kill, 9 for arson, 153 burglary, 1482 assault and battery, 23 forgery, 23 gambling, 108 bigamy. There were 3,224 offences committed against property; 1,673 violations of Corporation ordinances; 32,454 persons were accommodated with lodgings at the several station houses.

An intelligent friend in this city. juts returned from the State Fair at Watertown, relates the following singular incident which occurred at Evansville, Jefferson county, in his presence.

A gentleman with a very fine, high-spirited, four year old horse, had driven down to the station for the purpose, as he said, of accustoming his horse to the locomotive whistle.

As the train appeared, the engine screamed of course, as an engine only can scream, and at the very first sound of the whistle, the horse fell down dead in his traces, the victim of a mortal fright.—[Buffalo Republic.

Jews in the United States.—The number of Jews in the United States exceeds a quarter of a million, about 35,000 of whom are located in the city of New York, where they have 20 synagogues, besides one at Brooklyn and one at Williamsburg. Abyl-taught schools are attached to several of the synagogues.

The New York express says:

"Observing their Sabbath all the rest of our population is busily engaged in traffic and business, and the synagogues remaining closed upon Sunday, but a small portion of the citizens know anything about their ceremonial practices."

Ample as the synagogue accommodation appears, it has been insufficient for the feast of the Tabernacles, and the great Fast day of the atonement (see Leviticus, 16: 29), which have occurred within the last fortnight.

On Wednesday, "the day of atonement," the bodies of the synagogues were crowded by men, while the galleries on three sides were thronged with the fair daughters of Israel. The services, praying, chanting, reading, &c., were all in Hebrew. Discourses were also preached by the chief and most learned Rabbis.

Foreign News.

Arrival of the Persia.

New York, Oct. 14.

The Royal mail steamship Persia, Capt. Judkins, arrived at her dock at 9 1-2 o'clock. She brings Liverpool dates of Oct. 4.

The principal subjects of interest are three, viz:—

The demonstration against Naples; the Belgrade boundary; and the Right of possession of the Isle of Serpents.

Respecting Naples, the only information comes from the Brussells Nord, which says the Austrian Ministers at Paris and London have urgent orders from their government to entreat France and England to abstain from any demonstration, at least until the return of Gen. Martinis' mediatorial mission to Naples. Further it is said, the Western Powers, in consideration for Austria, assent.

There is considerable letter-writing, but no new facts, respecting the Belgrade boundary.

German papers assert that Britain has addressed a second note to Russia on the subject of the Isle of Serpents, more peremptory than the first. The result is unknown.

Napoleon has returned to Paris.

There are rumors of the [illegible] of Austrian and French troops in Italy.

The Ministerial crisis continues in Denmark.

A Warlike Russian Manifesto.—New York Oct. 14. A diplomatic circular, signed "Nesselrode," has been sent to all the Courts of Europe, setting forth what is to be the foreign policy of the Russian government. To some of the British journals it is in effect, a challenge to England and France, for it says in substance, that if the Western powers attempt to coerce the King of Naples into the adoption of reforms necessary to prevent an outbreak in Italy, or in other words, a general convulsion throughout Europe, Russia will espouse the cause of King Bomba on the principle that he is doing what he likes with his own.

The spirit of this manifesto gives color to the belief which prevails that Russia will send her fleet for this purpose, to the Bay of Naples, to oppose those of England and France, and a collision may arise the consequences of which cannot well be over estimated.

The Circular is addressed to all Russian representatives abroad. It was read by Baron Brunow to the French Minister of Foreign Affairs, but was not otherwise officially communicated to that government.

A distinction is thus sought to be established between a simple dispatch sent to a diplomatic agent, and a formal notification directly addressed to the government. The real question is, however, whether the Circular itself is, or is not, a correct exponent of the policy of Russia.

(From the Daily News.) The text of this manifesto is neither more nor less than a solemn declaration, "haughty in tone, and defiant in language," of the part Russia intends to assume in the political transactions of Europe, and denunciation but thinly veiled under stately courtesies of diplomatic style, against the interference of the two great powers in Naples, and the continued occupation of Greece.

The manifesto contains doctrines of 1856, which are but the echo of the Holy Alliance of 1821, but the madness of the present tyranny is unbearable, and the Western powers will be forever disgraced, if they suffer themselves to be deterred from this great and mighty writ *ae lunatico inquirendo*, by the miserable fictions of the Holy Allianee, and the haughty menaces of the Czar.

APPOINTMENTS.

We would say to our preaching Brn., tha it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

—:o:—

Eld. Miles Grant appoints to preach at Portsmouth N. H., Nov. 2.

—:o:—

Eld. J. Hemenway appoints to preach at Portsmouth, N. H., Sunday, Oct. 26.

—:o:—

Eld. J. Couch appoints to preach at
Portland, Me., Sabbath, Oct. 26.
Boston, in the Free Chapel, Nov. 2.

—:o:—

Eld. R. R. York appoints to preach at Flying Point, Sunday, Oct.26.

—:o:—

Eld. C. Goodrich appoints to preach at
Winsted, Wednesday, 22
Pleasant Valley, Sunday, 26.

—:o:—

Eld. S. W. Bishop appoints to preach at
Providence, R. I., Sunday, Oct. 26.
Worcester, Mass., Sunday, Nov. 2.
Lowell, Mass., Sunday, Nov. 9.

—:o:—

The Lord permitting, Brother Edwin Burnham will preach in Massena, St. Lawrence Co., N. Y., the third and fourth Sabbaths in Oct. He will also hold meetings through the intervening week. James Danforth.

—:o:—

Bro. Edwin Burnham appoints to preach at
Portland, Me., Sunday, Nov. 2.
Boston, Mass., Sunday, Nov. 9.
Lewiston, Me., Sunday, Nov. 16.
Poland, Me., Sunday, Nov. 23.

—:o:—

Bro. B. P. Manning appoints to preach at
Auburn, N. H., Sunday, Nov. 2.
Manchester, Nov. 9.
Nashua, Nov. 16.
Danbury, Nov. 23, and stop a day or two if desired.
New Boston, Nov. 30.

Eld. D. E. Moulton, appoints to preach at
Lynn, (Dye House vill,) Sunday, Oct. 26.
Lowell, Classic Hall, Nov. 2
Westford, Tuesday eve. Nov. 4.
Clinton, Wednesday eve. 5.
Worcester, Sunday Nov. 9.
Tolland, Conn., Nov. 16,
where Bro. Storrs may appoint.

—:o:—

Bro. C. Goodrich appoints to preach at Chester Factories, Sunday, Nov. 2.

As some of the brethren at Worcester, Lowell and Portsmouth have wished me to visit them, I will say that if the Lord will, I can do so the last of November or the first of December. If the brethren desire my labors at that time, please address me immediately at Westfield, Mass. C. Goodrich.

—:o:—

Bro. O. D. Gibson appoints to preach at
Springfield, Mass., Wednesday, eve. Oct. 22.
Jawbuck, Conn., Oct. 23.
Warehouse Point. Oct. 24.
South Windsor, Conn., Sunday, Oct 26.
New Britain, Conn., Oct. 30.
Cheshire St., Conn., Oct. 31.
Wallingford, Nov. 2, as Bro. E. Dudley shall appoint.

—:o:—

Bro. W. M. Ingham appoints to preach at
Kennebunk Port, Thursday eve., 23.
Portland, Me., (Clark's Hall,) Oct. 26.
Orrington, Me., Sunday, Nov. 2,—wish the brethren to appoint a church conference on Saturday, Nov. 1, at 2 o'clock P. M.
Brewer, where the Brn may appoint, Nov. 4.
Woodstock, N. B., Sunday, Nov. 9.

—:o:—

Bro. S. S. Brewer appoints to preach at
Salem, Mass., Sunday, Oct. 26.
Portsmouth, Oct. 29 and 30.
Kennebunk, Sunday Nov. 2.
Concord, N. H., evenings, Nov. 4, 5 and 6.
Roby School House, Sunday, Nov. 9.
New Bedford, Sunday, Nov. 16.
Worcester, Nov. 23.

[illegible]
Bridgeport, [illegible]
[illegible]
Chesham, Sunday, [illegible]
Will Bro. [illegible] at the [illegible] of the road Sunday morning?
Waterbury, [illegible]
Newfield, Tuesday evening, [illegible]
to commence a series of meetings with Br. Mathewson.

—:o:—

The Lord permitting, I will preach as follows:—
Detroit, Wednesday, Oct. 22.
Ripley, 25, and over Sunday.
Freeport, 31 and over Sunday Nov. 2. Bro. Leister, of Buchanan, will meet me there and accompany me to Dubuque, Iowa.

I will visit other places in Ill. if desired, if brethren will address me at Freeport and give the necessary direction. If brethren think it not best for me to visit them as proposed, will they please inform me by letter directed to South Bend, or Logansport, Ind., or Freeport, Ill., as we do not wish to impose ourself by preaching on communities where it is not desired. L. H. Chase.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Persons ordering publications will do well to send a small amount to pre-pay postage. The postage on tracts, if sent in packages of eight ounces, or more, is only one half cent per ounce.

—:o:—

THE LIFE AND RELIGIOUS EXPERIENCE OF HIRAM MUNGER, Including many Singular Circumstances connected with Campmeetings and Revivals. Written by Himself. This is a very entertaining book, and will be read with interest by all. Price 50 cents; postage 10 cents.

The following works are published and sold by H. L. Hastings, Peace Dale, R. I.—They are also for sale at the Office of the "World's Crisis," 167 Hanover street, Boston, Mass.; and by W. Pratt, Moline, Ill.; P. A. Smith, 4 Frank street, Rochester, N. Y.; A. F. Porter, 20 Erie street, Philadelphia, Pa.; S. S. Brewer, 54 Wilson street, Providence, R. I.:—

SPIRITUALISM A SATANIC DELUSION and a Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price in paper covers, 38 cents—postage 3 cts.; cloth gilt, 50 cts.—postage 9 cents.

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BOUND TRACTS. By H. L. Hastings. Containing nearly 200 pages, in plain cloth binding. 40 cents; postage 6 cents.

THE WORLD AS IT WAS, AS IT IS, AND AS IT WILL BE. With several poems. By Mrs. A. C. Judson. 38 cents; postage 3 cents.

TREATISE ON MATT. XXIV. By I. C. Welcome. 33 cents; postage 6 cents.

THE UNITY OF MAN, or Life and Death Realities; a Review of Lee on the Soul. 15 cents; postage 1 ct.

THE OLD PATHS, or the Primitive Doctrine of a future Life; embracing copious extracts from the apostolical fathers, with arguments and remarks. 18 cents; postage 1 cent.

JUBILEE HARP. By S. S. Brewer. A good selection of hymns well adapted to the present wants of the church. Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. Postage 7 cents.

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THE SAINTS' INHERITANCE. By William Shepherd. Price—four copies, 25 cents; nine copies, 50 cents; eighteen copies, $1; one hundred, $5—post-paid.

THE PLAIN WAY, or Conviction and Conversion, and The New Birth. By J. Lenfest. Single copy, 12 cents; $8 per hundred. Postage 1 cent per copy.

PAULINE THEOLOGY, or the Christian Doctrine of Future Punishment as Taught by Paul. 15 cents; postage 1 ct.

THE WORKS OF JOHN CUMMING. "Benedictions of the Blessed Life," "The Church before the Flood," "Lectures on the Apocalypse," (series 1 and 2,) "Signs of the Times," "The End," "The Tent and the Altar,"—75 cents per volume. "Lectures on Romanism," $1. Postage 16 cents per volume.

BUSINESS MATTERS.

Cash Receipts.

Those who send us money for the paper or books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake somewhere.

J Megginer, J M Allen, J [illegible], W [illegible] Floyd, J Morrison, E S [illegible], W [illegible] M Williams, J M Dodge, $1.00 each.

H Barnard, J Morrison, C Holt, H [illegible], $2 each.

A Streeter, N Fowler, 50 cents each.

For Books.—E H Dennett, $1.25; D B Wyman $1.00.

Books sent—D B Wyman, A Streeter.

To send Tracts to the West.—[illegible] Gibson, $2.00.

Bro. P. Morgan's P. O. address is [illegible], Rock Island Co., Ill.

For Br. [illegible] January 1857, E. C. Cole, $1.00.

Poetry.

For the Crisis.

[illegible]

BY VESTA M. [illegible]

Tune—"Do they miss me at home?"

I am weary in watching for morning,
The tired lids unbidden close;
While the prophetic lamp is still burning,
And beams on a pathway of woes,—
[illegible] the perils are thick'ning,
[illegible] should faithfully keep—
While [illegible] arms are inviting,
And [illegible] the weary to sleep.

I am lonely, as onward I journey,
[illegible] sigh for the home of the blest;
While the world's sunny arbors allure me,
To share their refreshment and rest,
[illegible] onward, though feebly, I'm pressing,
The beautiful land to obtain:
A pilgrim, and stranger, confessing
Myself till that kingdom I gain.

When the wearisome journey is ended,
And the last hour of watching is past,
And the toil-worn with glory enshrouded—
My song of redemption shall last.
While ages on ages are rolling,
Eternal, unchangeable, sweet;
While anthems of glory are swelling
Redemption and vict'ry complete.
Charlemont, Mass.

THE LIFE I'D LIVE.

The life I'd live would be of faith
Upon the Son of God,
Would see a "Thus the Lord hath said,"
To guide me on the road.

The life I'd live would be to count
All earthly gain but loss,
Would every day deny myself,
And daily take my cross.

The life I'd live would be to mark
The footsteps Jesus trod,
To walk with care the narrow road,
That leads the soul to God.

The life I'd live would be to seek
More earnestly his face,
Would grow in knowledge of my Lord,
And daily grow in grace.

The life I'd live would be to live
An humble, lowly life,
Far from the world's gay revelry,
And farther from its strife.

The life I'd live would be the life,
That's hidden in the Lord,
Dead to myself and dead to sin,
But living through his word.

—*Golden Rule.*

NOTHING TO DO.

"Nothing to do?" O pause, and look around
At those oppressed with want, and sorrow too;
Look at the wrongs, the sufferings that abound,
Ere yet thou sayest there's nought for thee to do.

Are there no hungry that thy hand may feed,
No sick to aid, no naked to be clad?
Are there no blind whose footsteps thou may'st lead,
No mourning heart that thou couldst make less sad?

"Nothing to do?" hast thou no store of gold,
No wealth of time, that thou shouldst well employ?
No hidden talent that thou shouldst unfold,
No gift that thou shouldst use for others' joy?

"Nothing to do?" O look without, within,
Be to thyself and to thy duties true:
Look on the world, its troubles, and its sin,
And own that thou hast *much* indeed to do.

—*Golden Rule.*

Original Articles.

For the Crisis.

English Version of the Bible.

BY HENRY W. DANN.

That our version of the Holy Scriptures does not in every instance embody the spirit of the original, I fully admit; nevertheless, I apprehend that a *new* translation is both needless and uncalled for.—The few inaccuracies that do exist, so far as I can ascertain, are of little importance, and can hardly be said to alter the sense of the sacred text. But as much has been said to the disparagement of our version of Holy Writ, I subjoin the following opinions as expressed by some of the most distinguished biblical scholars.

Dr. Adam Clark, says,—"The English version of the Bible is superior in accuracy and fidelity, to all other European versions. Nor is this its only praise. The translators have seized the very spirit and soul of the original, and expressed this almost everywhere, with pathos and energy."

Professor Stuart remarks—"Ours is, on the whole, a most noble production. The divines of that day were very different Hebrew scholars from what most of their successors have been in England or Scotland."

"With the exception of Bishop Lowth's celebrated work upon Isaiah, no other effort at translation, among the English divines will compare, either with respect to taste, judgment, or sound understanding of the Hebrew, with our authorized version."

Bishop Middleton observes:—"The style of our version is incomparably superior to anything which might be expected from the [illegible], and perverted taste of our own age. It is simple, it is harmonious, it is energetic, and, which is of no small importance, use has made it familiar, and time has made it sacred."

Dr. John Taylor, says:—"You may rest fully satisfied, that as our English translation is, in itself, by far the most excellent book in our language, so it is a pure and plentiful fountain of divine knowledge, giving a true, clear, and full account of the divine dispensation, and of the gospel of our salvation, insomuch that whoever studieth the Bible, *the English Bible*, is sure of gaining that knowledge and faith which, if duly applied to the heart and conversation, will infallibly guide him to eternal life."

We might add greatly to the above, but it is unnecessary. If men of such intellectual greatness, eminent for their literary attainments, and whose whole lives have been devoted to biblical literature and science, arrive at such a conclusion as this, how can *we* ask for a change?

Would it not be far better for us to search the Scriptures that are able to make us wise unto salvation, than to spend our hours in endeavoring to remodel the word of God?

Has not the Bible often beguiled the tedious hour? Have we not been comforted while persuing the sacred word? Is not the Bible a chart to guide us on the stream of life?

Then let the saint of God be contented.

"Blessed Bible! how I love it!
How it doth my bosom cheer:
What hath earth like this to covet?
O what stores of wealth are here.
Man was lost and doomed to sorrow,
Not one ray of hope or bliss
Could he from earth's treasure borrow,
Till his way was cheered by this.

Yes, I'll to my bosom press thee,
Precious word, I'll hide thee here;
Sure my very heart will bless thee,
For thou ever sayest—good cheer!
Speak my heart and tell thy ponderings,
Tell how far thy rovings led,
When this book brought back thy wand'rings
Speaking life as from the dead.

Yes, sweet Bible! I will hide thee
Deep, yes, deeper in this heart;
Thou, through all my life wilt guide me
And in death we will not part.
Part in death? No, never! never!
Through death's vale I'll lean on thee;
Then in worlds beyond, forever,
Sweeter still, thy truth shall be."

West Troy, Sept. 24, '56.

For the Crisis.

Maine Conference.

The Conference of Adventists met according to appointment Oct. 2, at 2 o'clock P. M. The few who were present united in a social meeting, and by the blessing of God it was made a refreshing season.

Evening. Brother Smith gave a comforting discourse from Luke 12: 32, which did us good while considering the little flock, and the kingdom to be given soon.

Friday A. M., was spent in a social meeting. The Lord poured out his blessing abundantly upon us and we felt that it was good to be the servants of God.

P. M. A good and stirring discourse was preached by brother T. Smith, from Heb. 12: 1, 2. Could but wish that all christians might be permitted to hear it.

After the sermon the Conference organized by calling Dr. N. Smith to the chair. Conference voted that brother N. Smith should continue to occupy the chair, and S. K. Partridge continue Secretary.

A committe of five were then chosen to prepare business for the Conference, and report the following day, at nine o'clock, A. M.

Said committee were I. C. Welcome, T. Smith, Jesse Partridge, R. Hurley, S. K. Partridge.

Evening, S. K. Partridge preached from 1 Thess. 4: 17–22.

Saturday, A. M., Conference met at nine o'clock, and after prayer, the report of the committee was called for.

On the call for the report of the committee, the following was presented, and after some discussion and appropriate remarks, by a goodly number of brethren, adopted.

REPORT.

To the Brethren in Maine:—Being assembled in General Conference to confer together, it seems good unto us to write you that we are as much as ever convinced that we are living in the last days of the gospel dispensation, and are witnessing the fulfilment of the last items of prophetic declaration prior to the judgment of the great day.

And forasmuch as in the providence of God we are called to act a conspicuous part in promulgating the great and blessed truths of revelation, relative to the christian's hope and the evidence of the near coming of our Lord and Savior to consummate that hope, we feel deep solicitude to know how we may best employ our means and energies to prosecute this work for the salvation of sinners.

Amidst all the discouraging features of the past and present, there are still some omens of good which should encourage our hearts and cause gratitude to God; and while we deplore our errors, and follies of the past, we will seek wisdom from God for the future; and although our number as a distinct people is much smaller than a few years ago, yet we are gratified to see that the great truths which have begotten faith and hope in us, are taking effect in the hearts of many other christians not now identified with us.

We also feel encouraged, while watching the progress of principles, to see that the disposition to neglect and sometimes oppose *gospel* order, is fast dying out among us, and that it is now generally seen and deplored that a want of system has produced much evil and disunion. While we would encourage every good principle, we wish heartily to respond to the call of that class of brethren who spoke out at the late Wilbraham Campmeeting for help to set things in gospel order; and we hail rhe report of the articles adopted at that meeting to call things by their right names, and labor for order and unity, as an omen of better days among them, and consequently among us all.

These articles meet the point which many of us have long labored to bring about; and we wish cordially to unite in effecting the same.

Furthermore, we think it good to say, that whereas, the cause in which we are engaged required a more efficient plan than is now employed, to prosecute the great work,—we recommend that this Conference appoint a treasurer in each of the several localities in the state, to act as advisory members with the ministry and brethren generally, in regard to sustaining preaching, and holding meetings: and whom we exhort to act a special part in exciting others to be ready to every good work, and receive and collect such means as they can to support preaching, and the distribution of tracts in their various localities, as their united counsel shall deem most proper, and that they correspond with each other in relation to the same.

We wish also to say that while many have done well in giving liberally of their substance to sustain the mission in which we are engaged, yet, much more can, and must be done. And while our ministers find it duty to spend their entire energies and means to preach to others, God has enjoined upon the membership the duty of sustaining the gospel ministers, and we exhort all to take this subject into prayerful consideration, and unitedly and heartily engage in this work, laying by something on the first day of the week as the Lord hath prospered them; to be used in a systematic manner, to send abroad the message of the gospel of the kingdom until the end shall come.

And, forasmuch as the distribution of tracts and other publications, aids much in our work, we advise that the donor and treasurer be allowed to use their discretion, whether their means shall be used for preaching, or for a tract fund, and expend it as they judge best.

After the adoption of the above report, the Conference proceeded to choose the following brethren for said treasurers; to wit:

John Umberhind, Richmond; J. Keene, jr., Hallowell; J. Campbell, Damariscotta; S. Harding, Bristol; M. W. Payson, South Hope; J. Partridge, Whitefield; Amos Row, Madison; J. Brooks, Orrington; H. B. Seavy, East Wilton; A. C. Locke, Lewiston, and in all other places where there are deacons chosen, or are soon to be chosen, they are requested to unite in the above proposed work. All the above officers to continue until others are appointed.

Voted;—that the above proceeding of this Conference be prepared by the Committee and forwarded to the Advent Herald, and the World's Crisis for publication.

Voted;—to adjourn to meet again at such time and place as the Chairman and Secretary shall advise.

At 2 o'clock brother R. B. York preached a good, and deeply practical discourse from 1 Cor. 13: 13. God's blessing attended the word, and our hearts were touched.

Evening, 6 1-2 o'clock. Met for prayer and conference; and at 7 1-2 o'clock, brother Jesse Partridge preached a doctrinal discourse on the offices of Christ from Luke 1: 32, 33.

Sunday A. M. 8 o'clock. Met for prayer and conference, and at 10 1-2, brother Thomas Smith preached from Prov. 3: 5, 6, showing the importance of trust in God, and the path marked out for his children to walk in.

Our hearts were made glad when we heard the word.

2 o'clock P. M. Brother Jesse Partridge preached from Psalms 50: 5, showing from the history of the church, that God's people are a sacrificing people; and the gathering time will soon come for which the church has been so long praying.

Sunday evening. S. K. Partridge preached from Ex. 32: 26,—"Who is on the Lord's side?"

Brethren T. Smith, Dr. N. Smith, J. Partridge, and I. C. Welcome followed with interesting remarks, showing the importance of being on the Lord's side.

The Conference closed with the spirit of God resting upon us. There was a oneness throughout the meeting.

NICHOLAS SMITH.
S. K. PARTRIDGE.

Poetry.

MY MOTHER'S GRAVE.

The relics of departed worth
Lie shrouded here in gloom;
And here, with aching heart I mark
My own dear mother's tomb.

Oh, as upon her peerless grave
I fix my weeping eyes,
How many fond remembrances
In quick succession rise.

Again I see her gentle form,
As when in infant days,
And childhood's early sportive years,
She guarded all my ways.

Again her kind maternal voice
Falls on my listening ear,
As when she taught my youthful soul
The God of love to fear.

Father of heaven! my mother's God!
Before Thy blissful seat,
Among the glorious heirs of light,
May I that mother meet.

—*Golden Rule.*

Correspondence.

For the Crisis.

Letter from Bro. D. Bosworth.

BRO. GRANT:—You and I profess to believe that the great day of the Lord is near, and I certainly believe it is "near and hasteth greatly." And I frequently ask myself the question, "what manner of persons ought ye to be, in all holy conversation, and godliness?"

Now if it be true, that the "great day for which all other days were made," is right upon us, what is the preparation necessary in order to meet it?

Methinks I hear you say we must make a clean breast of it, and be strictly honest before God in *all* things. In one word, "Do unto others as we would that others should do unto us."

Yes, that is it, I believe it.

I do not expect the watchmen on Zion's walls will see eye to eye till the Lord brings again Zion. But I do expect, and know, they must learn to forbear one another in love, instead of spending their best energies, in the promulgation of questions that "gender strife," if they would dwell on Zion's holy hill, when the faithful watchmen shall be called from their watch-tower, to the blest reward.

Now my brother, that we may all see that *you* mean to be perfectly honest before God and men, will you the next time you quote "*The dead know not anything,*" add the line that follows,—"*neither have they any more a reward,*" and then tell your readers, that if that Scripture proves the unconsciousness of the dead, it also proves they will *never* receive a reward?

When next you quote, "His breath goeth forth, in that very day his thoughts perish," will you also add—some of the best critics say thoughts in that passage are simply equivalent to purposes, desires, &c., if so, that proves nothing in favor of the sleep or unconsciousness of the dead.

When next you quote Mal, 4–1 "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch;" to prove the final extinction of the wicked; will you tell them that that Scripture has its application to the wicked living at the coming of Christ, who will have a resurrection a thousand years afterwards, and therefore proves nothing in the case?

When next you print "burned up," in the above passage in large capitals to make it more conspicuous, and italicise "root and branch," please add, that root and branch" mean simply father and son in Scripture. And when you get through with them, if you wish, I will continue the series.

I have heard of a company of slaveholders, who dared not discuss the slavery question even among themselves, but frowned down a proposition of one of their own number, to that effect.

And shall it be said that a paper claiming to be *free*, and *independent*, and the AMERICAN ADVENTIST'S paper, *par excellence*, shall parade in its columns from week to week one side of a question, on which brethren of like precious faith differ, while the other side is ignored, or at least utterly refused a hearing? Justice, conscience, common honesty forbids it. And I can but hope that as you mean to stand in the judgment, such a course will not be pursued in the future, if it has been in the past.

Yours, looking for the kingdom,

D. BOSWORTH.

Bristol, Vt., Sept. 1856.

[Your Editor wishes to say that he has no recollection of rejecting a *single* article opposed to the sleep of the dead, or the destruction of the wicked; as the foregoing is the *first* that has been *received*. Hence he pleads *not guilty*.

Be assured my brother, the editor is honestly endeavoring to glorify God in his editorial duties. Pray for him that the Lord may give him wisdom to present from week to week in the columns of the Crisis, that which will "feed the flock of God."]

For the Crisis.

Letter from Sr. W. Harding.

BRO. GRANT:—The Crisis is a welcome messenger to me. I think it is well calculated to stir up the pure mind. I do not feel like giving up or stopping by the way, but more like taking the halting ones by the hand and encouraging them on to the end of the journey. There is no promise but to those who persevere to the end.

Why will men and women forget it? It does appear to me that they did not count the cost.

When I started to serve God, I was well aware the prize was at the end of the race, and thanks be to God, I am not yet tired of running, though trials and afflictions are part of the legacy.

I feel to count it all joy when I fall into divers temptations: for I know through Christ I shall some day come off conqueror through him who hath loved us, and has washed and made us white by his own blood; and has made us priests and kings unto God.

Oh, the cheering promises I find in God's blessed book, such as this,—"he that overcometh will I give to sit with me in my throne as I have overcome and am set down with my Father in his throne." "To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God."

Now, brethren and sisters, who could not afford to serve such a God as this, who has so many good things laid up for those that love him?

Let us be faithful, and endure, overcoming the world by our faith.

I remain yours, looking for redemption with the rest of God's people.

WM. S. HARDING.

Bigelow's Mills, Ia., Aug. 22, '56.

Choice Selections.

Dialogue on Dress.

MR. AND MRS. GOODALL.

"How proud we are! how fond to show
Our clothes, and call them rich and new."

Mr. G Wife, dear, did you ever, *ever* see the like? What shall we do? this inordinate love of dress, this intense *rush* for the gay and fashionable is truly alarming. Many carry their sins in their ears, in their foreheads, openly, unblushingly, in the face of mid day sun. May we not expect fearfully pending judgments?

Mrs. G. Wesley put it down like a thunder CLAP! He poured in the truth like *fire!*

Mr. G. Mark, too, the discipline,—read section 6th on dress, the question is put:

"Should we insist on the rules concerning dress?" The answer is: "*By all means.*" This is no time to give any countenance to superfluity of apparel. Wear no needless ornaments, such as rings, necklaces, lace or ruffles,—Therefore give no tickets to any who wear high heads, enormous bonnets, ruffles or rings."

Mrs. G. Was Father Wesley too stringent, think you, husband, in these measures?

Mr. G. Not at all; in his day and for years subsequent, spirituality was never higher, deeper, broader—so long as self-denial, gospel simplicity and purity prevailed, the Word had free course, run, and was glorified—prosperity smiled, holiness triumphed, salvation streamed.

Love to the brethren also, was fervent, abiding, soul-kindling, soul-saving. God manifested himself graciously, gloriously sinners were struck to the heart, thousands cried out:—

"Lord save, we perish."

O for a return—a *speedy* return of the good old times of Wesley!

Mrs. G. Husband, dear, how is it? why is it, the ministers of the present day are *mum*, almost totally silent, on the prevailing evils of dress? Seldom, if ever, a single word escapes their lips, in the pulpit or out of it!

Mr G. Can they speak out wife? can they reprove consistently when idolatry is in their own house? What says Paul?—

"Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that abhorest idols, dost thou commit sacrilege?" Rom. 2: 21, 23.

Can a minister consistently preach against the sin of pride, of worldly conformity, while his own house is a picture of pride, extravagance, folly and fashion! "Physician heal thyself," would ring in his ears on every side. Thus the evilrolls on unrebuked—unchecked.

Mrs. G. A minister's wife, you think, should be a pattern of excellence—plain, simple, modest, unassuming in her costume and deportment?

Mr. G. Not the wife only, but every member of the household. She, to be sure, should lead on; her adorning especially, should not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but the hidden man of the heart, in that which is corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of "great price."

Mrs. G. If I am correctly informed, the angel wife of Pres. Edwards was one chief cause of his unparalelled success in the gospel ministry; was it so, husband?

Mr. G. It was, wife, glory to God, she held up his hands to heaven continually.

Mrs. G. O that females would, one and all, (especially those who name the name of Christ,) "adorn themselves in modest apparel; not with gold or pearls, or costly array, but (which becometh women professing godliness) with good works."

Mr. G. No command of inspiration is more positive than the one which says, "be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

Mrs. G. Nothing on earth appears to me so amiable, so beautiful, so exquisitely lovely and praiseworthy, as virtuous modesty, clad in plain, simple, neat attire, adorned with the christian graces, humility, meekness and love. Angels look down upon an object so charmingly, *exquisitely* beautiful, with smiling complacency! Yes, God himself, is well pleased!

Mr. G. True, dearest, true, it is more precious than rubies and ornaments.

Mrs. G. All the things that can be desired are not comparable to it. "There is only one robe that will never fade, nor wear out, the robe of Christ's righteousness:"

"It never fades, it ne'er grows old,
Nor fears the rain, nor moth, nor cold,
It takes no spot, but still refines,
The more 'tis worn, the more it shines."

—*Golden Rule.*

HORRORS OF WAR.—"In heaven," said a minister whom we recently heard preach, "there will be no quarterage to pay nor paid; there will be no dead disciples, no formal christians, no blight of intemperance or poverty, no slavery, no war there."

Wending our way home the last words like an echo, kept ringing in our ears, "No war there, no war there!"

There are great evils and great curses in the earth, but none, reader, so great as the curse of war.

Opening one of our exchanges recently we saw the statement that in France, to help carry on the Crimean war, one hundred and sixty thousand young men were annually impressed—that is, caught and driven from home into the army. And so horrible is the war in the eyes of even French mothers, that many of them have permanently put out the eyes of their children, and have hewed off the toes, and broken the fingers and arms of their sons, in the hope of so doing, to keep them at home.

But notwithstanding these maimings, many of these fingerless and toeless young men have been compelled to go and fight and die on the battle-field.

As we write the bones of how many young men lie blanching or rotting in the Crimea. How many a home in England, and Ireland, and Scotland, and Turkey, and Russia, and France, has been made desolate by the violence of war.

THOUGHT.—As the kaleidoscope, at every turn, forms new figures, so does thought change; taking every possible hue and shape, so that no two can think exactly alike.

Speak to that orphan child; see the pearl drop from her cheeks.

THE WORLD'S CRISIS.

FFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE. | PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | NUMBER 107, HANOVER STREET, BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, OCTOBER 29, 1856. WHOLE NO. 61. VOL. IV. NO. 9

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.

HENRY V. DAVIS, JOHN COUCH, | MILES GRANT, GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION

TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
Twenty copies to one address for 6 months,	15.00
Thirty copies to one address for 6 months,	22.00

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Over all communications for the paper, write *For the Crisis.*

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Original Articles.

The Providence of God.

BY LEONARD PLUMER.

The Providence of God as brought to view in the Scriptures is one of the greatest sources of comfort to the christian when understood and trusted in, that can be presented to his mind.

Who that has learned by experience that "the eyes of the Lord run to and fro thro' the whole earth to show himself strong towards them whose heart is perfect toward him," and "many are the afflictions of the righteous, but the Lord delivereth them out of them all," and "they that wait upon the Lord shall not want any good thing," but finds a comfort in the Providence of God, that this world with all its possessions never gave to any that trusted in it.

The world speaks of luck, of fortune, of skill and management, and, like Nebuchadnezzar, boasts of great Babylon that I have builded; but the christian, well instructed in the ways of God by precept and experience, knows, that not a sparrow falls without his Father's notice, and *all* things work together for his good; and the reason why there is so much discontent among the disciples of our Lord is, because the providence of God is so little understood.

"It is the Lord, let him do that which seemeth him good," is the language of those only who have been subjected to the severer part of the discipline that is to prove and fit them for the world to come.

The widow who has learned that the Lord will provide, and has given her last morsel to her children, can see quarts of milk and loaves of bread, in a single half dollar presented to her, while the rich man may see poverty and want staring him in the face, by the daily consumption of his goods in his family.

"It is in vain for you to rise up early and sit up late, and eat the bread of carefulness, for he giveth his beloved sleeping," is a Scripture sentiment which those only understand who have learned to be content in whatsoever situation they are placed.

The one hundred and seventh Psalm is an exhibition of God's manner of dealing with the children of men, and concludes with this beautiful passage;—"Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord."

The history of Joseph is a striking example of God's dealings with those, who through faith and patience will inherit the promises.

Sold by his own brothers for a slave—falsehood robbing him of a spotless character—the prison door closing upon him as a felon, and a number of his years spent with criminals as though he was one of them.

But God's providence now changes its course, takes him from his dungeon, disrobes him of his prison dress, clothes him in garments of royalty, gives him the second place in the kingdom of Egypt, and makes him the instrument in saving much people alive.

David is another from the great "cloud of witnesses" to illustrate the providence of God.

Chosen to be king over Israel, and assured that he should sit upon the throne, yet the disciplinary steps in the providence of God, necessary to bring him there and fit him for it, were sometimes so afflictive and discouraging, he declared, with the anointing oil yet on his head, that there was but a step between him and death.

So was it with all God's servants whose history is given in the book of God.

The foot-prints of his providence can be traced from their cradle to their grave.—So is it with all his children now, and happy are they who observe these things; even they "shall understand the loving-kindness of the Lord."

The history of our Savior is full of providential incidents.

Take for example the giving of sight to the man born blind.

The disciples ask, who was the sinner, the man or his parents, that he was born blind?

Jesus, in answering them, discovers to us a fact in the arrangement of God's providence which runs through his entire dealings with his people; a fact full of comfort and encouragement to all that trust in him;—"Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him.

Was the man born blind, and did he continue in that condition till of age to answer for himself, especially that Jesus might show forth his divinity and Mesiahship to the world by dispelling the darkness that has ever brooded over him, and let him into the light of day, and by that means open to *his mind* a light by which he might behold the Lamb of God that taketh away the sin of the world?

It seems so to me. Many of us can remember some embarrassing circumstance in our early youth, which led to a train of events that finally brought us to the Savior, and from him we obtained the pardon for our sins, and the earnest of eternal life.

Yet, while enduring the discipline of it, we might think all these things were against us.

Take one more example. Jesus, on one occasion, was standing in the midst of a great crowd who pressed upon him. With them stood a humble, but afflicted woman, who for twelve years had been trying every means to obtain relief,—had spent all her living upon physicians, and yet grew worse.

As she stood there she thought, if I may but touch his clothes I shall be made whole. So she comes behind him and touched the hem of his garment only, and she knew in herself that she was made whole.

Immediately her sickness fled; but as she stood with the multitude, supposing all ignorant but herself of what had transpired, Jesus enquires, "who touched me?"

The disciples are astonished at such a question, and remind him that the crowd throng him.

He replies, "Somebody has touched me for virtue has gone out of me."

When the woman saw that she was not hid, she came trembling, and before all the people told him all the truth.

O it seems to me that there could not be a heart so hard in that great congregation, as not to be touched with sympathy for her as she related her afflictions and sorrows for twelve years, and love for him when they heard her declare how he had made her whole.

Now did all the things in the history of that woman happen in the providence of God that in the end there might be an exhibition of the Savior's object in coming into the world? And do we never get a blessing from Christ without his knowing it?

It seems to me that this narrative answers both questions plainly, and every action of the Savior's life seems to echo back the song of the angels who announced his birth,—"Glory to God in the highest, peace on earth and good will toward men."

Let us take courage then from a knowledge of God's way with us, and if in sorrow and affliction, by God's grace take care of our characters, and see to it that they are those to whom the promises are made, and God will bring us out of great tribulation, put a palm of victory in our hand, and a crown of glory on our head, and give us eternal life in which to enjoy them.

Roxbury, Mass.

For the Crisis.

The Sabbath of the Lord; and the Lord's Sabbath.

BY D. P. HILDRETH.

Many honest and well-disposed people are utterly at a loss to understand how, or why the seventh day Sabbath was changed to the first day of the week; and are anxious to know by what authority the first day of the week becomes the christian's Sabbath. They fear the alteration was made by that wicked power, who should "think to change times and laws," with whom they have no sympathy; and therefore, still think that the seventh day is the Sabbuth of the Lord.

To all such, I would say; God has not left us without a witness, if we are willing to know and do his will; and that we may know what it is, he tells us in Matt. 11: 13, "All the prophets and the *law*, prophesied until John."

Now if the law prophesied anything by types or shadows relative to the first day of the week, we can find it there. But, before we refer to the law, we will go back to the original seventh day in which God "*rested* from all his work which he had made." "And God blessed the seventh day and sanctified it."

Why?

"Because that in it he *rested* from all his work."

Here is no command to Adam, to keep that day, as there was to abstain from the fruit of the tree of knowledge; though probably by his sanctifying the day he intended they should observe it. But man fell immediately after; and the succeeding generations became so corrupt, that it is probable the seventh day was soon lost sight of, unless, perhaps, in the patriarch's time; and even there we find no command for the observance of the seventh day, nor an intimation that it was anything more than any other day.

Nothing was enjoined on the early patriarchs, till their posterity left Egypt, and then it became a special covenant, embodied in the decalogue, and called for the first time "the Sabbath-day." Ex. 20: 8.

Here is over two thousand and five hundred years, from the time that God *rested* the seventh day; and there is not one word recorded about the seventh day to enforce the observance of it, or as though it was hallowed by one living being. But the institution for observance was made on Mt. Sinai; and it was to be like all their institutions—"a perpetual covenant throughout their generations;" (Ex. 31: 16;) that is, while the Jewish state and polity continued; and we have the reasons why it was enjoined at that time.

"In six days God created the heavens and the earth, and on the seventh he *rested*, and was *refreshed*." (The day is evidently a type of that "*rest* which remaineth for the people of the Lord." Acts iii. When "he shall send Jesus Christ, which was before preached; whom the heavens must receive until the times of restitution of all things."

We will for the present leave the moral and judicial parts of the law, and come to the ceremonial or typical part, which the Savior says "prophesied until John."

In Lev. iii., we find a command for the observance of several feasts, called holy convocations; and the very first among these ceremonies is the Sabbath; "six days shall work be done, but the seventh is the Sabbath of rest; an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings." We find that the passover was to be observed or the fourteenth day of the first month. On the fifteenth was the feast of unleavened bread. ver. 10. "And ye shall bring a sheaf of the first fruits of your harvest unto the high priest, and he shall wave the sheaf before the Lord, to be accepted for you: on the *morrow* after the Sabbath the priest shall wave it."—"And ye shall count unto you, from the *morrow* after the Sabbath, from the day that ye brought the sheaf of the wave-offering, seven Sabbaths shall be complete; even unto the *morrow* after the seventh Sabbath shall ye number fifty days: and ye shall offer a new meat offering unto the Lord. And ye shall bring out of your habitations the wave-loaves; they shall be of fine flour; they shall be baken with leaven; they are the first fruits unto the soul. . . . . And ye shall proclaim on that day that it may be an holy convocation: and it shall be a statute forever throughout your generations."

Nothing could be more perfectly fulfilled than all this part of the law was, when Christ became "our Passover" and was "sacrificed for us," on the 14th day of the first month; and on the morrow after the sabbath he rose from the dead, "the first fruits of them that slept." 1 Cor. 15: 20. And on the *morrow* after the seventh Sabbath, or fiftieth day, was the feast of Pentecost, when the Holy Ghost fell on the apostles, and three thousand were converted in one day; and that, even the first day of the week by the preaching of the apostles.

Now these offerings being commanded to be made on the first day of the week, their being so perfectly fulfilled by the resurrection of Christ, and descent of the Holy Ghost, I cannot but regard them both as types, not only of what was fulfilled on those days, but of the days themselves; for they were always to be offered on the first day of the week, the *morrow* after the Sabbath, and no other feast was ever commanded to be kept on any particular week day, but the Sabbath itself.

Let it be understood that the wave sheef was not always offered on the third day after the Passover, as it was when our Lord suffered; for sometimes the Passover was kept on Monday. But the sheaf could not be offered till the *morrow* after the next Sabbath in which case it would be a week, nearly, after the Passover, before it would be offered; and the Pentecost was always governed by that day, which, being an "holy convocation," must, I think, be a perfect prototype of the Lord's Sabbath.

We read Luke 24: 44, "These are the words which I spake unto you, while I was yet with you; that *all things* must be fulfilled which are written in the *law of Moses*, and in the prophets, and in the Psalms concerning me."

Says John, "Then the same day at evening, being the *first* day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you. As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whososoever sins ye retain, they are retained. . . . . And after eight days, (or the eighth) again his disciples were within and Thomas with them. Then came Jesus, the door being shut, and stood in the midst and said, Peace be unto you." John 20: 19-26.

Here we find that on the first Lord's day, after the resurrection he met with his disciples. Is not their example of meeting together on those *morrows* after the Sabbath, a demonstration that the Lord's sabbath had taken the place of the Sabbath of the Lord? That is, was not the first day of the week ever after to be honored and hallowed, even as the seventh day had been after their deliverance from Egypt?

This, I fully believe, and think these things are enough to convince the most skeptical that the change was made on his resurrection day, and not till then; so that it was the imperative duty of those women who "prepared the spices and ointment" (which is so often quoted,) to do as they did, when they "rested on the Sabbath day, according to the commandment, for the first fruits of them that slept," had not at that time "risen from the dead;" nor did he, till the next day, the very morning that the sheaf of first fruits was waved in the temple.

Here redemption was completed; that is, the earnest of it was seen and felt by his disciples. And is not the work of redemption as great as the work of creation? It took six natural days only to do the work of creation; but it takes six tropical days, of one thousand years each, to accomplish that of redemption.

It is customary for the nations of the earth to celebrate the birth day of distinguished warriors and princes of the earth, and shall we fail to celebrate the day in which our most blessed King became the "*first born* from the dead, that in all things he might have the pre-eminence?" His blood sealed the new covenant, and his resurrection from the dead proved that it was sealed; and had he not risen from the dead, then it would have been good for us all if we had not been born." But glory to God in the highest, "he is risen;" "the man of sorrows" has left the grave in triumph and glory: and soon, yes, very soon, we who have redemption through his blood, shall meet him, who is the image of the invisible God; the first-born of every creature "in the clouds of heaven."

All his chosen ones are brought into the new covenant by baptism, which is the outward sign of the new covenant: and the covenant and the priesthood being changed, Paul says, "there is made a necessity, of a change also of the law." "Here," he says also, "Let no man judge you in respect of a holy day, or of the new moon, or of the Sabbath days: which are a *shadow* of things to come; but the body is Christ."

Thus we see, that even the Sabbath was a shadow, but Christ the substance of that shadow. And shall we leave the substance, and go back to the shadow? God forbid.

I doubt not that the seventh day was a type of the seven thousand years, and I am as fully persuaded that the first day is a type of the great Jubilee of Jubilees, which will follow the thousand years; for that will be the *morrow* after the Sabbatical millenium, as the Jubilee of the Jews, was the *morrow* after their seven Sabbatic years, (viz.) the fiftieth year.

It may be said, if so, the type did not reach the antetype, as the Passover lamb reached the day of the slaughter of the Lamb of God, and the Passover supper reached to the supper of the Lord. This is true. There were three feasts in the seventh month, which did not reach by their observance to the antetypes, neither did their Sabbatic or seventh years reach to the antetype; but the substance of them all, had made his appearance. He had come "again from the dead," and that was pledge enough that every one would be exactly fulfilled when their specific time arrived. The Holy Ghost could not be given till the day of Pentecost, because that descent was to fulfill the offering of the two wave loaves; and so the seventh month feasts cannot be fulfilled till the Lord of the harvest shall gather in all his elect. He nailed the typicals to his cross, and what was not fulfilled would be, when the time for them should be fulfilled.

From the moral, judicial, and spiritual laws of the old covenant Christ enacted a code of laws exactly adapted to the gospel; hence, Paul says, "We are not under the law but under grace; and being not without law to God, but under the law to Christ." He is "the *end* of the law." Every part of it begins, centres, and ends in him, and he is Lord even of the Sabbath day."

"Love is the fulfilling of the law." The first commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." "And the second is like unto it. Thou shalt love thy neighbor as thyself." On these two commandments hang all the law and prophets." Matt. 22: 37-40.

Again, the Savior says, Mark 10: 19, "Thou knowest the commandments; do not commit adultery; do not kill; do not steal; do not bear false witness; defraud not. Honor thy father and thy mother." In another place he says, "swear not at all."

Here we find the spirit and import of nine of the commandments, out of ten, which were delivered to Moses, and not one word about the Sabbath. The sermon on the mount contains the spirit of the whole law, and yet not one word about the Sabbath.

Paul says, Heb. 8: 7, "If the first covenant had been faultless, there should no place have been sought for a second." But finding fault with that, he made a new covenant, the laws of which were written on the heart. "In that he saith a new covenant, he hath made the first old." "Now that which decayeth, and waxeth old, is ready to vanish away."

These, dear brethren, are some of the evidences that the Sabbath day has been superseded by our Lord's resurrection day; that we have not been left to embrace popish customs in this, for the day was observed from the day he rose; and I think the disciples knew when he rose from the dead, that the day was changed agreeably to the types, by their observing the first day of the week ever after; only, as they had to conform to Jewish prejudices in order to save them, and consequently they must meet them on their Sabbaths. "The law made nothing perfect," but Jesus did; by whom let us all "draw nigh unto God."

For the Crisis.

Incidents by the Way.

No. IV.

BY S. S. BREWER.

Sunday morning, Sept. 21.—The sun is just peering forth from the East. The clouds are dispersing, and we hail the new day with joy and gladness of heart. Although nature appears veiled in autumn's gloom, there is eloquence in the sere and yellow leaf, and from the vast arcana of the universe it speaks in all its varied strains.

While I listen to the deep, hoarse breathings of the mountain billows as they break upon the shore—the wind murmuring in plaintive strains as it careers among the ripened corn, and the branches o'er my head in the forest, and gently bends the stalks around,—the few songsters that remain warble their notes of praise; and the myriad of insects on their tiny wing, hid amid the trees, the grass, the leaves around, all, all contribute in their thousand tongues their hymns of praise to God, —I feel just like singing that almost incomparable song of praise on the sixty-second page of the Jubilee Harp. Read it.

We had the blessing of the Lord while round the family altar this morning. And now the hour for preaching has come, and but few come with it. Several have been compelled by necessity to be absent; some are braving the dangers of the deep. The stranded vessel has been got off the beach, water-logged, and put off at the mercy of the winds and waves for New York, a distance by water, of one hundred and thirty miles.

Preached twice, had the blessing and good will of him who dwelt in the bush. In the afternoon, we trust some lasting impressions were made on the minds of some.

In the evening we came together and partook of the emblems of the broken body and shed blood of our injured King, and parted in the faith of soon seeing the Lord, and being made like him.

On Monday we were [illegible]

pattering of the rain against the window glass, close beside our bed, as storms fiercely from the south-east. Spent the day in writing, and contending for the truth, in opposition to the foggy mysticisms of an immortal soul, or a deathless spirit flying away into a mysterious locality; with neither time, bounds, centre, or circle —an unrevealed, bottomless nonentity for the righteous, and the undefinable regions of hell, horrors, brimstone, fire, conscious misery and woe for the wicked.

Should the weather permit, with the blessing of God, we purpose to-morrow morning to bid farewell to this out-of-the-way and sea-side place. The very few who tarry here, speak in grateful recollection of brethren E. Burnham and Berick, brother and sister Grant.

I now bid farewell to the little flock, and may God bless them for their kindness to me; and if never permitted to see each other here, may we meet in the land where the sun never sets.

Tuesday morning, Sept. 23 —Early in the morning we took leave of the few waiting ones at Shinneck, and by private and public conveyance reached the railroad at Greenport, L. I., where we took passage for the city of New York, and reached brother Green's early in the evening, tired and weary in our pilgrimage for the better land, but *not of it*.

During the week I visited many of my old acquaintances; some have fallen asleep, others fallen out by the way, and some continue unto the present day, witnessing both to small and great, saying none other things than those which Moses and the prophets did say should come.

I will mention two instances that afforded me some painful consolation. The first, is the case of brother Joseph Rusher. It seems but as yesterday, that brother Rusher joined my class when I was in the M. E. church, although twenty years since, then young, healthy, and devoted to God. O what a change that wasting disease consumption has made. Pale, and emaciated, wasting away, yet strong in the Lord and the power of his might. While awaiting his change he penned the following in answer to the popular theology of this popular, *world-church people:*

"Why do you say the dead doth know?
The Bible says it is not so;
But all who in the grave doth go,
They nothing do, and nothing know."

He also transposed that popular hymn so often sung,—

"I'll praise my Maker while I've breath;
And when my voice is lost in death,
Praise shall employ my nobler powers.
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures."

Here is brother Rusher's view of the dead:

"I'll praise my Maker while I've breath;
But should my voice be lost in death,
We cannot praise him then we know—
The blessed Bible tells us so.
Our days of praise with nobler powers
Will be, when life eternal's ours.

Happy the man whose hope remains
On Israel's God, for he's the same.
When Zion's children shall come forth
From east and west and north and south,
Then all God's host shall praise his name,
And earth made new shall bloom again.

The Lord who opens the blind eyes
Will *shortly* bid his saints arise;
Then from their graves in joyful lays
They'll sing their great Redeemer's praise.
O blessed Hope! then Death shall cease,
And Christ will reign the Prince of peace.

And is it so, and shall I gain
A part in that immortal train,
To rise and meet him in mid air,
And with his people have a share?
O yes, if faithful a few days,
We'll in his kingdom sing his praise."

How perfectly harmonious is the above sentiment with divine testimony. Note the following strain of one of our most gifted poets, that we clipped from a paper a few days since. In the last illness of the poetess she wrote for a little friend these lines:

"I am going through the eternal gates
Ere June's sweet roses blow,
Death's lovely angel leads me there,
And it is sweet to go."

Such sentiments as the last, so at variance with holy writ, reminds me of the following item:

After I had left brother Rusher at his home in Morrisiana, ten miles from the city of New York, I took my seat in the cars. Shortly the news-boy came along with the papers. In perusing one I came across the following item. Speaking of the perversion of truth, the editor relates the following:

"The pertinacity of these fanatics in insisting that the subject they have snatched is alive, as well as kicking, puts all former delusions of this kind to the blush. It reminds me of what a sailor I heard the other day said, who had wandered into a churchyard, and was amusing himself by reading the inscriptions on the gravestones. Presently he came to one on which the defunct stonily addressed the pausing traveler in this wise:

'Weep not for me, my dearest dear;
I am not dead, though I lie here!'

This was too much for Jack. Shifting his quid, he ejaculated: 'Well! I've heard say that there are cases in which a man may lie; but, I s—r, *if I was dead, I'd own it!*'"

The other case of an afflictive nature referred to above, is this. About the time that brother R. joined my class, I visited an absentee who had not attended class since it had fallen under my superintendence. When I enquired the cause of absence, I found it was owing to the care of her child, about eight months old, then creeping on the floor. On my visit to Brooklyn on Sat. Sept. 27, my mind was deeply impressed with the desire to see the above family. Having obtained through the Directory their street and number, I knocked at the door. Soon it was responded to by sister C. We stood gazing at each other for some time. When she recognized me, the first salutation was, "O, how you have altered." And in retnrn, I exclaimed in the same manner.

"O," replied the mother, "I am glad you have come. John is about to die."

Oh, what a change! The mother's head whitened with the frost of twenty winters since first we met, and the little creeping infant, just budding into childhood, now a young man, nipped by death's untimely frost, withering under a slow, wasting consumption.

I immediately commenced presenting the true source of immortality, showing that the dead sleep till the resurrection. After answering the objections presented, I showed the glory to be revealed at the appearing of the *Life-Giver*.

Never shall I forget, while a sojourner in this land of the sick and dying, the interest that mother and son took in the presentation of Bible truths, respecting the saints' inheritance UNDER the whole heaven. O, what a season of joy and sorrow, cloud and sunshine, weeping and sadness. Eyes beaming with joy though swimming in tears.

I left that grief-stricken mother and son, I trust with the blessing of God, in the possession of a more perfect and glorious knowledge of the true source of immortality, the saints' inheritance, and the second coming of the Savior as the crowning desire and hope of all the prophets, apostles, saints and holy confessors.

On Sunday, Sept. 28, we tried to preach to the brethren corner of Elizabeth and Grand streets, N. Y. The Lord was present to own and bless the waiting ones. But I missed some of the old veterans. Peace to their dust. I shall soon greet them in our Father's house, to go no more out for ever. Amen.

Yesterday afternoon we took passage for home, and after a rough one over the Long Island sound, we arrived at Stonington, quarter past three in the morning. We took cars and reached my own hired house by six o'clock, in time for breakfast. Praise the Lord, O my soul.

Providence, R. I., 54 Wilson St.

Request.

The church in Springfield, Mass., request, for their accommodation, that brethren sending them appointments will direct to R. E. Ladd, Corresponding Secretary.

E. WHITNEY.

"Could we with ink the ocean fill,
Was all the earth of parchment made;
Was every stick thereon a quill,
And every man a scribe by trade—
To write the love of God to man,
Would drain the ocean dry;
Nor would the scroll contain the span,
Though stretched from sky to sky."

God finds ability for those who will rightly use it.

God takes from those who take from his interests. E. B.

Be frank with the world. Frankness is the child of honesty and courage.

The World's Crisis.

BOSTON, OCTOBER 29, 1856

Questions.

Further answers to the questions of our Sister in Christ.

No. XIII.

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4.

Ques. 1. "Are the thoughts of man the fullness of his soul?"

2. "Can life die?"

Ans. 1. The thoughts of man are the *result* of an organization having the breath of life; and when the "*breath* goeth forth . . . . his thoughts perish," or in other words, the man stops thinking; hence it is said of man when *dead*,—there is *no* work nor device, nor knowledge, nor wisdom in the grave whither *thou* goest." Eccl 9: 10.

2. In answer to the question—"Can life die?" we would say that properly speaking, nothing can die but an organized being; and as *life* is not an entity, it cannot be said to die. Life represents a *state* of a being in opposition to death. We may as well say that death dies, as that life lives; which is true only when they are personified, or addressed as *imaginary* beings.

No. XIV.

"To me to live is Christ, and to die is gain; but if I live in the flesh this is the fruit of my labor; yet what I shall choose I wot not, for I am in a strait betwixt two, having a desire to depart and be with Christ which is far better. Nevrtheless to abide in the flesh is more needful for you." Phil. 1: 21–24.

Ques. 1. "Would not the spirit of Paul get the gain that would accrue to him, to die? 2. Was it the spirit that desired to depart?"

Ans. The Spirit *of* Paul cannot be himself. The *sound of* a bell, is not the bell. The steam of the engine, is not the engine.

We have shown again and again, that, according to the Bible, philosophy, and facts, the spirit or breath of life in the nostrils of men and animals, is not the man, nor the animal; and that when this breath or spirit departs, the whole man is *dead*, and will soon return to dust, dependent on a *resurrection* for a future existence.

2. In answering the second part of the question—"Was it the *spirit* that desired to depart?" we remark, it seems plain that it was *not;* for Paul says—*I* desire to depart, (not my spirit desires &c.) Now whatever constitutes *Paul*, "desires," and as the spirit is not him, it must be Paul himself.

In Phil. 2: 11, we have this same "I" speaking again. Hear him. "If by any means *I* might attain unto the resurrection of the dead," or moreliterally rendered—"out from among the dead"

How can he be raised from the dead unless he dies first?

This same "*I*" speaks in 1 Cor. 15: 32 and says, "If after the manner of men *I* have fought with the beasts at Ephesus, what advantageth it *me* if the *dead* rise not?"

Again; in 1 Cor. 15: 17–18 he says —"and if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are *perished*."

What can be plainer expressed than the fact that our *only* hope of a future existence depends upon a *resurrection* of the dead?

Paul is in harmony with himself. Then he cannot mean in Phil. 1: 21–24 that he expected to go to his reward before the coming of the Lord and the resurrection at the last day.

I learn that an old translation of Phil. 1: 23 reads,—'having an earnest desire for the returning and being with Christ," ie., he earnestly desires to have Christ return so that he can be with him, which would be far better than to *live* in this present world, or *die* and be free from whippings, bonds, imprisonments, stonings, &c.

Job once said,—"O that thou wouldst hide *me* in the *grave*." Paul and Job are not the only ones who have felt that it would be *gain* to *die*, and rest from their toils and sufferings.

In Phil. he hardly knows which he would choose, either life or death; but the coming of Christ and being with him would be "far better."

Meetings in Boston.

Brother Hastings has been with us the last two Lord's days and the intervening week most of the time.

His faithful labors have been blessed in the comforting and edification of the saints, and we have felt quickened to duty and more earnestness in our efforts for the welfare of our fellow men, whom we must soon meet at the judgment.

Some strangers to the blessed hope are becoming deeply interested in our meetings, and seem resolved to be among those who will inherit the kingdom prepared from the foundation of the world.

Our meetings hereafter will be at Chapman Hall.

A New Tract.

Of very great value will shortly be issued, entitled *Plain Truths* by H. L. Hastings.

The plan is this: First a plain statement is made of some of the plain truths which we teach; then this is followed by proof from the word of God, and finally this is succeeded by quotations from the writings of noted men who endorse the same positions. This is continued till it comprehends some of the most important points of revealed truth, embracing the doctrines of the inheritance, new creation, reward,—kingdom, advent &c. The whole is a closely printed 12mo. of about 30 pages.

Price $3.00 per 100—5 cts. single. Address H. L. Haftings, Peacedale, R. I.

Removal.

The church in Boston worshipping at the Free Chapel, corner of Causeway and Lowell streets, has concluded to return to Chapman Hall, Chapman Place, out of School street, opposite the City Hall.

Brother J. Couch is expected to preach there the first Lord's day in Nov., and brother E. Burnham the second.

Friends visiting the city are invited to meet with us.

Sabbath Works.

Please read and remember. I buy all old or new Sabbath and Lord's day books, whether large or small, far or near. And the older the books the better. No matter if unbound and some torn, I will accept them. Especially do I want the old works put forth in the seventeenth century. Many such are scattered around the country almost worthless to their owners. Send them to me and get the money for them. Show this to your neighbors and if any have such to spare, send me by letter the title, date, number of pages, price of the book, and author's name. Cut this out and keep it in mind.

Direct to Daniel T. Taylor, Worcester, Mass.

Papers.

On account of some unknown mistake we did not have papers enough to supply our subscribers last week.

We sent a few damaged ones, thinking they would be better than none. We are very sorry it has so happened, but trust that we shall be pardoned.

BACK NUMBERS.—If any of our subscribers have Nos. 1, 3, 4, 7 and 8 of the present Vol. which they can spare, if they will send them to us, at our expense, we shall be very thankful, as we are not able to supply new subscribers with those numbers.

The following extract is from an article published in *The Independent*, delivered at the late anniversary of Andover Theological Seminary, by D. M. Epstein, a convert from Judaism.

Subject:—"*The Doctrine of an Atonement in the Theology of Modern Judaism.*"

He states that the Rabbins say:—"That the day of death atones for all the sins of the dying individual; his repentance and good works are all necessary, still the day of death, by which is meant the pains of dissolution, is required by Jehovah as an atonement for his sins. Here at least it would seem that the Rabbins would stop, and in consistency with their doctrines of the atonements for sin, would introduce the forgiven Israelite into the blessedness of heaven. But no, hear what they discourse about the state of a Jew after his death.

First, they say, he suffers for four weeks the "buffetings of the grave." Then come eleven months of purgatory, during which the prayers of relatives, especially those of the children of the deceased, and also their studying of the traditions, for the particular benefit of the deceased, are all required to bring him out of it. But still the mind of the Rabbins was not satisfied, and therefore last of all, as if feeling the desperateness of their cause, and determined not to yield to the truth at any price, they arrogantly affirm in a summary way; that Abraham sits at the gate of hell, and sees that no circumcised Jew enters ever therein.

These false doctrines which I enumerate, are commonly received by all orthodox Jews, as the truth of God."

Original Articles.

For the Crisis.

Jews.

Reasons for not believing in the restoration of the CARNAL *Jews, either before or after the second advent.*

BY F. H. BERICK.

No. IV.

The declarations of the prophets Isaiah, Jeremiah &c., concerning the desolations of Jerusalem and the cities of Judah, began to be fulfilled in the fourth year of Jehoiakim, B. C. 606.

We learn from Prideaux (1) that Nebuchadnezzar, king of Babylon, became master of Jerusalem in Nov. B. C. 605; when he caused great numbers of the people to be sent into captivity to Babylon, among whom were Daniel, Hananiah, Mishael, and Azariah. Dan. 1: 6.

Having brought the country into subjection, the king of Babylon permitted Jehoiakim to reign as his tributary. But seven years afterward, Jehoiakim rebelled; B. C. 599—but being (as is supposed) killed, his son Jehoiachin succeeded him, B. C. 598, when the city was taken by Nebuchadnezzar a second time, when "he carried out thence all of the treasures of the house of the Lord, and the treasures of the king's house. * * * * And he carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all of the craftsmen and smiths: none remained, save the poorest sort of the people of the land.— And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land: those carried he into captivity from Jerusalem to Babylon. 2 Kings, 24: 3—15.

The king of Babylon now committed the government into the hands of Zedekiah, but he, as his predecessor had done, did that which was evil in the sight of the Lord. "And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about. So the city was besieged unto the eleventh year of king Zedekiah" when it was taken a third time. This occurred B. C. 588. At this time the temple was burnt, and all the people carried into captivity excepting a few who who were left for "vine-dressers and for husbandmen." Thus the wrath of God was poured out and his fury accomplished.

Having traced in a very brief manner the captivities of the tribes of Israel, it may do well to enquire with regard to the fulfillment of those predictions which were accomplished in or during their subjection. To notice all of the prophecies relative to the overthrow of the Jews, would swell this article altogether to some of the most prominent predictions and then dismiss this part of our subject.

Some of the most important prophecies are to be found in the writings of Moses. He, as the leader of Israel, was aware of the fact that the people under his charge were a "stig-necked and uncircumcised" nation: God had revealed to him that the Israelites would, after his death, turn, and do evil, and that the judgments of God would overtrke them; this he declared in the hearing of all the congregation.

The first thing in the writings of Moses worthy of our consideration is the prediction that evil shall befall the Israelites *in the latter days.*

Many have and still do suppose from the phraseology—"latter days"—that this prophecy must refer to the gospel dispensation, and consequently, the evils predicted refer the destruction of Jerusalem by Titus, and subsequent to that time. But this is a hasty conclusion as will appear from the facts in the case. The phraie—"in the latter days"—says Newton, "in the Old Testament signiges any time that is yet to come, though sometimes it may relate to the times of the Messiah in particular, as it comprehends all future time in general; and hence it is used in prophecies that respect different times and periods.

"I will advertise thee," (saith Balaam to Balak, Num. 24: 14,) "what this people shall do to thy people in the latter days;' but what the Israelites did to the Moabites, was done long before the times of the Messiah. 'I know' (saith Moses, Deut. 31: 29,) that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you, and evil will befall you in the *latter days;*' where the *latter days* are much the same as the time after the death of Moses. 'There is a God in heaven,' (Dan. 2: 28,) 'that revealeth secrets, and maketh known to the king Nebuchadnezzar, what shall be in the latter days;' but several particulars are there foretold of the four great Monarchies of the earth, which were fulfilled before the coming of the Messiah."

And in like manner these prophecies of Moses were, the most of them, accomplished under the Mosaic economy several ages before the birth of Christ. The phrase—'*latter days*"—as it occurs in Dan. 2: 28, shows conclusively that the prophet refers in part to the time which preceded the advent of Christ. The events to take place in the latter days were; (1) The overthrow of Babylon; (2) The rise and fall of Medo-Persia; (3) The rise of the Grecian Monarchy; (4) Its subsequent divisions; (5) The subversion of those divisions by the Bromans; (6) The establishment of the kingdom of God. All, with the exception of the last that we have specified, occurred before the first advent of Christ. From the foregoing considerations we conclude that the phrase does not necessarily have reference to the gospel dispensation, but may and should apply to the time when the events specified are accomplished.

All of those expressions which indicate that the Jews should be visited with pestilence, sword, &c., were so literally fulfilled in their overthrow by Assyria and Babylon, that we need not attempt to present the evidence of their fulfillment on this occasion, but proceed at once to examine some of the more prominent. The first that we wish to notice is in Deut. 28: 36, 37.

"The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee."

In relation to this prediction two things must, we think, be evident to every person. (1). When this prophecy is fulfilled the Israelites have a king over them, otherwise, he could not be carried into captivity, and (2), as the Jews did not have any king of their own when Titus overthrew their city, it follows as a matter of certainty that the prophecy has no reference to the destruction of Jerusalem by the Romans, but must have been fulfilled previously.

We know that Jehoahaz was carried captive to Egypt, and Hashea was taken captive and imprisoned by Stalmaneser, king of Assyria, &c.

Again, "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young. Deut. 28: 49, 50.— Jeremiah prophesying of the same event says,—"Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord; it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say." Jer. 5: 15. Both Moses and Jeremiah evidently refer to the Chaldeans or Assyrians, for to no other nation could the phrase "ancient nation" so well apply. The Jews did not understand their language, hence the remark,—"a nation whose language thou canst not understand." Moses compares them to eagles, and Jeremiah says,—"Our persecutors are swifter than the eagles of heaven." Lam. 4: 19. To make the matter thrice more positive, Jeremiah says,—"Israel is a scattered sheep, the lions have driven him away; first the king of Assyria hath devoured him, and last this Nebuchadnezzar king of Babylon hath broken his bones." Chap. 50: 17.

Again:—"And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness wherewith thine enemies shall distress thee." Ver. 43.

This is likewise referred by commentators to the destruction of Jerusalem by the Romans. But I believe that they never have been able to refer to but one case in which this was done; ie. the case of Mary, the daughter of Eleazar; whereas,

to say nothing of the instance recorded in 2 Kings: 28, we have a much better fulfillment in the overthrow of Jerusalem by Nebuchadnezzar. Jeremiah says, when speaking of the destruction of Jerusalem by the king of Babylon,—"The hands of the pitiful women have sodden (boiled) *their own children; they were their meat in the destruction of the daughter of my people.*" Lam. 4: 10.

Again, "Therefore the Lord hath made good his word, which he pronounced against us, and against our Judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Judah, to bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the *law of Moses;* that a man should eat the flesh of his own son, and the flesh of his own daughter." Baruch 2: 1—3.

The above testimony locates the prediction of Moses in such a way, that we cannot be mistaken. It belongs to Jerusalem at the time it was destroyed by the Babylonians. Not only was there one instance, but many. Fathers and mothers boiled and eat their own children, and thus God *fulfilled* his word. The instance which occurred at the time Titus besieged Jerusalem could not in the nature of the case fulfill the prediction of Moses, it being altogether too limited.

Again, "Then shall the land enjoy her Sabbaths so long as it lieth desolate, and ye be in your enemies' land: even then shall the land rest, and enjoy her Sabbaths." Lev. 26: 34. Jeremiah declared that the land should be desolate, and that the Jews should serve the king of Babylon seventy years. This was the time when the land enjoyed her sabbaths, as we learn from Chron. 36: 20, 21. We read, —"And them that had escaped from the sword carried he (Nebuchadnezzar) away to Babylon, where they were servants to him and to his sons, until the reign of the kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfill threescore and ten years." What a perfect fulfillment!

Again, "And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, thou shalt see it no more again; and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy you.' Deut. 28: 68.

It is true, that when the Romans took possession of Jerusalem in the year of our Lord seventy, that many of the Jews were transported to Egypt. But previous to the ascendency of Rome this scripture was evidently fulfilled. Mark the expression —"ye shall be sold for bondmen and bond-women," &c. Josephus informs us that Ptolemy Philadelphus, king of Egypt, "Set free those that were come from Jerusalem into Egypt, and *were in slavery* there, who were a hundred and twenty thousand." Ant. B. 12. chap. 2.

Again; We learn from the testimony of scripture that Ephraim, i. e. the ten tribes of Israel, were to be no more a people, Isa. 7: 8; and Hosea declared that the Lord would "cause to cease the kingdom of Israel." 1: 4. All of the efforts put forth by the *wise men of latter times* to ascertain the whereabouts of the ten tribes have proved a failure.

(1) Vol. 11. 99.

For the Crisis.

New Hampshire Conference.

Holden at Lake Village, Oct. 9, 10, 11, 12.

According to previous notice, the Conference convened at the Chapel, Oct. 9th, at one o'clock, P. M., and the time was spent in singing, prayer, and appropriate remarks by brethren and sisters, a goodly number being present. The season was refreshing and encouraging. At six o'clock, P. M., the ministering brethren held an interesting and profitable conference for about one hour.

EVENING. Preaching by brother J. Harvey. Text, Mark 16: 15. "Go ye into all the world and preach the gospel to every creature," &c. In this meeting was verified the promise, "Lo, I am with you."

FRIDAY MORNING, Oct. 10th, at nine o'clock, brethren met, and after appropriate exercises, the Conference was organized by choosing Elds. John Knowles, Moderator, and T. M. Preble, Clerk. The following ministers, gave in their names as members of the Conference, viz.:

Elds. John Knowles, Lake Village; O. G. Smith, East Sanbornton; J. Morse, Londonderry; I. H. Shipman, Lisbon; S. S. Mooney, Gilmanton; J. Harvey Pittsfield; D. F. Leavitt, London Ridge; B. Locke, East Weare; T. M. Preble, do.

On motion, agreed that all brethren present be invited to take part in the deliberations of the Conference.

Heard and accepted the report of the committee appointed at the last conference to take the supervision of the tract distribution. Heard the report from last year's committee appointed to supply destitute churches, &c., which was quite interesting and encouraging considering the circumstances.

On motion, agreed that Brn. I. H. Shipman, O. G Smith, B. Locke, J. Knowles and T. M. Preble be a Committee to prepare business for the Conference. The following brethren, viz.: J. H. Shipman, T. M. Preble, J. Harvey, J. Morse, O. G. Smith and B. Locke now reported the state of the brethren in different parts of the State.

While listening to the reports, we felt encouraged to continue our labor, knowing it is not in vain in the Lord; as quite a number had been converted and been baptized during the past year, and brethren generally were steadfast in the "faith once delivered to the saints." Conference now adjourned to meet at the close of the afternoon meeting of worship.

AFTERNOON. Preaching by brother I. H. Shipman. Text, Rev. 2: 4. "Nevertheless, I have somewhat against thee, because thou hast left thy first love." This was a timely and profitable discourse, as many, no doubt, could bear witness.

At the close of the meeting of worship, the Conference commenced business according to adjournment. Heard the report of the business committee, and on the recommendation it was agreed that a committee of six be oppointed, with whom brethren in New Hampshire in destitute places may correspond; and it shall be the duty of said Committee to assist in supplying with preaching such destitute places; and if the committee cannot visit such places themselves, they are to do what they can to send some one else to preach the gospel to the destitute.

Agreed, that Elds. J. Knowles, O. G. Smith, J. Harvey, J. Couch, J. Morse, and T. M. Preble be said committee.

On recommendation of the Committee, agreed, that we send a delegate to the *General Convention* to be holden at Providence, R. I., to commence Nov. 11th. On motion, agreed to lay this subject over, to be called up at an adjourned meeting. On motion, agreed that the same brethren, as last year, T. M. Preble, J. Morse, and J. Harvey, be a committee to take the supervision of the tract distribution within the bounds of the Conference for the ensuing year. Adjourned till 9 o'clock tomorrow morning.

EVENING. Preaching by T. M. Preble. Text Matt. 24: 31. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

SATURDAY MORNING Oct. 11. At 9 o'clock, Conference met according to adjournment; and after devotional exercises, on motion, the following resolution wase unanimously adopted.

Resolved: That the Conference still hold their views on church order as embodied in a resolution adopted by the Conference last year, and we still recommend to the brethren to carry out the resolution as far as consistent with circumstances, which reads as follows:

Resolved; "That this Conference believe that the time has come for decided and immediate action to be taken for the purpose of bringing about the observance of gospel order in the churches and societies of Adventists in New Hampshire, by which, we only mean such order as is plainly taught by Christ and his apostles, according to the literal reading of the New Testament."

On motion, called up the subject of sending a delegate to the General Convention; and it was agreed that T. M. Preble be said delegate. Conference then adjourned to meet at the call of the clerk, at such time and place as he might think best.

In consequence of ill health the clerk left the Conference Saturday noon. But the following extract of a letter from brother Shipman will give an account of the meeting.

Sugar Hill, Oct. 15, 1856.

DEAR BRO. PREBLE:—I write a short account of the Conference after you left. Saturday P. M., brother B. Locke preached from Luke 12: 32. "Fear not little flock," &c. Considering 1. The kingdom. 2. The flock. 3. The inquiry necessary, —am I one of the flock? It was a timely discourse and made a good impression on the hearers.

I preached Saturday evening and three times on the Sabbath. The attention was good and I think a lasting impression was made on some, and I hope, many minds.

On Saturday the church (at Lake Village) came into gospel order by making a record of their names and acknowledging the Scriptures as their rule of faith and practice; and the appointment of necessary officers.

Upon the whole, I think the Conference was one of much interest, and I think the influence will be good on many who were present from other portions of the State.

A few rose for prayers and some confessed their wanderings from God.

Yours in love, I. H. SHIPMAN.

East Weare, N. H., Oct. 21, 1856.

JOHN KNOWLES, Moderator.
T. M. PREBLE Clerk.

Poetry.

For the Crisis.

I'M WAITING.

BY MARIA.

I'm waiting Savior, O how long
I've gazed into you sky;
And watched to hail some token there
That speaks thy coming nigh.

I'm waiting, Lord, how long? too slow
The tedious hours move on;
When will the last lone watch be past
And earth's long night be gone?

I'm waiting, and my heart grows sicks
And faint with Hope's delay;
I'm listening 'till thy voice I hear
Call me from earth away.

I'm waiting, and my eyes are wet
With tears that still will flow;
Till from my soul thy hand shall lift,
Its load of grief and woe.

I'm waiting, and I hear the scoffs
Oft of the haughty foe;
Who, mocking ask—"Where is thy God?
Where is the promise now?"

I'm waiting, but one hope is mine—
A star-beam on life's way;
Thou wilt return again—not long
Thy chariot wheels shall stay.

I'm waiting, but my faith grows strong
In thy eternal word;
A little while and I shall be
"Forever with the Lord!"

Correspondence.

For the Crisis.

Letter from Bro. Jas. Crawford.

BRETHREN AND SISTERS:—Permit me to say a few words. It is clear that the Word of God is truth. Those of us who take the name of christians, look upon the Bible as the christian's chart, or compass, and I shall only be able to look at one or two points. Heb. 10: 24, 25. We are not to be unmindful of each other, we are not to be careless in reference to where our affections are in these trying times; we are not to say to the little flock,—do good or do evil as seemeth good in thy sight, but rather by all of the power of grace we have in us, "to provoke unto love and good works." Who ever heard of any one accomplishing any great, or small amount of work without effort? Some labor so hard for the "meat that perisheth," that when the time comes to gather together, they have no strength left for the service of the Lord.

The man of God is disheartened in the absence of the flock, the few who do attend feel isolated, and a burden is accumulated not at all times so easy to be borne,—notwithstanding the chart declares, "bear ye one another's burdens and so fulfill the law of Christ." When in such a state, it is quite easy to multiply excuses, and if the little flock who bear the burden in the heat of the day are so blessed as to have the gospel preached to them, it seems almost a miracle if some excuse is not heard like this, "his preaching is all argument, there is no spirituality to it," and most likely in such a state of mind their judgment of spirituality may be as true as a blind man's of color.

Again, it may be a point of doctrine or experience, in which the individual has been enlightened, and he wishes to learn no more about it, as if self was all to learn the word of God.

May we all be refreshed with the spirit of Christ. JAMES CRAWFORD.

Roxbury, Mass.

Choice Selections.

Condition of Europe.

To any one who really see Europe as it actually is at this hour, the spectacle is a sad one. To him who forgets that God rules all, from evil still evoking good, it is a hopeless one. Are we really at the close of war, or only at the beginning of one still greater? Take up the newspapers—those Arguses whose eyes travel to and fro on the face of the earth—and what do we read of?

First come voices of trouble from the East. Troubles in Arabia—fifty thousand rebels at Mecca swearing that the Sultan has forsworn the Prophet; troubles in Syria—wild men at Nabulous rising because there is no one to keep them down; troubles in Bagdad, smouldering troubles in Smyrna and other places in Anatolia, where the charter we wrung from the Porte is only setting Turk and Christian the faster by the ears; perfect anarchy in Greece —neither men nor goods safe beyond three miles from the coast, where French troops patrol—and the people fiercer than ever against the Ottomans, and more than ever frantic to kiss the feet of the Czar and subject themselves to an iron despotism which is probably marked out by Providence as the sole effectual cure of Hellenic madness. So much for Turkey, which, our rulers tell us, we have rescued and made strong. Is there a single whole place in it from head to foot?

But "we have checked the southward progress of Russia."

For a moment. But why those cries for help from the Caucasus, that marshaling of Chruleff's host, those plans now preparing in the bureaus of St. Petersburgh for new forts on the east side of the Black Sea, and a war-navy on the Caspian?

Turkey disintegrating, and Russia adhering to her "hereditary policy"—this is but one scene of the diorama. Take another phase of the troubles. Were there ever before so many "armies of occupation" in Europe? Austrians in the Principalities, British and French in Turkey and Greece, French and Austrians in Italy, all most generously keeping the peace in other people's territories—the wrong men in the right place!

The sight of those various white, blue, and red-coated soldiers in alien countries is a significant proof of the disjointed state of affairs. It is like the sight of dragoons in a mob, telling of troubles. Italy is specially the seat of troubles and the object of apprehensions. Geologically the most volcanic of European countries, she is so now also politically. The damp dungeons of Naples teem with victims, and King Bomba overawes his people by means of brigands and lazzaroni. French bayonets around the Vatican alone ward off a new Roman Republic and a second flight of the Pope to Gaeta. Austria overpassing her own frontiers, has corps of occupation, alike in Parma and the Legations, where they rule like demons—and in her own Italian territories there prevails only a milder form of the same reign of terror. Radetzky writes to Vienna that either his master must say No at once to the Remonstrances of the Western Powers and Sardinia, or he will resign. Indeed, in the present combustible state of the peninsula, *can* Austria recede without evoking the flames? It is a duel between Austria and Sardinia, contesting the supremacy of Italy. Sardinia demands—publicly in the face of Europe *demands*—that the cords which bind Italy shall be slackened. If Austria yield, the Star of Piedmont rises higher on the horizon, and all eyes turn to it. The light of hope will grow stronger all over the peninsula, and the slackening of her chords will only make galled Italy pant more furiously to be free.

But what a spectacle for modern Europe! Italy and Greece, the heirs of the classic empires, the descendants of the ancient world—both mad and miserable—raving and chafing with a fury unintelligible to Northern races! Why, the very soldiers of our Italian Legion at Malta are growing delirious—have been shouting and stabbing "for liberty" in a place where there is nothing but batteries and oranges —and would doubtless throw themselves into the sea to swim for Sicily, if they could carry their arms with them.

Is this peace? Cross the Alps and look northward. Poland groaning, and at times hoping, but securely manacled, and perhaps about to be offered by her master a political sop. Hungary, bleeding at the heart, but with no hope on the earth, save in the utter crumbling of the Hapsburgh throne, which would only bring a Muscovite instead of an Austrian bondage.— These we count not at present. They figure largely in the speculations of superficial observers, but it is not by them that the troubled sleep of Europe will first be broken; indeed it seems to us their day cannot come at all until Germany and Italy have first gone through the fire, and come out greatly changed. But Germany is troubled, and will probably be into the furnace sooner than most people imagine.

Destitute of the mad impulses of the South, less demonstrative even than the French, the Germans do not give tongue much before they act—but there are symptoms that the tranquillity of Central Europe is anything but secure. The policy of the governments towards the people has become most reactionary—in many respects there is less freedom now than there was before 1848—and even in the free republic of Hamburg, the most cruel measures of oppression are put in force against the press.

The Germans are a slow moving race, and if they had even a promise of better things coming, they would wait on, smoking their pipes and drinking their beer with true Teutonic phlegm, for another generation. But at present they have not even a promise of better things—the nobility, worse than the throne, seem only bent upon pushing things backward toward feudalism; and the consequence is, that were revolution to commence in serious form, either at Paris, or in Italy, Germany would speedily catch the flame.

In France itself tranquillity is only secure so long as the firm hand of Napoleon III holds the reins. While he lives France will not throw its rider. But his death would resolve all into chaos; and Bourbonists, Republicans and Socialists would be struggling together in the dread maelstrom. For such a convulsion there can be but one issue. Order must be re-established; but around whom is the nation to rally?

Suppose Napoleon III gone, what Saul is there overtopping all the rest by head and shoulders? What name is there but one that is known beyond the limits of Paris and a few leading towns?

Such, it appears to us, is the essential condition of the leading States of the Continent. Troubled they are all of them. Never was the political state of Europe so full of quicksands. "Distress of nations and perplexity"—such is the exact aspect of the times. One cannot take a bold step any way without plunging into abysses which the future only can fathom. Not to speak of the evidently tansition state of the Spanish peninsula, Turkey is disintegrating. Italy is on the eve of exploding; even Germany is not safe; and a crisis in any one of these quarters may set Europe by the ears. Liberalism and Despotism are for the moment strangely interwoven. France threatens the press of Belgium—Austria similarly threatens Sardinia, and crushes Italy. Sardinia menaces despotic Austria—England sympathizes with freedom everywhere, but does not act. France dreads an outbreak in Italy, and stands balancing between Austria and Sardinia, yet at the same time is not disinclined to intervene to check Espartero and democracy in Spain.—*Blackwood.*

APPOINTMENTS.

We would say to our preaching Brn., tha it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

—:o:—

Eld. MILES GRANT appoints to preach at Portsmouth N. H., Nov. 2.

—:o:—

Eld. J. COUCH appoints to preach at Boston, in the Free Chapel, Nov. 2.

—:o:—

Bro. EDWIN BURNHAM appoints to preach at
Portland, Me., Sunday, Nov. 2.
Boston, Mass., Sunday, Nov. 9.
Lewiston, Me., Sunday, Nov. 16.
Poland, Me., Sunday, Nov. 23.

—:o:—

Bro. B. P. MANNING appoints to preach at
Auburn, N. H., Sunday, Nov. 2.
Manchester, Nov. 9.
Nashua, Nov. 16.
Danbury, Nov. 23, and stop a day or two if desired.
N— Boston, Nov. 30.

Eld. D. E. MOULTON, appoints to preach at
Lowell, Classic Hall, Nov. 2
Westford, Tuesday eve. Nov. 4.
Clinton, Wednesday eve. 5.
Worcester, Sunday Nov. 9.
Tolland, Conn., Nov. 16,
where Bro. Storrs may appoint.

—:o:—

Bro. C. GOODRICH appoints to preach at Chester Factories, Sunday, Nov. 2.

As some of the brethren at Worcester, Lowell and Portsmouth have wished me to visit them, I will say that if the Lord will, I can do so the last of November or the first of December. If the brethren desire my labors at that time, please address me immediately at Westfield, Mass. C. GOODRICH.

—:o:—

Bro. O. D. GIBSON appoints to preach at
New Britain, Conn., Oct. 30.
Cheshire St., Conn., Oct. 31.
Wallingford, Nov. 2, as Bro. E. Dudley shall appoint.
Athol, Mass. Sunday, Nov. 9.

—:o:—

Bro. W. M. INGHAM appoints to preach at Orrington, Me., Sunday, Nov. 2,—wish the brethren to appoint a church conference on Saturday, Nov. 1, at 2 o'clock P. M.
Brewer, where the Brn may appoint, Nov. 4.
Woodstock, N. B., Sunday, Nov. 9.

—:o:—

Bro. S. S. BREWER appoints to preach at
Portsmouth, Oct 29 and 30.
Kennebunk, Sunday Nov. 2.
Concord, N. H., evenings, Nov. 4, 5 and 6.
Roby School House, Sunday, Nov. 9.
New Bedford, Sunday, Nov. 16.
Worcester, Nov. 23.

—:o:—

The Lord permitting, I will preach as follows:—

Freeport, 31 and over Sunday Nov. 2 Bro. Leister, of Buchanan, will meet me there and accompany me to Dubuque, Iowa.

I will visit other places in Ill., if desired, if brethren will address me at Freeport and give the necessary direction. If brethren think it not best for me to visit them as proposed, will they please inform me by letter directed to South Bend, or Laporte, Ind., or Freeport, Ill., as we do not wish to impose ourself by preaching on communities where it is not desired. L. H. CHASE.

—:o:—

Bro. W. S. CAMPBELL appoints to preach at
Windsor, (Bro. Cooper's,(Oct. 30.
Warehouse Point, 31.
Bristol, Conn., Sunday, Nov. 2.
Plymouth Hollow, 4.
Waterbury, Nov. 5.
Prospect, 6.
New Britain, Sunday, 9.
River Point, 10.
Clarksville, 12.
Lafayette, Nov. 13.
Lowell, Sunday, 16.
Lowell, Sunday, 23.
Bristol, Conn., Sunday, 30.
Collinsville, Dec. 7.

If these appointments conflict with others, please inform me, to save expense and trouble. W. S. C.

Bro. F. H. Berrick appoints to preach at Kingsbury, Ind., Sunday, Nov. [illegible]

—:o:—

Bro. A. Ross appoints to preach at Portsmouth, N. H., Sunday, Nov. [illegible]

—:o:—

Eld. S. W. Bishop appoints to preach at
Worcester, Mass., Sunday, Nov. 2.
Lowell, Mass., Sunday, Nov. 9.
Lawrence, Sunday, Nov. 16.
Boston, Sunday, Nov. 23.

—:o:—

If the Lord will, Elders L. L. Howard, J. Partridge, and such other ministering brethren as think it best to attend, will hold a conference at Brunswick, Me; in the School House near Bro. T. M. Store's, commencing Thursday evening, Nov. 6, at 6 1-2 o'clock, and continuing over the Sabbath.

Brethren and sisters from Topsham, Woolwich, Bowdoinham, Richmond and other towns in the vicinity, are invited to be there to work for the Lord. *Now* is the time for united action: *soon* will come the time for a glorious and eternal reward.

In behalf of all interested,
R. R. YORK.

BUSINESS MATTERS.

F. H. Berrick's P. O. address is Union Mills, Laporte, Co., Ind.

Bro. D. T. Taylor, books all right.

D. R. Mansfield's P. O. address is Kingsbury, Ind.

O. D. Gibson's P. O. address is Houghtonville, Vt.

BRO. LEE—We are not able to supply all of the back numbers of this Vol.

Cash Receipts.

Those who send us money for the paper or books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise, it may be known there is a mistake, somewhere.

B Tuttle, J C Pease, W Howard, J Wait, J B Paine, J G Putnam, B P Ravel D Bunn, A Williams, C Keesler, B Wheelock, E M Lee, V Truell, S P Goodsell, F Ferandes S Braley, $1.00 each.

T S Pepper, S. Waller, T J Bickmore. M M Dinsmore, $2.00 each.

M Austin, G W Smith, M E Hamilton, M-E L Jones 50 cents each.

L H Priest 84 cents.

FOR BOOKS.—T J Bickmore, $1; Alice B Draper, $1.00

BOOKS SENT.—J Pinkham, S C Lord, T J Bickmore, Alice B Draper.

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—:o:—

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Poetry.

For the Crisis.

"MY PEACE I LEAVE WITH THEE."

BY VESTA E. CUDWORTH.

When o'er the bright and variegated earth
　Shadows are creeping;
And flowers bend to kiss the dewy turf,
　Like angels weeping;
A chord oft vibrates in my lonely breast,
Touched by an unknown hand, which breathes of rest,—
　I'm sure 'tis Jesus.

And when the sad and mournful autumn winds
　Are round me sighing;
And yellow leaves are borne upon its wings
　All sere and dying:
Methinks I hear a whisper soft and sweet,
"[illegible] loved ones fade, but soon in glory meet,"—
　I'm sure 't is Jesus.

When in the fairy realms of sleep I roam
　Weary and toiling,
All burdened with life's bitter cares I moan
　While tears are falling;
An angel being beckons me so mild—
"Come to my bosom tired and homesick child,"—
　I'm sure 'tis Jesus.

And I have seen my precious blossom fade,
　Daily d caying;
And to my heavenly friend I sought for aid,
　In anguish praying;
A soothing charm dispelled my anguish wild,
'Twas Gilead's balm, and O it saved my child.
　And this was Jesus.

O blessed One, wilt thou not quickly come?
　almost alone
I've waited for thee patiently and long,
　I would go home.
And like a mateless bird I'd quickly flee,
Nor fold my wings till I could rest with thee,
　My blessed Jesus.

Charlemont, Mass.

Original Articles.

For the Crisis.

Unity of the Spirit.

BY R. ROBBINS.

"*Endeavoring to keep the unity of the Spirit in the bond of peace.*" Eph. 4 : 3.

All men are taught by experience, that in every department of human affairs where copartnership exists, unity of *mind* is necessary to a successful transaction of business. Unless there is unity of mind, there is not that unity of purpose requisite, although the several individuals connected aim at the same object.

If unity of mind is necessary in the transaction of human affairs, of how much more importance is "the unity of the spirit" in transacting business for God.

We find this principle inculcated not only in the new testament, but also in the old. We go back to the days of David, and we hear him exclaim,—"Behold how [illegible] pleasant it is for brethren to dwell together in unity!"

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore."

But why is it good and pleasant for brethren to dwell together in unity?—"Keep the unity of the spirit?"

1. It is like the ointment upon the head of Aaron.

As, by the use of the ointment, Aaron was sanctified, and consecrated to God: so by "the unity of the spirit," are men sanctified, and set apart for the service of God. And, as by the anointing it was understood that Aaron was chosen of God to be his priest; so, by the unity of the spirit, it is understood, that those with whom it dwells are "a chosen generation, a royal priesthood, an holy nation, and a peculiar people."

2. It is as the dew of Hermon upon the mountains.

As the dew, descending upon the mountains, preserves their life, vigor and health, and causes them to send forth their fragrance, and bring forth their fruit: so, the unity of the spirit, enables that people with whom it dwells, to offer unto God a sweet smelling savor, and bring forth fruit unto righteousness.

As the descent of dew upon mountains that for a long time have been in a dry and barren condition restores them to their wonted state of health and fruitfulness; so the unity of the spirit when reproduced in a body, rent and torn by some disgusting element, restores that love, union, peace and harmony, which ever characterize the body of Christ.

[illegible] For there the Lord commanded the blessing, even life for evermore."

How important it is then "for brethren to dwell together in unity." If unity [illegible] is where eternal life is commanded, unity among brethren is where, and only where, eternal life can be obtained.

Let us, then, "endeavor to keep the unity of the spirit in the bond of peace."—For we see that it is both "good and pleasant," for brethren to dwell together in unity."

But how can "the unity of the spirit" be kept where it is, or produced where it is not?

Here is a rock over which many stumble, in consequence of not rightly understanding what the unity of the spirit consists in; and while they are striving for "the unity of the spirit," they are only cultivating a spirit of error and confusion, which leads us to inquire:—

In what does "the unity of the spirit" consist?

A correct answer to this inquiry will enable us to find a correct answer to the first inquiry.

But in the first place, we will answer this question in the negative; and show in what the unity of the spirit *does not* consist.

1. "The unity of the spirit *does not* consist in collecting, and binding together in the same bundle, a mass of different and conflicting elements. Notwithstanding the parts containing those elements may be fastened together with outward bands, those elements are conflicting still. If they are, for a time smothered, it is only that, by and by, they may break out with redoubled fury, and confusion dire will be the result; and that confusion will be more terrible, in consequence of the constituent parts of this body being fastened together by exterior bands.

A number of individuals entertaining different and antagonistic views, may form themselves into a body and agree to love one another in spite of different sentiments; that they will respect each other's sentiments; that they will have no controversy; that they will assemble themselves together, and worship God with one heart and one mind; each speak his own peculiar sentiments with freedom, without contradiction from others; establish order, love, peace and union, and thus be brethren. But this is not the result of "the unity of the spirit."

2. "The unity of the spirit" *does not* consist in confusion of *any* sort *whatever*. For "God is not the author of confusion, but of peace."

Let us for a moment anticipate an assembly of several antagonistic sentiments. The first, preaches definite time. A second—"Ye know not when the time is."—A third—"the seventh day must be observed, and the sabbath kept. A fourth—the sabbath institution is abrogated. A fifth—age to come. A sixth—no probation after the Lord comes. A seventh—door of mercy closed. An eighth—Christ still on the mercy-seat, inviting sinners to turn unto him and live.

There may be no personal *contradiction* in this; but it is *controversy direct!* and in it there is not "the unity of the spirit."

It looks more like an individual doing a piece of work with one hand, and at the same time rending it in pieces with the other; and going in one direction with one foot, and at the same time going in the opposite direction with the other; speaking a particular sentiment with one corner of his mouth, and at the same time speaking a contrary sentiment with the other, and all the time vociferating in the ears of an astonished company of beholders,—"No schism in my body! but perfect harmony, love, peace and union!"

This does not represent the body of Christ. This is not the result of "the unity of the spirit."

Finally. "The unity of the spirit" does not consist in a *suffusion* of conflicting elements nor in an *effusion* of animal feelings, or in any mere *external*, of whatsoever name or nature. But it consists in the *infusion* of those principles which produce *perfect oneness*: that same oneness that exists with the Father and Son. And that oneness extends from the Father, through the Son, to the least individual member of Christ's body—the church. John 17 : 21—23.

"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou hast given me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

This entire oneness, consists in *sameness* in *sentiment* and *purpose*, and a hearty cooperation in the same thing.

This looks like "the unity of the spirit." And, it is by this alone that the world is convinced that the Father has sent the Son.

Again; "the unity of the spirit" consists in minding "the *same thing*" in each attainment of the church. Phi. 3: 16; also in being "like minded; having the same love," (loving the same thing,) "being of one accord, of one mind," And thus fulfilling. Paul's joy. Phil. 2 : 2; Ro. 12: 16; 15: 5; 1 Pet. 3: 8; 2 Cor. 13; 11 We have, thus briefly, noticed the principle internal elements which constitute "the unity of the spirit."

How, then, can "the unity of the spirit" be kept where it exists?

Ans.—By receiving into the heart all the *internal* elements, and by an external improvement of all the *external* elements, of which it is constituted; as, "speaking the same thing," 1 Cor. 1: 10; and "standing fast in one spirit, with one mind, striving together for the (one) faith of the gospel." Phil. 1 : 27.

"The unity of the spirit" can only be produced where it *does not* exist, by being "perfectly joined together in the same mind, and in she same judgment," 1 Cor. 1: 10; and being "established in the present truth.". Peter.

Yours, waiting for the consolation of Israel. R. ROBBINS.

Willington, Sept. 17, '56.

For the Crisis.

"A BETTER COUNTRY,"

HEB. XI: XVI.

BY JOHN LYLE.

Tune—"The Watcher."

I long to see the morning dawn, when Christ the Son shall rise,
Transforming this sad world of ours, to a blest Paradise;
When all the family of God, shall stand on holy ground,
Enabled to endure the weight of glory shining round.

I long to see the marriage feast, where pilgrim guests shall meet,
Who once were scorned by sons of earth, and trampled 'neath their feet;
Where Jesus will come forth to serve, and call them all his own,
Inviting them in tones of love, to share his royal throne.

I long to see the angel hosts, that stand before the Lord
To execute His righteous will, as they receive the word.
O 'twill be sweet to hear the choir, that sang o'er Bethlehem's plain—
"Glory to God, Peace on the earth, and good will toward men."

I long to see the Patriarchs and Prophets in that land,
Together with Apostles, in beauteous order stand;
When far around, on every side, Behold a multitude,
"Who've washed their robes, and made them white in Jesus' precious blood.

I long to see Jerusalem—O City free from night!
Illumined with Jehovah's rays of uncreated light!
No death is there—hunger nor thirst—nor sorrow ever known,
But life's fair tree stands by the stream, that issues from the throne.

O Jesus, hear me cry to Thee—I crave thy spirit's might,
That I may overcome all sin, and gain mount Zion's hight;
Then, when I'm changed from this vile clay, to immortality,
"Glory to God, and to the Lamb," I'll sing eternally.

Newark, N. J., Aug. '56.

For the Crisis.

A Reliable Communication.

The following which is published in the "Spiritual Telegraph," as having been received from spirit-spheres, contains, perhaps, some approach to *truth*. We think it more reliable than *many* of their communications; and though we object to their "great plainness of speech," yet we think the truth presented may possibly counterbalance the disadvantages of its uncouth vehicle. We think it gives us quite a significant intimation of the character of the operators at both ends of the wires—when the disguise of an "angel of light" is taken from one and the jargon of an unintelligible philosophy is removed from the other. The extract is as follows:—

"One of Prof. Hare's correspondents, when *interrogated whether he was happy*, replied, '*Yes, damned happy!*' And a friend of ours, a most earnest believer in spiritual communion, related to us, that in the midst of the most serious intercourse with departed friends through the disc and alphabet, a vagrant spirit *broke in* upon the solemn colloquy with the profane and shocking message, '*You are all a set of damned fools!*'"

For further developments of the true character of these "vagrant spirits," we refer to Dr. Ramsey's work—"Spiritualism a Satanic Delusion and Sign of the Times," published by H. L. Hastings, and for sale at the Crisis office. Price 50 cts. Paper covers 38. H. L. H.

For the Crisis.

Joy.

Man is capable of possessing several kinds of joy; the joy of earthly prosperity; the joy of selfish triumph; the joy of human benevolence; and the joy of the Lord. The joy of earthly prosperity perishes with earthly things; the joy of selfish triumph ends in disappointment and bitterness: the joy of human benevolence ends with human life; but the joy of the Lord is eternal! E. B.

For the Crisis.

Right Sayings.

Pride plumes her wings over the abyss of destruction.

No act is done in vain which is done for God.

That man must go right who goes at God's bidding.

The way of righteousness becomes the more interesting the farther we walk in it.

Temperate living makes temperate feeling.

Good words bring good echoes.

He that awakes to righteousness shall sleep in peace.

Wisdom loves the habitations of prudence. E. B.

Correspondence.

For the Crisis.

From Br. J. J. Cook.

DEAR BRO.—*The grand*, central subject of our faith, never seemed so certain and so near, as it does now.

Nothing, aside from direct Divine interposition at the sound of the "last trump," can be more clear and reliable, than the word of God, in its progressive fulfillment before our eyes.

The word of God is the only proper ground of faith as to the future. No eye but God's can pierce the mists and clouds and darkness that shroud the events that are about to open on the world. This foresight is unerring—this prophecy is absolutely accurate. Amen!

God's word fulfilled is the basis of our best, and most positive knowledge, as it is written "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Mark! If the *Frog-Power* of Revelation is France, then none but "*Le grand nation*"—France—can take the lead in gathering the nations to "the battle of the great day of God Almighty!" Rev. 16 : 13, 14.

Mark again! If France, that bore the military ensign of "three frogs" is the one so designated, then the last sovereign of France must be the last "head"—the seventh revived—the "eighth of the seven;" because the kings of the Roman earth do give their powers to *him!* Rev. 17: 13.

Rome is the Geographical centre of this vision It is "the city of seven hills."—Rev. 17 : 9—18.

And France is the first and chief Roman power.

No counter view can bring forward such facts to sustain itself.

The Napoleon dynasty, has come up at the right time—"the time of the end."

Its history answers the description—"Was, is not, and yet is." Napoleon I, II, III.

It occupies the right place. It is at the head of the Frog-power—it is supreme in Rome—it sustains "the woman"—the Romish church; and is sustained by the "ten kings"—or the leading fragments of the old Roman world.

Now, as God's word and providence harmonize, no theory is worth one fig, that ignores such facts. None should be sustained for a moment that opposes the Bible description as to geography and history.

Russia's history, geography, civil and Ecclesiastical polity, are palpably opposed to the prophecy.

The imagery and history embraced by Rev. 16, 13—14; 17; 1—18, are Roman, and only Roman. They cannot be fulfilled by Russia; because that nation is out of the range of the geography and imagery of that prophecy.

This being so, we have no other great national event—no other sign to look for—till "the sign of the son of man" appears. "Peace and safety" is the cry that precedes "destruction."

Yours, J. B. COOK.

Rochester, N. Y., Oct. 7.

For the Crisis.

Letter from Bro. Munger.

BRO. GRANT:—I feel like giving a short sketch of my late tour, and the state of the cause in different places.

At Lowell I found the brethren rather low—some trials, but holding on.

Lawrence,—some trials, but a good appetite generally, for practical preaching.

Salem, a good, united company. Had a good time speaking.

Kennebunkport, doing well, and are strong in the Lord.

Great Falls, in an unsettled state, but some good christians there. Some have been warped by strange influences, which are calculated to scatter, rather than gather. I found brother Moulton there trying to gather up the fragments, and left him there still trying. Lord help him.

On returning, I found a large congregation at Portsmouth, ready to hear and work. We had a good meeting. I trust it will prove a lasting blessing to some who do not usually witness for God in public.

One spiritualist undertook to claim some relation, but he had no salt, or meal in the bell, and the sheep would not follow. For fear the meeting would be turned out of its channel, I felt it duty to say that those who considered themselves well, needed no physician; the meeting was designed for those that felt the need of something being done for their spiritual health; and the meeting was open for such as felt sick of the state they were then in, in consequence of fearing the people, which had always been a snare to God's people ever since the first king of Israel fell on this very account. See Sam. 15 : 24.

This remark set the sheep a bleating and we had a blessed good meeting our own way, without any further attempt from the spiritualist to cousin or claim relationship to us.

The next meeting was at Newburyport. Here, brother Pearson has got a new church, and all goes on in good order. There is good interest and attendance; the truth is taking effect in the hearts of many, and some sinners have lately been converted.

Marblehead, only a few, but strong; rather choosing to suffer reproach with this people than to enjoy the pleasures of a fashionable religion and lose the reward of the kingdom they value so highly. Some of these have made great sacrifices of a worldly nature, both in friends and fashion; and their names have been erased from a popular church-book for their faith in God's word. Their character is without spot, for this I hope and expect their names will be found in God's great ledger which is the book of life—opened when eternal life is given.

Salem, found a good company, well united and in good working order. Spake three times on Sabbath—house full. There was some nestling when I spoke of the rappers as being a sign of the last days, but the congregation was very quiet for so many, and remained while brother Ingham and a number of others followed in exhortation.

Lynn Dye house, as usual a small company present, but determined to hold on and contend more for the vitality of religion, letting disputations alone. This is the only way to gather with Christ at present.

I called on brother Roney, and found that his speaking organs had failed instead of his faith, as has been reported.

Came to the capital of the Bay State. Found brother Grant at his post selecting such things for food as will keep the flock healthy, and watching well against having wild gourds put into the pot at this time. Tuesday eve, I spoke a short time to an attentive congregation. I see nothing to hinder the work going on here except a backwardness in doing duty, which is getting so fashionable, especially in cities.

God has only one way to work, and that is by his church; and if they will not deny themselves and take up the cross, they cannot be his disciples. They may talk *about* religion until doom's day; if they have not got it they cannot work in the vineyard of the Lord.

God has given all a talent suitable to give them an identity in this church, which, if improved, will make them living members. This fear of fanaticism that has prevailed of late, has been the father of scepticism now prevailing in many places. The truth is between these two extremes.

I hope those brethren that know these facts will arise and commence working for God and the salvation of sinners as in former days; and if a counterfeit arises in consequence, we shall then have wisdom and grace enough to detect it.

I am glad to see such a disposition to come into gospel order and go to work understandingly. Lord help.

The more I travel and reflect, the more I am convinced we need as a people regulations among ourselves, to secure the object we desire.

When we first came out in the great truth we profess, we enjoyed a greater amount of religion than at the present time, and it was much easier to get along when all were under the divine influence, and disposed to do right: but since it is in the order of Providence that we should be tried, to bring out the pure christian character, many influences develope themselves which were only in the bud then; and as they only need time and opportunity to bring forth their legitimate fruits, they are now being known.

Much has been said and written on church order, and organization. I shall not contend for a strong, old-fashioned sectarian creed, which, when we get into it, we become like so many rats in a box-trap that cannot get out without gnawing out; but I do declare it my solemn conviction that we need something to give us an identity, and a body that can be addressed, reasoned with, and dealt with, and have some little reference and choice who comes among us as teachers.

In many places, instead of finding a religious body, you will find a sort of a religious row, or mob. Their doors are thrown open for any, and everything, and there is a class of religious rowdies that take advantage of this, and go from place to place stirring up strife, with a pretended new message of some kind.

I have come in contact with some that wanted no man teachers—God was their teacher,—and so on, and would talk until they got a real Jehu spirit, and drove all the spirit of Christ out of the meeting, and opened the door for all of Jehu's family to present their views.

One would dab at the minister, and then at some remark others had made,—establish their position and defy any one to tear it down, for it was the word of God, and would stand.

Another would get up and take exceptions to the last remarks, and if any one went out they thought it was because they feared the power of truth about to be felt.

This, I call a *religious row*, instead of a religious meeting where the object is to benefit sinners by melting them down to see themselves in their true light.

I am glad that there is a disposition among some to come into christian order and claim their right to choose those things that make for peace.

Such already feel the approval of heaven and are already coming up into higher ground. I hope those that preach, or labor in any way in the gospel, will do what they can to bring about a better state of things, and be found gathering with Christ instead of scattering; and let those that are determined to make points of doctrine a *test* of christianity, and drive Jehu's chariot, go on, until they stave up.

It is expected in a heavy storm, or hurricane, that some will be wrecked; but some see the storm coming and are putting for the harbor where there is safety.

Brother Z. Campbell's article has done much good, and God will bless him and all others that will take the same position.

Yours, yet in battle,

HIRAM MUNGER.

A Special Appeal.

Do read this appeal and HEED it. I wish to publish another edition of my "GOSPEL VINDICATOR," (a work of 187 pages,) for *gratuitous* distribution in Minnesota. It will cost comparatively but little to do it, as it is already stereotyped. It is just the work needed to follow up the "Key of Truth," as it removes the many objections to our faith How much will you now *pledge* for this object to be paid January 1st 1857!

Send your *pledges* to the Crisis *immediately* that I may arrange accordingly. Who will pledge $1, $5, or $10?

Remember that this is *missionary* ground and God has a claim upon your dollars!

Friends, you *must help*. Do not refuse.—If more than enough should be pledged, it will be used to issue the fifth edition of the "Key of truth." "Let us not be weary in well doing." W. SHELDON.

Vermillion, Dakota Co., Minnesota.

He that will not do the work of to-day in today shall find no opportunity to do it to-morrow.

Those who will do right shall find strength to do so. E. B.

THE WORLD'S CRISIS.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

[illegible]FICE OF PUBLICATION, OVER [illegible]O. T. ADAMS' STORE.

MILES GRANT, EDITOR. | BOSTON, MASSACHUSETTS, WEDNESDAY, NOVEMBER 5, 1856. | WHOLE NO. [illegible] VOL. IV. [illegible]

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.

HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION

TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	50
Five copies to one address for 6 months	4.50
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Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.*

Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Original Articles.

For the Crisis.

Our Present Residence.

BY EDWIN BURNHAM.

This is the Enemy's land. It is polluted by man, and cursed by God. The dire effects of man's rebellion are above, below, and all around us. Were it not that God is continually showering blessings, both of a temporal and spiritual nature upon us, our stay here, for the time being, would not be tolerable.

Here the good must ever be mixed with the evil. The sun shines delightfully, but there are spots on its disc—we are sometimes scorched with its burning heat—frozen by the absence of its more direct rays, or forbidden to contemplate its full beauty and splendor by hovering, unhealthy mists. The moon and stars fill the heavens with their silvery beauty, but the moon wanes as well as waxes, and often both moon and stars are clouded from our sight. The dews of the evening refresh the beginnings of the morning, but they often brood chilling death upon the nocturnal traveler, and the unsheltered sleeper. The winds of heaven, changing as they do to different points, purify the elements of respiratory life, but they often bear on their wings the hidden odor of death. The rivers roll in majestic loveliness to subserve a thousand purposes of good, but they become the toombs of multitudes of travelers and adventurers, and often carry death and destruction afar in their overflow. The showers that water the earth, mingle their refreshing effects with inundations and waste: and the clouds that contain the showers, are the dwelling-place of the fiery bolts of death, by which we are smitten to the earth: and these showers must come to us attended with whirlwinds and hurricanes.

Our days of sunshine and beauty, must be exchanged for days of damps, and chills, and storms. The very earth must now be the place of deserts, quags, and desolate regions. Our thriving fields of grain must grow with the useless tares. The flowers must bloom among poisonous plants. The rose must blush by the side of the pricking thorn. Throughout many of the animal tribes, animal devours animal, in order that their races may be perpetuated for our use and comfort.

The beautiful forms of those we love, are often strangely marred and wasted by disease, and they drop into the grave. All is change, change, change. Everything is comparatively out of order. "All the fountains of the earth are out of course."

The beauties of Spring pass away before the burning heats of summer; the ripenings of Summer waste before the frosts and wet of Autumn, and the comparative mildness of Autumn is exchanged for the rigor of stormy Winter.

Smiling infancy passes away for sportive youth; youth is exchanged for manhood, and on comes old age, infirmity, and death.

O for immortality! We are among the most deadly enemies, who seek the life of our souls. We are on Satan's battle-ground. We walk amidst perils and deaths.

We move among the haters of God, and the blasphemers of the Redeemer of men. This land is deeded to the Gentile kingdoms, until the time of Immanuel's land be come. Here we must be the minority, and the enemies of God and man must be the majority. Here Death, the Devil, and Hell must riot their set time; and our souls must be bowed down for their legions to pass over. Tears, groans, pains, sighings and agonies, must mark our struggling footsteps at every turn. But it will not last forever. Hope is joyful and bright! We shall at last go home!

For the Crisis.

The Law and the Gospel.

BY W. G. DAVISON.

No. II.

By earnest prayer to God for aid, and searching his word for truth, I have come to the conclusion from the divine testimony, that the *Law* in which is included the ten commandments, and the *Gospel*, are two distinct governments under which the children of God have lived in this world; that the one preceded the other just as much as the Babylonian preceded the Medo-Persian, and the Medo-Persian the Grecian, and the Grecian the Roman Kingdom; and that the Law is not binding upon those living under the Gospel.—Now to the Law and the testimony; "if any man speak not according to this word, it is because there is no light in him."—Gal. 3: 24.

"Wherefore, the Law was our school-master to bring us unto Christ." But, say some, there are thousands now in our day that have not come unto Christ that they might be saved. Do not they need the Law *now* to bring them to Christ? I think that such ones do not understand the text. The margin of the family Bible reads thus, "The law was our school-master *until* Christ." I understand from this that the law is not binding since Christ, for the Gospel takes its place as we read in Gal. 3: 25. "But after faith is come we are no longer under a school-master." What was the school-master? The Law. When did faith come? At the establishment of the Gospel. Romans 6: 14. "For ye are not under the law but under grace." 3: 28 "Therefore we conclude that a man is justified by faith, without the deeds of the law. 1 Cor. 9; 21. Being not without law to God, but under the law to Christ;" that is, under the *Gospel.*

There are some who say we are bound to keep the *seventh day* Sabbath of the 4th commandment. I would say so too, if it were enjoined upon us under the Gospel But I must confess that I have not found it so enjoined, either by Christ, or the Apostles. The Jews frequently accused Christ of Sabbath-breaking, and he told them simply that the Son of Man was Lord of the Sabbath day, but never told them, nor his disciples, that they were bound to keep it under the Gospel dispensation. We read in Daniel, 9: 27, "And he (Christ) shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease." Now I understand from this, that the law there ceased to be binding on men; that the *Gospel* was from that time in full force, and at the crucifixion the *law* was nailed to the cross, and ceased to be enforced as a matter of course.

We read in Deut. 18: 15, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Ver. 18. "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

The above personage is Jesus Christ, the great Law-giver, the establisher of the gospel, who said he came to do the will of his Father, and of whom it is said 2 Tim. 4: 1. "Who shall judge the quick and the dead at his appearing and kingdom."

Now, the grand object is to obey God so that we may have an inheritance in that kingdom that Christ is coming to set up, and to be at the marriage supper of the Lamb. Christ *has* given a perfect rule or law, for christians.

Peter has given us a train of duties, with an assurance if we do them, we shall have an abundant entrance into the kingdom. 2 Peter 1: 5—11. "And besides this, giving all diligence, add to your faith, virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Amen.

Blooming Valley, Crawford Co., Pa., Sept 20, '56.

For the Crisis.

Incidents by the Way.

No. V.

BY S. S. BREWER.

"What a splendid triumph of art and mechanism that engine presents," I remarked to a gentleman the other day as I took a seat beside him in the cars,—"how it moves like a thing of life!" Although it is not gilded and set in jewels like many of our beautiful duplex and lever watches, yet it possesses all the precision of the above in its structure. The least inaccuracy would produce a clattering or a straining of the machinery. With what perfect ease it moves that ponderous train now attached to it.

Well, what is the great motive power that produces the action? The breath—*if you please, the soul.* There, do you see that man opening its mouth, (the door of the furnace) and feeding it with wood? There, now the engineer has changed its position and placed it under the supply pipe, and now he is giving it a drink of water. Ah, thought I, how useless would that splendid machine be, if it did not eat and drink. It would be a dead engine, like man before God breathed into him the breath of life; and precisely as man is without it. We are fearfully and wonderfully made as the son of Jesse observes in Ps. 139: 14, and incapable of thought when nature sinks under the paralyzing hand of death. Ps. 146: 3, 4.

After permitting myself to ruminate for some time, I remarked to the stranger that quite an accident had transpired in the early part of the day: that by some means one of the engines had got away from the engineer, and had done considerable damage. At the same time, I pointed to the effect of the disaster.

"Ah, those and similar accidents that so frequently occur will soon be remedied. This country is only in its infancy. *Progression* will soon effect a perfect revolution in all the evils that afflict humanity," was his reply.

"I suppose you have studied that law, my friend?"

"Yes, I have been an observer of things in general, both at home and abroad."

"Well, sir, what is your opinion of the Bible?"

"Some portions of it are exceptionable."

"Do you think, sir, admitting there may be some very slight errors in the translation, that you do well to reject any part of it?"

"I do not feel a disposition to reject anything consistent with reason."

"Well, sir, will you please be kind enough to tell me whether you believe the book of Genesis consistent with reason?"

"Yes, friend, I have no objections to admit that."

"Now then, let us try the laws of progression by that consistent book of reason. *God saw everything that he had made, and behold it was very good.* Now then, let us turn to the following verses of the sixth chapter:

'The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.'"

"But the laws of geology contradict the idea that the world was made in six days."

"O, the laws of geology then, are more consistent than the Mosaic account of the creation, in your estimation. What consistent account does geology furnish, I ask, for the sub-marine remains now found in many parts of the earth?"

"Why it is very clear that they were deposited there by some mighty upheaving."

"Have you any account of such an upheaving?"

"No, not directly; but we infer it from facts."

"Well, friend, I will give you an account from that same book, that looks more like truth, than inference. "In the six-hundredth year of Noah's life, the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened."

"There, friend, in the breaking up of the GREAT DEEP, they were thrown there."

"I must confess that looks very consistent."

"But let us waive that, and confine ourselves to the *laws of progression.* It was a downward proclivity in Noah's time, and we will start again on the track of progression in the days of Lot. Gen. 19.

'For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it. . . . . The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah, brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.'

But let us come to a more modern age, without prying into dim distant ages unexplored by the light of science. We will now confine our remarks to the last century, or within its limits.

Just one hundred years since, 1756, the seven years war commenced between Austria and Prussia, with some skirmishes between different nations; and if we date *progression* from this point we shall see by examining history whether society has improved. In 1793 the reign of terror commenced in France, which kept the guillotine reeking with the blood of its King, Queen, nobles, and thousands of its best citizens.

Progression! The revolutionary torrent which was set in motion destroyed law, government and religion in France, and laid waste the Roman church both there and in neighboring countries. Her Priests were massacred, from the Atlantic to the Adriatic she presented but one appalling spectacle. No tongue can tell the *woes of the nation.*

Progression! Said Chaumette, taking a female by the hand and introducing her to the assembly in the TEMPLE OF REASON;—'Mortals! cease to tremble before the powerless thunders of a God whom your fears have created! Henceforth, acknowledge no divinity but REASON! I offer you its *noblest and purest image!* If you must have idols, sacrifice only to such as this!' While letting fall the vail, he exclaimed,—'Fall before the august senate of freedom, Oh, vail of reason!' At the same time the goddess appeared personified by a celebrated beauty, the wife of Momoro, a printer, known in more characters than one, by most of the convention.

Progression!!! Here is an extract from a late paper, stating the progress of the goddess of reason:—

'The female who during the French Revolution was seated on a throne, and hailed as the Goddess of Reason and of Liberty, having been taught publicly to dishonor her sex, recently died in the hospital of pauper lunatics, where for many years she had lived unpitied and unknown, subject to the greatest of human calamities, the loss of reason. She repented bitterly of her horrid crimes, and her few lucid intervals were filled up with the most heart-rending lamentations.' *Progression again.*

Time would fail to speak of all the workings of the law of progression among the different nations."

"Well, to be candid with you, it does seem as though there was a downward tendency."

"Yes, dear friend, man has become penny wise and pound foolish; pigmies in christian virtue, and giants in vice and infidelity."

"But, then, I don't think as you do about the punishment of the finally impenitent."

"Well, come, give me your opinion on that subject."

"I have been taught to believe that man is a part of God, therefore a part of man lives forever, either happy in heaven or miserable in hell."

"Well, let us look at the subject, either in the light of revelation or in any sense you please."

"I must acknowledge that I am not sufficiently acquainted with the Bible to do justice to the subject. But it does seem to me that our teachers are greatly at fault if the latter is not the truth, for it is almost universally taught."

"Well friend, it is a subject of vast importance, and man is a singular being; and how any one believing the Bible can look at man as a part of God in any other sense than that taught in the Bible, is a mystery to me. Look at the subject for one moment.

Six thousand years are now expiring since God formed man from the dust of the earth, 'and *breathed into his nostrils the breath of life, and man became a living soul.*' Since that time according to popular opinion, millions of *one part of God,* have been perplexing, oppressing, injuring, torturing, and murdering another *part of God* in the most cruel manner.

Go to the plains of Waterloo, or anywhere on the peninsula of Italy, or if you please, stand on the battle ground of the Crimea and for one day study the law of progression. Contemplate the tens of thousands of mutilated carcasses now festering in their gore; yea, follow those *parts of God* (according to theology) to those doleful regions of the damned, and there God is tormenting a part of himself until the judgment. Then he will bring them forth to try them, and remand them back again to torture and torment them to all eternity. As the poet has it:—

'Count all the sparkling glories of the sky,
And all the drops that in the ocean lie—
O'er all the world its atoms count,
Eternal years its numbers still surmount;
Millions of tedious lingering ages gone,
Their misery, their hell is just begun.'

Men may imagine, talk, write and sing about such a place, but do they in reality believe it? If they can form such a character of that being who has declared GOD IS LOVE, they may continue to ransack an imaginary hell to find horrors to frighten—as they call them, immortal souls into heaven. But, for one, I shall beseech men by the 'mercies of God to be *reconciled to him,*' 'and to love God *because he first loved us.*'"

BE TEMPERATE.—Yes, be temperate in everything—in eating, drinking, sleeping, working, talking, walking, riding, visiting, staying at home, reading, singing, preaching, and I would add *praying*; but I do not think it possible to pray too much, though we may pray too long at a time, [illegible], and too loud under some [illegible] stances.

For the Crisis.

Dedication and Conference, in Poland, Maine.

[illegible]

The brethren in Poland [illegible] for the Lord [illegible] the christian's hope, have [illegible] some trials, [illegible] faith. But the Lord has [illegible] united, and enabled them, [illegible] to battle for the cause of truth [illegible] not without imperfections, [illegible] to push forward [illegible] coming [illegible] their [illegible] from the meeting-house where they have long worshipped, and of which they owned a larger share, in an [illegible], and illegal manner, they finally effected a peaceful compromise [illegible] small share of the property so unrighteously wrenched from them. They then proceeded to erect a neat and commodious chapel, well located, planned, and finished.

Friday Oct. 17th, was set to dedicate it for the worship of God; and a conference to follow. A goodly number having arrived from other places, on Thursday evening we met at the old school-house where they have recently worshipped, for a prayer-meeting which was [illegible] to those who took part in it. Friday, at half past ten o'clock A. M., we met in the Chapel, and listened to a good discourse by Bro. Couch.

No formal ceremony [illegible] act of dedication, yet we hope the house was built for God and freely given him, to be used by his people, to worship him, and to declare the truth—the gospel of the kingdom of him who is soon to make all things new.

P. M. Br. Couch preached again, to the edification of many. The weather was fine, and a large number of brethren and sisters from the surrounding country were in attendance, who seemed joyous in hope, united in spirit, loving the Lord and believing his word.

Saturday A. M. met at nine o'clock, and enjoyed a blessed season in conference.

At half past ten o'clock, Bro. N. Smith preached an argumentative and deeply instructive discourse from Ps. 67: 5, 7, which was listened to with marked attention.

At two P. M., Bro. Couch preached a Bible discourse from 2 Tim, 2: 19. It was a valuable sermon, on "God's foundation." I think it must have done good to all who heard it. Great attention was paid to the word, and the WORD was preached.

In the evening, Bro. L. L. Howard preached an instructive discourse on the covenants, founded on Jer. 31: 31. The day was very rainy, which probably prevented many from attending, who expected to be there.

Lord's day, one was baptized in the morning. Bro. Couch preached A. M. and P. M., on "this gospel of the kingdom," to a very crowded house of as attentive hearers as I ever witnessed; many of whom were not much acquainted with our hope, and some, I doubt not, heard for the first time. The word was preached with the spirit, and in power. God attended it with his blessing on the people. It was good to be there. I should like to see those sermons in print. It was gratifying to learn that Bro. Couch occupies the same position on this great leading subject of the Advent faith which has characterized us as a people; believing the gospel of the kingdom to be a special message of the gospel, having its type in the message of John the Baptist, of the first seventy, the first twelve, and the Lord himself to the Jews; and that the [illegible] in the preaching of [illegible] came prominent in the [illegible] midnight cry [illegible] [illegible]

[illegible] which is to come when the Lord [illegible] return.

[illegible] people of God, and [illegible] At six o'clock P. M. [illegible] of the [illegible] sat down at the [illegible] of the Lord, to partake of the emblems of that broken body and shed blood, which [illegible] [illegible] of immortality and eternal life, at the appearing of our Lord and Savior. We then had a social meeting, which was shared by many who gave in a [illegible] testimony for the Lord, and made some instructive remarks on the importance of diligent, careful, and constant study of the scriptures.

[illegible] who attended as worshippers during [illegible] seemed united, and determined [illegible] as brethren, and work on in the [illegible] of the great work of extending the knowledge of the coming of the Lord still wider, and seek to be in union with all who love our Lord Jesus Christ. The meetings were deeply interesting, throughout, and I judge they never enjoyed a more profitable meeting for the cause of truth in that place.

The hearts and houses of the brethren who reside there, were, as usual, wide open for all who came. I trust the Lord will reward them for their labor of love for his cause and people. Although my health was too poor to do much, yet it was a very pleasant interview to me, and I hope I may benefit by it. Truly, the communion of Saints is sweet to me. But we parted to go to our several spheres of labor, not all to meet again in this world, nor can it be expected that *all that company* will meet in the world to come. But who will neglect the path that leads there?

I hope to be *one* to meet all of God's people in the kingdom. Let us all be ready, then wait and watch; so, when Jesus comes, we shall have an abundant entrance administered unto us into his everlasting kingdom. I. C. Welcome.

Hallowell, Me., Oct. 24, '56.

The World's Crisis.

BOSTON, NOVEMBER 5, 1856.

Questions.

Further answers to the questions of our Sister in Christ.

No. XV.

"We are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. For we walk by faith and not by sight. We are confident I say, and willing rather to be absent from the body, and to be present with the Lord." 2 Cor. 5: 6–8.

Ques. Was it Paul's faith, that if his spirit was released from the body, it would be present with the Lord?

Ans. If it be claimed that by Paul's spirit is meant *himself*, and that at death he would return to God, we answer, by no means. As shown in our last, or No. 14, Paul would contradict himself should he teach in one place that his reward is at *death*, and in another that it is received at the *resurrection;* but we do find him declaring in Cor. 15: 32,—"if after the manner of men I have fought with the beasts at Ephesus, what *advantageth* it me, if the dead rise not?" And verses 17–18, that if *Christ* is not raised, "then they also which are fallen *asleep* in Christ are *perished*." These Scriptures can never be harmonized with the idea that men go to heaven at death.

But let us examine more carefully 2 Cor. 5: 1–8. Ver. 1. "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens."

The question naturally arises, what does Paul mean in this passage by "*house*" "*tabernacle*," and "*building*?"

It will be noticed that he carries the idea in his language, that all the church is *one* house or tabernacle; or, that all are *in one* building.

This verse is introduced by the word "*for*" in the sense of *because*, implying a connection with something before stated. The two preceding verses read—"For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen; but at the things which are not seen; for the things which are seen are *temporal*;" (or except for a time) "but the things which are not seen are *eternal*." In verses one [illegible] of chap. 5, Paul continues the [illegible] between the present state of things and that which is to come, when the Life-Giver returns.

[illegible] we have a building of God, an house not made with hands, eternal in the heavens [illegible] dissolved [illegible] not made with hands, which is eternal and in the heavens.

It is commonly believed that by "tabernacle" and "earthly house," Paul meant the christian's *body* which is "dissolved" after death; the soul being represented by "*we*" and "*our*."

Let us look again. Please observe that if *we* and *our* represent the souls of christians, that they are *all* represented as being in *one* tabernacle.

Again, if *earthly house* means the earthly body; the "building of God—an house not made with hands," must be the *heavenly* body, if so, there has been an eternal body in the heavens reserved for the reception of the man when he leaves his earthly body.

This being true, what becomes of the *earthly* body? Paul declares in 1 Cor. 15: 42–44, "that *it* is sown in corruption; *it* is *raised* in incorruption. *It* is sown in dishonor; *it* is raised in glory; *it* is sown in weakness; *it* is raised in power: *it* is sown a natural *body; it* is raised a spiritual *body*."

The question arises,—what becomes of "our house (or body) which is from heaven," when the one comes up from the grave? We leave those to answer who can.

We think it clear that Paul does not mean our bodies when he speaks of "our house" and the tabernacle."

Then what does he mean. Let us see if the apostle will not explain himself. Heb. 8: 1 2. "Now of the things which we have spoken this is the sum; we have such an high priest, who is set on the right hand of the throne of the majesty in the heavens; a minister of the sanctuary, and of the *true tabernacle*, which the *Lord* pitched, and not man."

Is not this tabernacle "our house which is from heaven,"—and the one of which our Savior speaks when he says—"in my Father's *house* are many mansions?"

Again, says Paul in Heb. 9: 11, "But Christ being come an high priest of good things to come, by a greater and more perfect *tabernacle*, not made with hands, that is to say, not of this building."

Here is a tabernacle more perfect than some other one, and it is not made with hands,—it is not of this building. We ask again,—is not this the tabernacle, house, or building, which we have in the heavens instead of a body for the soul to enter at death?

Please read Rev. 21: 2—3. "And I John saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, behold the *tabernacle* of God is with men."

We think it clear that this is the building or house to which Paul refers in 2 Cor. 5: 1—2.

We understand him to mean by *earthly house*, the world and church in their *present* condition, and that when this arrangement is broken up, we are to enter our heavenly house, tabernacle, or building.

We now pass to ver. 6. "Therefore we are always confident, knowing that, whilst we are at home in the body we are absent from the Lord."

The question arises, what does Paul mean by *body* in this verse?

We think he will make the matter plain. He evidently uses some figures in the preceding verses. When he speaks of being *clothed* and *unclothed* he cannot refer to his outer garments; neither can he mean that our bodies are used as clothing for the soul, according to the popular view, which would be unclothed at death; for he expressly declares that he would *not* "be unclothed, but clothed upon with our *house* which is from heaven." That is, as clothing shelters us here, so our house or tabernacle, will shelter us there.

Let us now compare Paul *with* Paul, and see if "*body*" in ver. 6 is not used in a figurative sense.

"So *we* (soul and body) being many are *one body* in Christ, and every one members one of another." Rom. 12: 5. "Now ye are the *body* of Christ, and members in particular." 1 Cor. 12: 27.

"And he is the *head* of the *body*, the *church*." Col. 1: 18.

These passages are so plain, that comments can hardly make them more so. He tells us that Christ is the *head*, and the whole church the *body*. As Christ is absent from the body, so long as this present tabernacle arrangement continues, we must be absent from the Lord; i.e., whilst we are here in the "*body* we the *church*, are absent from the "*Head*," which is Christ.

Prospect [illegible]

BY J. MERRIAM.

Bro. and Sr. Dearly Beloved:—I[illegible] this world were not only the first but also the last stage of our existence, it would be a gloomy and comfortless world. "Darkness would indeed cover the earth, and gross darkness the people," were it not for the few rays of divine light that shine thro' the vista of the tomb. But, thank God, there are some of the prelusive sunbeams of a glorious immortality that reach us in this vale of tears: enough to reveal its unutterable glories, its triumphant joys.—Praise God that he has not left us without a witness that He is good—that He has permitted us to "taste the powers of the world to come."

As after a storm we can feel and realize the influence of the sun's rays ere from the opening clouds he breaks, to the saint before the storms of life are o'er, and before the light of everlasting day breaks upon his ravished vision, can see by the eye of faith the bursting glories of heaven in prospective; and as after a long and tedious storm the condensed vapors begin to dissipate, and the calorific beams struggling through the intervening clouds warm the system with a gentle glow, so the bolts of celestial light that come struggling through the fog of the present evil world, excite a glowing, warming, thrilling emotion that pervades the spiritual frame, causing the current of vitality to pulsate with increased vigor throughout the system. Now, as the sensation we experience from the natural light while yet the sun is invisible, proves to our minds that those rays of light and heat proceed from a luminous body, so the illuminating, sanctifying, cheering beams of divine light demonstrate the existence of the original fountain whence all our blessings flow. Thus every ray of light from the celestial world is in itself a proof of the existence of that world, and inspires our hearts with faith to rely on the promise. As we doubt not the reality of those objects that are revealed to us thro' the space-penetrating powers of the telescope, though indiscoverable to the naked eye, so we may exercise implicit confidence in the divine reality of those things which are revealed by the telescope of faith.

Well, what are the revelations of this powerful instrument to scan the heavens and earth designed for the saints' ultimate abode? Take now the spiritual glass and hearing-trumpet, and let us "view the landscape o'er," and listen to the sounds that proceed from the heavenly Canaan. Do you not perceive in the distant horizon an eminence rising in grandeur and Eden beauty? This is not a mount whose "touch" brings the condemnation of death; (turn to Heb. 12: 18—24) for life eternal issues therefrom. It "*burneth*" *not with consuming* "*fire*," but with the blaze of unquenchable love. It is a fire lighted up from the altar of heaven that will never go out. It is a holy, divine influence, that draws forth the affections of the soul in the fervor of praise and adoration. Thank God, it is not the terrific fire that will devour the wicked; but it will burn as in the bush of Moses merely to symbolize the divine presence, or like the pillar that shone on the camp of Israel. It will make the place holy ground; and those who stand on Zion's hill will have clean hands and a pure heart. It is not enshrouded in the "*blackness*" of the gathering storm that will break in "pain upon the head of the wicked;" but its radiant brow is emblazoned with the bursting glories of celestial light. It is not enveloped in the *shades of Egyptian night*; but the morn of Zion's glory beams from its beauteous acclivity, and drives spiritual darkness into eternal oblivion. The roaring of the "tempest" of wrath—the howling of the final storm, is not heard here; but the severity of heaven reigns—the peace of God flows like a river. It is the haven of rest. "The voice of words" that spake in tones of thunder to the terror-stricken tribes, is not heard from Zion's sacred mount; but the tender accents of a Father's love, in sweet and melting tones, ravish the ears of spiritual Israel. The sound of that mighty "trumpet" which shook the mountains so that

"Not Sinai on her base could stand,"

is not heard in thunder peals here; for all opposing powers and principalities, thrones and dominions, being shaken down, the saints receive a "kingdom that cannot be moved." Yes, praise God, this is the most glorious consideration of the whole. It is a "dominion that shall not pass away." It is a "kingdom that shall not be left to other people." There are no other Lions, Rams, or He-Goats, or Wild Beasts, with [illegible] ultimate [illegible] reign. No [illegible] [illegible] the everlasting kingdom of God; for the saints shall take the kingdom and possess the kingdom forever, even forever and ever." There is no subsequent order of succession to arise—no higher line of kings to inherit the crown; for in Him who will then reign is vested the supreme and original right of dominion. He claims sovereign authority, from the fact that He is the legitimate proprietor by virtue of creating power. His title runs back of all other grants, charters, deeds, conveyances, precepts, or titles in the universe. He claims supreme homage from the fact, that He is the blessed and only Potentate, the *King of Kings* and *Lord of Lords*"—the primeval source of all government authority—the strength of whose conquering arm has prostrated every foe—whose infinite energy has demolished the strongholds of Satan, and scattered the powers of darkness like chaff before the whirlwind. He claims superlative and universal love from the fact, that the unsearchable riches of His grace have been put in requisition to redeem the captive, restore the wanderer, and bring the dead to life.

It is not, then, the mount perilous to approach, reeling with the earthquake, and blackened with the pall of night, and howling with the storm. No, bless Jehovah, it is Sion's peaceful mount, smiling with Eden's lovely bowers, resplendent with a corona of light, with a rainbow of celestial glory.

The cities of the heathen are destroyed and their gods perish with them; but this is "*the city of the living God*." The presiding Genii of those cities could not protect and deliver them in the day of retribution; for they wanted life and consequently power, to defend. But "Jerusalem shall be a quiet habitation, a tabernacle that shall not be taken down," for her Protector ever lives; and "*because I live*," said Jesus, "*ye shall live also*." The Almighty Founder and Sovereign Architect will be a battlement of strength around the beloved city, as the hills are round about Jerusalem. "As birds flying," as on the swift wings of love, "so will the Lord come to defend Jerusalem; defending also, He will deliver it, and passing over, He will preserve it." "Like as the lion roaring on his prey, so shall the Lord of hosts come down to fight for Mount Zion, and for the hill thereof."

Jerusalem was adorned with all the glory of Solomon, and there the Temple of Solomon rose in the magnificence of marble and the splendor of gold. But, after all, it was an earthly city; but this is an *heavenly* city, as far surpassing earthly splendor as the heavens are higher than the earth.

Now direct your telescope along the avenues resplendent with gold—the gates radiant with pearl—the foundations garnished with all manner of precious stones—the walls towering in beauty and glory—the golden palaces of the grand metropolis, and see if aught on earth can compare with such princely magnificence and heavenly graces.

In the present evil world we associate with fallen, polluted, degraded humanity: but in the world to come we shall form acquaintance with the "angels" that are greater in power and might—that pure and holy society that stand in the presence of God.

In this life the professed people of God grow cold in their affections, and not unfrequently iniquity abounds, but "*the church of the first-born which are written in heaven*," will be "without spot or wrinkle, or any such thing."

In the present world justice is often perverted, and equity falls in the streets; but in the beloved city "the Judge of all" will surely do right. The saints having been acquitted at His bar, they cannot be put in jeopardy again; for He being the sovereign Arbiter, there is no higher bench or judicial tribunal that can overrule the decisions of the court of heaven.

Under the old covenant there was a remembrance made of sins every year; but the "Mediator of the new covenant" "makes an end of sins and brings in everlasting righteousness." Thank God, their sins are buried in the depths of the sea; they are far from them as the east is from the west. They are expunged from the sacred record.

And now, beloved, what would we have more? Can heart desire or imagination conceive a more glorious abode?

Lift your telescope once more and overlook the golden battlements and survey the entire city. Where are the repositories of the dead? where are the marble monuments that tell of departed [illegible]? are "the mourners [illegible] streets" in the habitations [illegible] the [illegible] ed? where are the asylums for the oppressed and the afflicted? where the hospitals for the lunatic, the diseased, and the dying? Listen to hear the accents of woe—the sighing of the prisoner—the groans of the sufferer—the noise of strife, or the clangor of war. No, thank God, this is indeed an *unearthly place*, a "*heavenly Jerusalem*;" for here sackcloth and the pall, the house of refuge and the cemetery, are unknown! Bless the divine "Maker and Builder," all is peace and joy here; "for behold I create Jerusalem a rejoicing, and her people a joy." "And the voice of weeping shall be heard no more in her, nor the voice of crying." Thank the Lord, we, if faithful, are soon to enter into those abodes of life where immortal vigor reigns—where tears shall cease to flow—death itself shall die, and the grave be buried in eternal oblivion.

Look again and see that innumerable company "that have washed their robes and made them white in the blood of the Lamb." "These be they that have come out of great tribulation." See their glittering crowns flashing in the sunlight of heaven, and their harps of gold that ring out on the soft air of heaven, in mellifluous and spirit-stirring tones. See them marching along the interminable avenues and wheeling in heavy columns, but with elastic tread, around the mighty squares of the celestial metropolis, and concentrating around the sacred hill of Zion. As "the army of the Lord," the ransomed hosts of Israel congregate for the first time and unfurl the flag of the kingdom to the breeze and raise the victorious standard of freedom on the mountain of His holiness; amid waving banners—sparkling diadems, golden lyres, and enchanting melodies; there will be spontaneous outbursts of joy—triumphant songs of victory—irrepressible shouts of thanksgiving and praise! O it is enough to stir our inmost souls and tune our voices to exalted harmonies in this life, just to contemplate the blessed, glorious, indescribable scenes of the final gathering of God's elect!

When I get my eyes on those opening glories and transcendent joys, I know not how to withdraw from the scene; and certain I am that, delusion or no delusion, there is a heavenly, blissful reality in the antepast of the banquet, which, as Payson said, makes the delusion better than the reality of the world. Yes, the tongue is inadequate to portray—the power of numbers is insufficient to compute the value of "an inheritance among the saints in light." I am unable to describe my own imperfect visions of the glory to be revealed. It seems as though I had some emotions struggling for vent—some thoughts seeking utterance and finding none. May the Lord comfort your hearts and reveal these things by His Spirit, and prepare you to receive an inheritance among them that are sanctified.

Ere long we trust the trumpet will sound; and the moment its echoing blast shall be heard in the vaults of the charnel house, the chains will fall from the slumbering captives as from Peter of old—the massive bolts of the tomb will be sundered—the iron gate will open of its own accord, and the prisoners go forth into the glorious liberty of the sons of God. We trust many whose loss we now deplore will come forth, robed in immortal vestments and crowned with laurels of victory.

Many an eye that once sparkled with intelligence, is now faded in death, or rather in temporary sleep; but with the opening dawn of a brighter era, its lustre will be re-kindled; and sparkling amid the splendors of everlasting day, its brilliancy will never fade, nor its electric fire can go out. Though sown in weakness, the saints will be raised in power, transformed into the image of the Son of God's love, a companion of angels and an associate of the spirits of the just made perfect. May we all so live as to dwell together in the blessed, peaceful, everlasting kingdom of God; and there amid salutations and congratulations, we will hail each other happy in the New Jerusalem.

From your brother in affliction,

J. Merriam.

Concord, N. H., Oct. 27, '56.

P. S.—My eyes and health are somewhat improved. J. M.

It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practice, that makes them righteous. These are very plain and important truths, too little heeded by gluttons, bookworms, spendthrifts and hypocrites.

Correspondence.

For the Crisis.

Letter from Bro. S. Dwight.

Bro. Grant:—It has been a long time since I have written [illegible] the Crisis. The reason is obvious. I have been destitute of the spirit. My harp has been upon the willow, my tongue silent. I have been through trials and afflictions deep and now am alone in the world. My companion sleeps in the arms of him she loved and in whom she trusted. She awaits the sound of the last trump which awakes the dead.

My children are scattered. How sad, gloomy and dreary this world looks to me; it has lost its charms.

My companion fell asleep, Aug. 5th, She went down with glory on her lips. O blissful thought! Methinks I behold her rising from the tomb, her countenance radiated with immortal beauty, shouting victory over death. O, glory to God, it will soon be a reality. Praise his name forever! These things are not a cunningly devised fable. I thank the good Lord that this day I have hope through his death.

He found me afar off, but when I yielded he blessed me, bound up my wounds, and poured the oil of consolation into my heart; unloosed my tongue, put a new song into my mouth, and said to me, "go, and sin no more,"—which, by the help of God I intend to do. Truly, "the goodness of God endureth forever." This is my comfort in my affliction;—"thou art my portion, O Lord." I thank God that I have once more become a companion of them that fear God and work righteousness. O the resurrection, what glory hangs on that word; surely may it be called the hope of the church. It is a theme upon which I love to dwell, for I have an interest in it. Blessed day, when the dead in Christ shall live again; even now my soul says, praise the Lord!

"But our light afflictions which are but for a moment, shall work out for us a far more exceeding and eternal WEIGHT of glory." Then let us exercise patience in all things, remembering that God does nothing for our hurt, but seeks our good. Whom the Lord loveth he chasteneth.

Well, Bro. and Sr. Mathewson, you see I have complied with your request; but you know I could not while destitute of the spirit, or in un unreconciled state. The Lord has had mercy, and I am now rejoicing in hope of life beyond this vale of tears. Do remember me at the throne of grace, for I am weak, but my motto is *onward*, the order from our Captain is FORWARD, and I mean to obey. He has provided me with a sword and shield, a helmet and breastplate, shoes for my feet, and I am sure of a victorious conquest. Our Captain has fought many battles with the enemy, and never lost one. He triumphed over death, hell, and the grave, and so shall we if faithful to his orders.

I want to live when Heaven and earth shall be shaken and when our Captain shall mount his war horse and the armies of heaven shall follow him, when he shall smite the nations of earth and rule them with a rod of iron. These things are but little in the future. O God prepare us all for the solemn event. Incredulity has led me into the dark; it has been my besetment, but I mean to be an overcomer that I may have right to the tree of life which is in the midst of the Paradise of God.

We must be filled with the spirit of God, for except we "have the spirit of Christ we are none of his." Then, how essential that we have it. We must keep ourselves unspotted from the world. Let us have brotherly kindness and charity for one another. We cannot grudge one against another, but must seek to do each other good, as opportunity offers. Our divine Master tells us that "by this shall all men know that ye are my disciples, if ye love one another."

We must bring all our passions into subjection to the will of God. The Lord has done great things for me, whereof I am glad. O Lord "remember me when thou comest into thy kingdom." That we may all meet in thy kingdom, is the prayer of the writer.

Yours in hope, S. Dwight.

For the Crisis.

Letter from Bro. H. Twing.

Bro. Grant:—I do wish to write a few lines for the encouragement of the dear saints, as we journey on in this our pilgrimage state. We are fast nearing our eternal home; already doth the morning light beam on our pathway. All in this wicked world is dark and dreary. Men's hearts

are beginning [illegible] ready the [illegible] dismal over this boasted land of freedom and liberty. Fighting men, armed with the sword and rifle, stand ready to spill each other's blood. Yea, to murder one another. Already has the professed church of God drank in the same spirit with the world. The deadly rifle is in use in Kansas, sent there by the professed followers of Jesus. Yea, even by the watchmen.

O my God, lead thy faithful ones now in this hour of temptation. Thy word is sure. There are a few scattered ones in this wicked city, who are not ashamed to rally around the blood-stained banner of King Jesus. Their numbers are few but they are brave, and determined to keep on the whole christian armor. The legions of Satan's army are endeavoring to destroy King Jesus' soldiers; but praise the Lord! Jesus is with us, and he has promised us that he will never leave us, but will be with us to the end. O what a promise! Praise the Lord.

Some of us have been wounded by the enemy. I was; I left my work and came home to die, did not think I could live. O how foolish I have been. Master had made an ample provision for the sick ones. O how could I have doubted so long. *But*, praise the good Lord, my eyes have been opened; and I do believe Bro. James when he told the sick one to send for the elders to pray over him and to anoint "him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up and if he have committed sins, they shall be forgiven him." Praise the good Lord that the above comes from God. Can his promise fail? No, never.

Friends of Jesus take courage. I can stand before the world, and my dear brethren as a witness for Jesus, and say that he has yet power, as formerly when he was on earth, to heal the sick and forgive sins! O praise the Lord my brethren and sisters for what he has done for me in raising me up to health again. I want to let everybody know what the Lord has done for me. I give all the glory to God for he is worthy to receive it.

From a traveler in this wilderness world, who is journeying toward a city that hath foundations. O, yes;—

"Her gates of pearl we soon shall see,
And her music we soon shall hear;
Joyous and bright our home shall be,
With our Savior forever near."

H. TWING.

Springfield, Mass., Sept. 4, '56.

For the Crisis.

From Bro. L. Lewis.

BRO. GRANT:—I wish to say a few words through the Crisis to the "little flock.'

"At the end it *shall* speak and not lie.' Has it spoken once? Yes, but the church and the world, hand in hand say, it was a lie. So it seems to them, but to us it is an infallible evidence of the truth of God's word. How could the Scriptures be fulfilled without a seeming mistake? "Though it tarry wait for it, it will surely come it will not tarry."

It is certain that the sixth seal ushers in the day of wrath; hence the exclamation, —"Who shall be able to stand." When was it opened? I believe in 1780. Compare Matt. 24: 29, with Rev. 6: 12, 13.

That day will be one of weeping and wailing, and of course some events must occur to produce it. What will it be? I answer, the event recorded in Rev. 18th chap.; because, the exclamation—"The marriage of the Lamb is come"—is not heard until after that event, which will also be the fulfillment of what is called in Matt. 24, the shaking of the powers of Heaven; because it produces the same result, "weeping and wailing," which is synonymous with the time of trouble in Dan. 12: 1

And now dear Brn. and Srs., I believe with all the power I possess of believing the simplest problem that might be named, that this is the first event that will enable us to "*know* that the kingdom of God is at the door."

"The wise *shall understand*." Who are the wise? "The fear of the Lord is the beginning of wisdom."

O faith in God's word! that mighty, and only lever of salvation from death, is thy strength diminishing? "When the Son of man cometh shall he find faith on the earth?" Very little, I believe, comparatively speaking.

Now, dear Brn. and Srs., suffer one who feels himself the most unworthy of the little flock, to exhort you to have faith in God's word. Have your loins girt about [illegible] [illegible] Yea, O, yes, we constantly see. What mighty, astounding events are just in advance of us. Events which will cause whatever has been considered great, interesting, and momentous in the annals of all generations since the days of Adam, to sink into nothing. Events big with the decisive fate of millions of this polluted earth's rebellious race.

I will conclude by asking a favor; not for formality's sake, but from a sincere heart. Pray for me, I need your prayers. I feel that the flesh is weak, though the spirit is strong in faith. O may the Lord strengthen us all and bring us to his heavenly kingdom.

"When mountains are on mountains in swift destruction hurled;
O may we stand undaunted, above a burning world."

LEONARD LEWIS.

Newark, Oct. 7, '56.

For the Crisis.

From N. Hornaday.

BRO. GRANT:—I see in the Crisis an account of a Campmeeting held at Wilbraham. I rejoice to see that so large a collection of people can agree to unite on the great platform of the Bible alone; allowing no human laws to be imposed on God's people for their observance, to which you have my hearty Amen. I cordially subscribe to all the grand and noble principles laid down in the Crisis on which to unite in carrying out the great work allotted us in these last days of fables.

If we do not allow men to read the Scriptures and understand them for themselves, we may preach and pray for christian union until doom's day without availing anything. Then let us allow others all the privileges we claim for ourselves, and by this means we will do unto all men as we would that they should do unto us, and so fulfill the law of Christ.

I have been visited by the Crisis for some time, and have never assisted any in bearing the burden of those that are engaged in its publication. My reasons for neglecting to pay for the paper as long as I have are the following:

First, I never subscribed for the Crisis, I subscribed for the Messenger, and when it failed I received the Crisis in its place.

In the second place, I supposed that the Crisis was designed to be a *definite* time paper. I have now changed my mind with regard to it. I feel that is is a free, liberal paper, and sectarian in no respect. As such, I feel like patronizing it myself and encouraging others to do so. May God bless every lawful effort to promote the cause of truth and preserve us to his heavenly kingdom, is my prayer.

N. HORNADAY.

Sept. 10, '56.

Obituary.

Fell asleep in Jesus, at Ware, Mass., Oct. 13, sister Martha Ann, daughter of Bro. Asa and Sr. Martha Avery, aged 20 years and nine months.

Sister Martha possessed a slender constitution, with a very large and active brain, which finally prostrated her nervous system. But the first development of the disease was owing to her receiving a severe shock in an almost unparalelled thunder storm. She never fully recovered her wonted self-control, but ever after suffered extremely from nervous excitement during similar storms.

Her health gradually declined from that time, yet for six years she remained comparatively comfortable by avoiding all excitement, until about six months previous to her death, during which time she was confined to her bed, her sufferings being intense. While lying perfectly quiet, she would complain of being "so tired," and would often say, "O, I wish I could stop thinking." It seemed that her physical system was consumed by the brain.

Sister M. yielded herself to the service of God in the year 1850, under the immediate labors of the late Bro. K. S, Hastings. She soon went forward in the ordinance of baptism, and as she had put on the Lord Jesus, so she ever endeavored to walk in and exemplify him. Yet she did not realise that enjoyment in the Christian's hope, many do. She was naturally fearful and doubting, but was very conscientious. As she possessed an extreme love of life, she might truly be reckoned among those of whom Paul speaks, in Heb. ii. 15: "Who through fear of death are all their lives subject to bondage." She would often say, "O, mother, I wish Jesus would come to-day, then I should not have to die." She desired to live, yet said she was "willing to die, if it was the Lord's will." And we believe that in answer to prayer she peace- [illegible] acquainted with Martha [illegible] She was [illegible] by those who truly knew her, and were capable of appreciating her virtues.

Her mother, (as well as others,) has lost a valiant friend and companion. We mourn with the bereft, yet with a good hope that Martha "will come again from the land of the enemy."

Her funeral was attended by Bro. A. M. Higgins, who spoke from the text quoted above,—Heb. 2, 15.

While waiting for Jesus, death marked her its prey;
While watching and hoping frail nature gave way;
Though long was the struggle, yet Death victor proved,
And she yielded the life so fervently loved.

Yet quiet the slumber, and short the sweet sleep—
She'll waken to bliss, and the saint's loved retreat,
No more to seek rest, but on Eden's green bowers
Will bask in pure sunlight midst unfading flowers.

We loved her when with us, we mourn for her now,
Yet joy in this prospect—ne'er more her fair brow
Will be tortured with pain, or saddened with care,
But fanned by pure breezes will e'er remain fair.

Then look not at nature, think not of decay,
Rut think of redemption't victorious day:
Yes, we'll watch for the morn that never hath night,
When the songs of redeemed ones triumphant unite.

Aye! we miss her at home—we miss her abroad,—
But we think of the rest long promised of God;
We'll greet her once more in that blest Eden home,
Where pain cannot enter, or death ever come.

Ware, Mass. M. J. H.

Poetry.

For the Crisis.

AUTUMN LEAVES.

BY MARIA

Pale Autumn leaves, sere Autumn leaves
Crushed 'neath each restless tread,
How your rustling, to my heart,
Speaks of the early dead.

They that were gathered by my side
Through all youth's summer day;
That budded fair as spring-time flowers,
And passed as soon away.

How bleak and desolate yon boughs,
That waved their leaves so green;
How lone and dark each hall and hearth
Where their bright forms have been.

Oh withered, dying, Autumn leaves,
Or rustling 'neath my tread;
Or stirred by sighing gales, ye bring
Sad memories of the dead.

So darkly in the chill damp earth
Is laid each lovely brow,—
O, all unheeding of the tears
That fall above them now.

Ye waken ever in my heart
A deep and yearning prayer,
For the blest hour that shall restore
Our earth as Eden fair;

And robe it in perennial green
Bedecked with fadeless flowers;
Where changing seasons bring no blight,
To dim the blooming bowers.

There our sad lays breathe forth no more,
"We all fade as the leaf;"
But, "as a tree" man's life shall be,
Nor "few," nor filled with grief.

Domestic Summary.

THE ARREST OF TWO HUNDRED AND FIFTY KANSAS EMIGRANTS.—The Chicago papers of Monday, contain the particulars of the arrest of two hundred and fifty emigrants by U. S. troops, as they were entering Kansas, by the way of Iowa, on the 10th of October. The emigrants made the following statement:—

"We left Mount Pleasant, Iowa, on the 20th of September, and after a toilsome journey of some 21 days through Iowa and Nebraska, we reached the Kansas line this morning, Oct. 10, 1856. When we had proceeded about three miles south of the line, and while pursuing our way in a peaceful and quiet manner, we were suddenly stopped by between 600 and 700 United States troops, with six pieces of artillery, under command of Col. Cooke, acting as a posse to United States Deputy Marshal Preston.

After inquiring who we were, and to what place we were going, and being truthfully informed, they announced their intention to subject us to search, in obedience to instructions from Gov. Geary.

The emigrants had a pass from Gov. Geary, which was sent to them by a special messenger while at Nebraska. They also state:—"We protested against any detention or search as a violation of our constitutional rights, and of the spirit of Gov. Geary's letter.

We admitted that we were thoroughly armed, and stated that Gov. Geary had been so informed by the bearer of the letter, and he had distinctly admitted our right to come armed into the Territory. The train was ordered to start, but was immediately forcibly stopped, neither our protest nor Gov. Geary's letter being respected. The wagons were then searched, and all arms found in them taken away. During the search, trunks and valises were thrown out in the rain and tramped in the mud—the ladies being treated with unequalled rudeness. [illegible] the [illegible] This, having neither right nor power to do, they refused; telling them that when they had taken from us all that they wanted, we would take care of ourselves.

We were then informed that we were prisoners of war, our entire train, numbering some 250 men, women and children, being surrounded by United States troops and marched into camp, where we are to-night, under a strong military guard, who have orders to shoot down any man who attempts to leave."

This statement is signed by a large number of persons, among whose names we see but one from New England—Andrew Stark of Connecticut.

ARRIVAL OF THE ILLINOIS.—*New York*, Oct. 28.—The steamer Illinois, from Aspinwall, arrived at this port at 3 o'clock this afternoon.

Business in San Francisco improving.

Dr. Armstrong was murdered near Sacramento by a man named Colebrook. While the latter was being examined before a justice, the citizens broke into Court, disarmed the officers, and, seizing the prisoner, carried him off and hung him upon a tree.

Dr. John Marsh, a graduate of Harvard University, was murdered at his ranch, near Martinez, by a Spaniard.

IMPORTANT FROM NICARAGUA.—*New Orleans*, Oct. 22.—The steamship Tennesse has arrived here, with later dates from Nicaragua.

Gen. Walker, finding the enemy advancing on Massaya, withdrew the small force there, when the enemy, 4000 strong, occupied the place.

Gen. Walker then left a small force at Grenada, and advanced towards Massaya, with 1000 men, and meeting the enemy, on the 12th inst., near the city, repulsed them, driving them back to Massaya, where a battle was fought, lasting until midnight.

At daylight, a courier arrived from Granada, stating that 1400 Guatemaleans and natives were besieging that place. Gen. Walker, on receiving this information, immediately marched to the relief of Granada, and arrived on the heights surrounding the city on the morning of the 13th, at 10 o'clock, and, finding the city barricaded by the whole force of the enemy, he charged upon them and drove them from their posts, capturing their commanders, and all their field-pieces, and routing them from the city with great slaughter. The total loss of the enemy was 1100. Gen. Walker's loss was 16 killed and 30 wounded.

Gen. Walker would immediately march on Massaya and Leon. His troops were in the highest spirits.

The citizens of Grenada held the government buildings 22 hours against the force of the enemy, and were vigorously defending the place when Gen. Walker arrived.

Messrs. Lawless, Wheeler and Ferguson, American citizens, who have had no connection with Nicaraguan affairs, were murdered by the natives.

Foreign News.

ARRIVAL OF THE ARABIA.—*Halifax*, Oct. 23. —The Royal Mail steamship, Capt. Stone, from Liverpool 11th inst., arrived at this port this forenoon.

Political affairs remain unchanged.

The Neapolitan question had assumed no new phase, and remained in as unsatisfactory condition as ever.

General News.—The Isle of Serpents' question has not been satisfactorily adjusted yet. The French squadron has been ordered to cooperate with the English fleet.

The Austrian Squadron, consisting of three steamers and six gunboats, has been ordered to Constantinople

Baron Monneheim, the Russian Councillor of State had arrived at Vienna, with despatches from St. Petersburgh, relative to the affairs of Naples and Montenegro.

Russia will not renounce the principle of the Holy Alliance, but will endeavor to procure the co-operation of Austria in Neapolitan policy.

The last accounts from the East states that the difference between England and Persia was very far from being accommodated.

NAPLES.

The latest accounts from Naples state that the King was less disposed than ever to make concessions.

The expedition to Naples was still delayed, although events at that capital seemed to leave them no alternative.

ITALY.

The direct news from Naples to the 29th ult., intimates that the King is still determined to resist all demands and remonstrances.

A strong Russian fleet, commanded by the Grand Duke Constantine, is to go into the Mediterranean, merely as a guard of honor to the Empress mother's tour, in Italy.

The Spanish fleet is on hand, merely as police for the Spanish islands, and the Austrian squadron is to cruise in the Adriatic solely for exercise.

TURKEY.

Uneasiness is felt for the tranquility of Syria.

THE EAST.

Advices from Constantinople of Oct. 1, say "The misunderstanding about the Isle of Serpents is likely to bring the French fleet back again.

Some Austrian ships of war have gone to the Isle of Serpents, and two others are expected here.

ARRIVAL OF THE ATLANTIC.—*New York*, Oct 28. The steamship Atlantic, from Liverpool 14th inst., arrived at 8 o'clock this evening.

The news is of considerable interest.

Letters from Paris on the financial crisis are less favorable.

A camp of 40,000 men is to be established soon at Chalons Sur Madre.

Prince Mehemet Ali, Pasha of Egypt has arrived in Paris.

It was rumored that the Rothschilds had contracted with the Bank of France to supply gold to the amount of 6,400,000 roubles.

A revolutionary document addressed to the Italian people, and purporting to be signed by a Committee for the people and students of Paris had been secretly posted in various quarters of Paris. It urges them to arms and promises assistance.

PREPARATIONS FOR DEFENCE.

The U. S. ship Supply was at Naples.

The Czar was to make his solemn entrance into St. Petersburg on the 14th inst.

The Paris Journal des Debats, says:

We believe the pretensions raised by Russia [illegible] remain as before. It is also true that 4000 Austrians occupied [illegible] as it was reported.

The Neapolitan affair remains quite unchanged. All thoughts of an expedition are now supposed to be abandoned, and even the French and English Ministers will not be recalled.

Russia is said to have given formal notice to reassemble the Congress of Paris, to which France and Prussia have assented, and now await only England's concurrence.

THE BRITISH FLEET IN THE BLACK SEA.

Letters from the Royal Albert, bearing the flag of Admiral Lyons, to as late as the 2d of Oct., announce that she was making preparations to winter above the South Bridge, and within the Golden Horn, and that in consequence of the non-execution of the treaty of Paris by Russia, Her Majesty's steam frigate Magecclenne, the Lynx, steam corverte, and the Weser, steam gunboat, had re-entered the Black Sea, to be followed forthwith by the Vulture, steam frigate.

APPALLING BURNING OF A SHIP.—The following details of a horrible case of piracy and burning of a ship at Macao have been received at Lloyds: "The Dutch ship Banca, Captain Heymans, 700 tons burthen, with between 300 and 400 emigrants (Coolies) for Havanna, put back to Macao about a month since, (the dispatch is dated Hong Kong, August 10,) with her water casks leaking, and cargo shifted, having encountered boisterous weather, and on reaching the outer roads brought up to an anchor.

There she remained repairing, the officers exercising strict vigilance in preventing the Coolies going ashroe, for fear they should make their escape. For three weeks whatever discontent may have prevailed, no fears of an outbreak would seem to have been entertained, until a Chinese docter warned the captain that mischief was brewing. In preparing for such a contingency as a rising of the Coolies, the small arms were placed on the poop, and two guns were loaded with grape and pointed forward.

About nine o'clock of the night of the 8th, the disturbance commenced, and the crew took refuge on the poop. The captain first fired a shot or two overhead, but as that had no effect and the Coolies advanced towards them, yelling frightfully, armed with belaying pins, bricks torn from the cooking places, &c., the captain gave orders to his men to fire, and immediately a volley was poured into the infuriated mass from the two guns, and also from the small arms.

This had the effect of checking and putting down the riot, and the Coolies were driven below, but they sought revenge by setting fire to the ship, and in a few minutes the captain was appalled by seeing flames issuing up from the fore hatch. A frightful scene of carnage followed; the Coolies rushed up on deck, and no doubt murdered all the officers of the ship. None of them nor the captain were afterwards seen. The ship was soon in a blaze, fore and aft. In about an hour the mainmast fell with a crash, then the fore and mizzen, and about midnight the magazine blew up with a tremendous explosion. The ship was instantly hurled to fragments, and a vast number of poor creatures, who, clinging on the chains, perished with her. Of the number who were on board, including crew and passengers, about five hundred, only one hundred and fifty escaped with their lives; the remainder were either burnt in the ship or drowned. The affair has produced a great sensation at Hong Kong.

APPOINTMENTS.

We would say to our preaching Brn., tha it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

—:o:—

Providence permitting, I will preach at Fairhaven, Mass., the second Lord's day in Nov. M. GRANT.

BRO. J. HEMMENWAY appoints to preach at Portsmouth, 4th Lord's day in Nov.

—:o:—

BRO. J. HOWELL appoints to preach at
Salem, 2d Lord's day in Nov.
Boston, 5th. " " " "

—:o:—

Eld. S. W. BISHOP appoints to preach at
Lowell, Mass., Sunday, Nov. 9.
Lawrence, Sunday, Nov. 16.
Boston, Sunday, Nov. 23.

—:o:—

Bro. JOHN COUCH appoints to preach at
Portsmouth, N. H. Nov. 16th.
Portland, Me., Nov. 9th.
Lake Village, N. H. Nov. 23.

—:o:—

Bro. EDWIN BURNHAM appoints to preach at
Boston, Mass., Sunday, Nov. 9.
Lewiston, Me., Sunday, Nov. 16.
Poland, Me., Sunday, Nov. 23.
Rye, N H, Sunday Nov 30.
Lowell, Mass, " Dec. 7.

—:o:—

Bro. W. S. CAMPBELL appoints to preach at

Waterbury,	Nov. 5.
Prospect,	6.
New Britain,	Sunday, 9.
River Point,	10.
Clarksville,	12.
Lafayette,	Nov. 13.
Lowell,	Sunday, 16.
Lowell,	Sunday, 23.
Bristol, Conn.,	Sunday, 30.
Collinsville,	Dec. 7.
River Point—the time is changed from the 10th Nov, to	Nov. 11.
Jawbuck,	27.
Hazardville,	28.
Yaugau R I,	14.

If these appointments conflict with others, please inform me, to save expense and trouble. W. S. C.

—:o:—

If the Lord will, Elders L. L. Howard, J. Partridge, and such other ministering brethren as think it best to attend, will hold a conference at Brunswick, Me., in the School House near Bro. T. M. Store's, commencing Thursday evening, Nov. 6, at 6 1-2 o'clock, and continuing over the Sabbath.

Brethren and sisters from Topsham, Woolwich, Bowdoinham, Richmond and other towns in the vicinity, are invited to be there to work for the Lord. *Now* is the time for united action: soon will come the time for a glorious and eternal reward.

In behalf of all interested, R. R. [illegible]

[illegible]

Bro. [illegible] appoints to preach at
Portsmouth, N. H., [illegible]

—:o:—

Eld. D. E. [illegible] appoints to preach at
Worcester, [illegible]
Tolland, Conn., [illegible]
where Bro. Storrs may appoint.

—:o:—

Bro. B. P. [illegible] appoints to preach at
Manchester, [illegible]
Nashua, [illegible]
Danbury, Nov. 22, and stop a day or two if desired.
New Boston, Nov. 30.

—:o:—

Bro. S. S. [illegible] appoints to preach at
Concord, N. H., [illegible]
Roby School House, Sunday, Nov. 9.
New Bedford, Sunday, Nov. 16.
Worcester, Nov. 23.

BUSINESS MATTERS.

J T Ongley's P. O. address is [illegible] Valley Crawford Co., Pa.

Bro. J N Nutter—The dollar you now send pays to No. 104.

H T Miller, T J Philbrook, Mrs. Eliza [illegible]don, Mrs. M Sunderland, E Hamlin, J H Stevens, A Macomber, E Tripp, O Tibbets, M Austin, D B Rogers, W M Lane, H B Sevey, W Robinson, J S Burwell, A P Metcalf, A Kidder, A Hastings, J N Nutter, S H Dyer, D Hutchinson, $1.00 each.

T Harrington, F Flanders, $2.00 each.

J Clifford, L Bills, 50 cents each.

FOR BR. SHELDON'S TRACTS.—A Rider, $1.

FOR BOOKS.—Geo. Whipple, $2.

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—:o:—

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The following works are published and sold by H. L. Hastings, Peace Dale, R. I.—They are also for sale at the Office of the "World's Crisis," 167 Hanover street, Boston, Mass.; and by W. Pratt, Moline, Ill.; P. A. Smith, 4 Frank street, Rochester, N. Y.; A. F. Porter, 90 Erie street, Philadelphia, Pa.; S. S. Brewer, 54 Wilson street, Providence, R. I.—

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PAULINE THEOLOGY, or the Christian Doctrine of Future Punishment, as Taught by Paul. 15 [illegible]

THE WORKS OF JOHN CUMMING. "Revelations of the [illegible] Church before the Flood, [illegible] the Apocalypse, [illegible] of the Twelve," "The [illegible] and his Altar," [illegible] [illegible]

Poetry.

[illegible]

In [illegible],
[illegible] Jerusalem, thou city of our God,
We long [illegible] hosts have trod;
We long to see thy radiant domes resplendent scenes unfold,
[illegible] more sublime with amaranth and gold;
To [praise] our God forever, and on Zion's bulwarks stand,
And join the "Alleluiahs" with the blood-washed, spotless band.

[illegible] heaven! break thy wide arch, unfold thy rapt'rous scene—
[illegible] that form its canopy no longer intervene;
Reveal thy glorious majesty, let flaming swords descend,
When this polluted universe with sinners has an end:
Then shall thy glorious kingdom come, and saints forever reign,
Amid the bowers in heavenly climes, on Beulah's happy plain.

Ye sinners, leave the toys of earth, the songs of Zion sing,
Break forth in strains of penitence before th' eternal King.
O, leave this fading, sin-cursed earth, for robes of spotless white,
To join the glorious blood-washed throng, in realms of endless light;
And with the blest redeemed of earth, then prove your sufferings o'er,
And wave the palms of victory, where sighings are no more.

Thy saints are waiting, watching; for thy kingdom, Lord, they yearn,—
Methinks the muttering thunder breaks the western horizon.
Once more the thunder rends the sky, 'mid cries, and groans and tears;
Resounding trumpets rend the air—creation disappears—
Dark night of vengeance shrouds o'er all, probation's reign is o'er,
The saints forever ransomed then shall stand on Canaan's shore.

Mid Eden's fair celestial bowers, the ransomed host shall shout
And strike celestial harps and peal immortal anthems out;
With glittering robes of spotless white, and dazzling crowns untold,
The glories of that blest retreat before the eye unfold.
Then intervening skies depart, and come Thou from above—
We long for thee Jerusalem, thou city of our love.

Scituate, R. I., Sept. 29th, '56

Original Articles.

For the Crisis.

Will we join Ahab?

BY HENRY F. CARPENTER.

Ahab was reigning in Samaria and Jehoshaphat in Jerusalem.

Ahab did evil in the sight of the Lord, and did more to provoke His anger than all the kings of Israel before him. To his sins, already very many, he added the greater sin of taking to wife that idolatrous woman, Jezebel, through whose influence he was led to serve and worship Baal in an house which he had caused to be built, and at an altar which he himself had reared.

Jehoshaphat was not so. He walked in the first ways of his father David, seeking unto the Lord God of Israel, who prospered him in all that he did and caused him to wax great exceedingly.

Ahab was subtile. He saw the increase of Jehoshaphat's honor and riches—he knew his power—he doubtless knew too that it was the great "I Am" who girded him with strength; that God, whom he had forsaken, though perhaps not wholly forgotten.

Neither could he have been unmindful of the fear of Jehoshaphat which had fallen upon the nations around, for they dared make no war with him.

As he thought of these things, Ahab may have envied, but it was far from his policy to make himself a *foe*—another matter occupies his mind. He has a wiser end in view. Ramoth-Gilead is in the hand of his enemies; enemies, too many and too powerful to subdue. He needs help, and such an ally as Jehoshaphat would be truly desirable. He is invited to Samaria and when he comes, sheep and oxen in abundance are killed and a great feast is made. He is entertained in all the pomp and luxury of that city of "glorious beauty"—the "crown of pride." [illegible]

[illegible] at Ramoth-Gilead, then he unhesitatingly replies, "*I am as thou art, my people are as thy people, and we will be with thee in the war.*" How debasing were these words! how dishonoring and offensive to God! What! he, the zealous defender of Jehovah and Jehovah's law, become *one* with the treacherous, Baal-worshipping Ahab and his people one!

But ere they go up to the contest another step must be taken. The "prophets" must be enquired of. This affair must have the semblance at least, of God's service. Four hundred prepared for Ahab's pleasure came forth, and with lying lips prophecy "Go up and prosper."

But Jehoshaphat is not satisfied; something disturbs his mind; perhaps the silent monitor within begins to trouble him. "Is there not here a prophet of the Lord *besides*, that we may inquire of *him*?" he asks. We may all imagine Ahab's expression of contempt as he replies; "There is yet *one*, Micaiah, the son of Imlah, but *I hate him, for he does not prophecy good concerning me, but evil.*" How could Jehoshaphat thus endure to hear the true prophet of God, of that God whom he had hitherto so faithfully served, thus lightly and scornfully spoken of? He may have felt grieved, but he had already gone too far to retreat—he had committed himself to Ahab.

Micaiah is sent for and utters the faithful prophecy—"I saw all Israel scattered upon the hills as sheep that have no shepherd." "The Lord has spoken evil concerning thee." Ahab is enraged, and Micaiah, far from being heeded, was sent away to be fed with the bread of affliction within prison walls.

The two kings go up to battle, and it is sore against them. Disguise is vain. God gives strength to the bow, direction to the arrow, and Ahab's heart is pierced. Faint from loss of blood, at last he falls, and his host is scattered "every man to his own city and every man to his own country."

May we not profit by an application of this narrative? A similar state of things exists to-day. We have the "world" (enemies), professors led away by the gods of this world (Ahab), and the true servant of God, (Jehoshaphat). Kansas answers to Ramoth-Gilead. Ungodly men, ignorant of God's word, are inviting with seducing sentiments the few faithful ones who dare believe "*all things written in the law and the prophets*" to join the contest for her liberation; a contest carried on in bitterness, by unhallowed strife, by slander, by deceit, by reproach, and by villainy. 'Tis true the end to be accomplished is worthy of christian zeal and appeals to every feeling of humanity. So was it in Ahab's case. The Lord did not desire Ramoth-Gilead to be occupied by his enemies, but why did he not help to deliver it? It was because of the manner in which it was undertaken. It was undertaken by an alliance of his people with idolaters—an abomination in his sight; and will he bless such an alliance to-day, when he commands "be ye separate and touch not the unclean (beastly) thing?

To what power is it proposed to give that territory? Is it to a Christian power? to a power that fears God? a power that will deal justly, love mercy, and walk humbly before God? a power that rejoices in truth and longs for Christ to reign? Is there such a power on earth? Will God then help his children now to enthrone his enemies? will he bless them in so doing? Shall we think to deliver this wicked nation from the "cup" which God has declared she must drink? Is there not a lying spirit in the mouths of those prophets (ministers) who now are prophesying—"go up and prosper?"

Is there not even more than one prophet of the Lord beside, who is now lifting up his voice in faithful admonition—"if thou return at *all* in peace then hath not God spoken by me?" Shall they be despised and fed with the bread of affliction?

How did Jehoshaphat's course effect him?

1. His heart was led away from God by the friendship of Ahab; and can we to-day unite ourselves with "clubs," give ear to stump speakers, sing unholy songs, swell our voice with Satan's cheers to the praise of men, when God demands our praise alone? can we clap our hands at the lifting to the breeze of partisan flags, the banner of Jesus, *our* Jesus, being at the same time in the very dust beneath our feet, and still maintain the integrity of our heart before God? [illegible]

2. Jehoshaphat was led to reject the faithful prophet's counsel. Does not meddling with these things have the same effect to-day?

Lastly. He endangered his life, and with difficulty escaped to Jerusalem to be rebuked thus severely,—"*Shouldst thou help the ungodly, and love them that hate the Lord?*"

O will we not shun the folly of Jehoshaphat? Will we not heed this admonition? Will we still defy all evil, and "go up" to battle? Will we join Ahab?

Peacedale, Oct. 14, '56.

Poetry.

For the Crisis.

LINES.

BY JULIA F. MARSH.

Tune,—Dying Californian.

Could you view the bleeding Savior,
As he hung upon the tree;
Could you see him as they pierced him,—
Jesus says you'd turn to me.
O backslider, don't be faithless,
Don't be disbelieving now,—
Come, O come, rest on the Savior,
Come, and at his dear feet bow.

Come poor sinner, come this moment,
Do not linger for your friends,
Do not wait the spirit's movement,—
Leave the world with all its charms.
Will you now refuse his warning?
Will you turn your backs to him?
Soon will break the light of morning,
Soon the last great day'll begin.

Now the Judge of earth approaches
Seated on the great white cloud;
Then we'll hail the King with gladness,
Who have trusted in His word.
O ye rich men, ye will wonder
At the plagues this earth receives,
Ye will cry for rocks and mountains
Vain to hide you from his gaze.

Northfield, Mass.

Correspondence.

For the Crisis.

Letter From Bro. B. Spaulding.

DEAR BRO. GRANT:—Yesterday, I received by express a bundle of tracts and papers directed to B. Spaulding, Vinal Haven, Me. I thank the Lord for the favor; yes, and the donor too. I do not know to whom I am indebted for them, but I guess they came from the office of the World's Crisis. Whoever was the giver, receives my very grateful thanks, and the prayer of my heart that God may bless him abundantly, both with temporal and spiritual blessings. Let me remind him, that to him that giveth shall be given good measure, pressed down, shaken together. Yes, and the "Liberal soul shall be made fat, and he that watereth shall be watered."

I had felt the need of these very tracts, on the sleep of the dead, and destruction of the wicked, for a great interest is waked up on these subjects in these islands: and they have never until within a year, heard anything upon the subject. The idea is new to most people here, their minds have been blinded by human traditions,—such as going up to Heaven (or "beyond the bounds of time and space") when they die, and receiving their reward before the Judgment day has decided their cases.

There are but few ministers, and few churches, on these islands, of course, but little sectarianism; therefore, I have the better chance to get access to their minds. I have great opportunities to converse on the subject. I bring it into most of my lectures, and the subject is exciting much inquiry.

The tracts came very opportunely. I had bought several dollars' worth to distribute, but they were but a mite in this large field. It affords me unspeakable pleasure to circulate these little missionaries in this field white for harvest.

It would afford the giver joy, to see how eagerly they receive and read them; how they send them out among their neighbors; and what will be the result time only can tell. One thing they may be assured of, they have done their duty, and the tracts are faithfully distributed in such families as they will be most likely to benefit.

I have visited some ten or more islands, some of them are townships, others are small, having three or four families only. I get these few families together, and give them instruction in Bible doctrines. They have no preaching, have no minister to prejudice their minds.

Often, crews of fishermen are lying in these harbors, who come in and hear my lectures. Then I have a chance to spread broadcast the seeds of gospel truth.

On receiving your papers, [illegible] per, or but one, that I know of on all these islands; so for six weeks I did not hear a word from any brethren, and the very sight of your paper filled my soul with joy, much more the reading of it.

I rejoice to see the success of the cause of truth, and a disposition manifested by brethren and sisters generally, to lay aside the judging, testing spirit, and love as brethren. I have long wished to see this state of things brought about, and have labored for it. Go on, brethren and sisters, cultivating the spirit of love, peace, brotherly kindness, and forbearance, overlooking each others' imperfections, walking together as "heirs of the grace of life."

God, even our God will bless and increase you. Continue to grow in grace and knowledge; don't be satisfied with past attainments, but reach forward to that which is before. It is our privilege to know more of Bible truth than our brethren did twenty years ago. New light is daily breaking forth. Let us have our minds open to conviction, ready to hear, and when convicted, receive all truth; and thus be daily preparing for, as we are hasting to, that glorious kingdom, which awaits God's people.

When I have circulated all these tracts, you will hear from me again. Pray for me, that I may have heavenly wisdom, holy boldness, and the spirit of faithfulness, that I may declare the whole truth, and nothing but the truth.

BENJ. SPAULDING.

Vinal Haven, Me., Oct. 11, 1856.

For the Crisis.

From sister M. J. Tyrrell

BRO. GRANT:—Thinking it might rejoice the hearts of the dear brethren and sisters to know how our Campmeeting ended and what the result has been, I write these lines for the Crisis.

Our hearts were made sad by so many of our dear brethren and sisters being obliged to leave before the meeting closed, nevertheless, as we had prayed the Lord to lead the meeting it was not for us to mark out the way, and as the meeting continued the interest increased. A spirit of labor was poured upon the church—backsliders were reclaimed—sinners converted and made to rejoice in a Savior's pardoning love. The good Lord sent our beloved brother Mathewson black to hep us, and we thanked the Lord and took courage.

The last meeting was the crowning one. There were the old soldiers of the cross that have fought through many a battle sore, and some that had laid off the armor and been wounded by the enemy; and there the young soldier that had just enlisted to fight the good fight of faith; and as each brought in their testimony for the Lord, the spirit of God pervaded the entire tent's company, and it seemed as if the angels hovered around us and the spirit of the highest overshadowed us.

Many of our brethren and sisters will remember with gratitude that last meeting in the Litchfield tent. I have often thought since the Camp meeting, of the remark made by an individual while leaving the ground, after a goodly number of our influential brethren and sisters had gone: said he,—"there is nothing left but the emptyings."

Methinks there was more virtue in emptyings than thought for. Perhaps the brother had forgotten that God hath chosen the weak things of this world to confound the mighty. I praise the Lord for the "emptyings." It is the *leaven* that does the work, and we see the effect of it all around us and more especially is the good Lord to work in the Western part of Litchfield, where brother Mathewson has been laboring. A number have been converted and some backsliders reclaimed. Bro. M. baptized twelve happy souls. Praise the Lord for what he is doing in that place and also for East Litchfield.

Brother M. came to our place according to appointment, and God blessed the word. The little church was strengthened and their hearts encouraged to go on in the strength of Israel's God. After services were ended at the house, they repaired to the water. Brother M. buried four in the Naugatuck river and as they came up out of the water the praises of God echoed and re-echoed across the water. Mine ears caught the sound, and I found in me a hearty response,—glory to God in the highest. One of those baptized was a young woman in the last stages of consumption; some thought that it would kill her, but to the astonishment of many she has been greatly strengthened and is evidently better. The Lord does not require us to do a thing and then kill us for doing it. No, no. [illegible] willing and obedient child. Before they left for their homes they came in to see me, for I was confined to my bed and had been for some time, and they told me how God had blessed them, and their very countenances told that they had Christ within; and as we mingled our praises together the tears of gratitude chased each other down our cheeks; the spirit of the Lord pervaded every heart and the angels seemed to hover around to carry the tidings home.

O how good it is to associate with the dear children of God here; but better far will it be to see all our Father's family in the new earth restored, where sickness and sorrow will never be permitted to enter—where the atmosphere will be so pure and healthy, and every one we meet will be our friend.

Glory to God! I am glad my Brn. and Srs. that you ever found your way to Litchfield and with us ascended the rugged hills to the grove, to pour out our prayers together to that God whose ears are open to the cries of his children. Many a heart to-day is praising God, which, but for that meeting, would have been going on to destruction.

I tell you my Brn., the Lord has got some dear children scattered up and down the mountains, and they are as sheep without a shepherd; but God feedeth them, praise His name,

Once in a great while one of the watchmen comes along to see if the children have any meat, and as they begin to spread out the provisions of the gospel, we open our mouths and are filled, and go in the strength of that meat many days. Glory to God we are of more value than many sparrows. The Lord knoweth them that are his, and I, for one, mean to be among that number that shall be owned and prized of God, for I have a great desire to see the King in his beauty.

From your sister looking for that same Jesus to come again, M. J. TYRRELL

East Litchfield, Oct. 21, 1856.

For the Crisis.

From W. H. Wild.

BRO. GRANT:—I am striving for the kingdom; but He who has been wandering up and down the earth for these six thousand years, means that I shall not get there. By the grace of God assisting me, I mean to snatch all that I can from his hands. We need wisdom from on high to keep him behind us. Pilgrim, remember, if you save one poor soul from death, you shall hide a multitude of sins. Weary pilgrim, art thou afraid sometimes that thy frail bark will be upset? Take courage, be not afraid, for thy Father is at the helm.

You who are troubled, turn and read John 14: 1, 2, 3. The same Jesus that went up into the heavens shall so come in like manner as he went. O glorious hope! it is our only hope.

But if we beleived the common theory that we had an immortal soul within us that when we die flies away, beyond the bounds of time and space, I ask, what should we care if the Lord never did come? But if the Lord should not come, then they that have fallen asleep in him are perished.

Little children, we have a better hope than this,—it is the *blessed hope* of the gospel. O how I long to see the Chief Shepherd appear, when he shall gather his little flock into one fold.

Brethren and sisters, some of you know what it is to be alone, surrounded by those who fear not God, and obey not the gospel of our Lord Jesus Christ, but glory to God, we have his blessed book. Cheer up, weary pilgrims, for the time is not distant, when thou shalt enter the pearly gates of the new Jerusalem. Cling fast to his word.

From your brother, longing for the wickedness of the wicked to come and to end.

W. H. WILD.

Lenox, Mass.

Choice Selections.

A Christian.

A christian is not a mere nominal being. Far from it. He is a living moral entity—a divinity in vital miniature. An object of the highest interest to God, angels, men and devils. He lives and moves in the elements of virtue, truth and right. His interest is the interest of his Maker, his Redeemer, and all holy beings. He lives for the glory of his God and the welfare of mankind, and not for his own pleasure.

Religion, with him, is something more than going to church, [illegible] and baptism, [illegible] on Sunday, and living a moral life [illegible] the Lord and Master; and thus day by day and hour by hour, he must glorify Him who has saved him, with all the powers and faculties of his body and spirit which are His. The bitter knowledge that he is a sinner before and against Heaven, has become with him a practical matter of unfeigned sorrow and mourning. He has come to the blessed knowledge of that saving truth, that there is with Jesus Christ "forgiveness of sins" and "plenteous redemption" for himself. While contemplating his own unworthiness and willingness of the Savior, he is prepared to say, and feelingly say, too, "thanks be unto God for his unspeakable gift."

Look at such a man in all his movements, from day to day. His actions are those of a helper, a friend, a brother; and his words are words of instruction, of kindness, and of truth. Where sickness and sorrow linger, he is a ministering angel there. Where the prisoner sighs and groans, he sighs and groans in sympathy. When the bondman lifts up his voice in anguish and vexation, he is as if bound with him. He weeps with those who weep, and rejoices with those who rejoice. When the poor and needy call at his door for help, they are loaded with plenty, and sent joyfully away. He makes "the widow's heart to sing for" gladness, and the eyes and ears of the fatherless daily load his name with blessings of gratitude. Nor does he wait till want clamors in his ears for favor, and points directly to her miserable abode, but "the cause which" he knows "not" he searches "out." Thus he becomes "eyes to the blind," "feet to the lame," a defence to the innocent, and the succorer of the helpless. He is, to use a strong expression, a second edition of the Redeemer himself!

Such is the man who is not merely, for the time being only, borne on a flood of exciting circumstances in the way of goodness, or drawn temporarily, by the sympathy of society, into the channel of right, but who has counted the cost of giving all for Christ; and who reckons himself crucified with him. Such a one is, indeed, "unknown and yet well known." Wicked men may despise his hope, and deride his faith and devotion, but they are compelled to admire his consistency and benevolence.

And it was, doubtless this view which caused our Lord to say, "let your light so shine before men, that they may see your good works, and glorify your Father in Heaven." For when men behold that which is lovely, it is perfectly natural for them to seek for the cause of its existence, and thus, finally, the grace of God is magnified.

Do you despairingly ask if such a character as I have described, can be found on earth? Yes, blessed be God! I doubt not many such are moving among us, though in comparison with the mass of mankind, or even professing christians among mankind, they are few. You do not know them now, altogether. You cannot know them yet fully. The "sons of God" are not yet manifested. But you recognize a few of them. Your Lord knows them; and in the "great day," when He sits "on the throne of His glory," will say unto them, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*Independent.*

E. B.

The Judicious Parent

Keeps his children at work diligently, orderly, regularly, systematically—no time is lost—every moment is grasped—duly, employed in something useful, profitable, praiseworthy. He gives them no time or opportunity to idle, lounge about, play truant, serve Satan in the streets, by the way side, or at public resorts.

He keeps them busy at their pleasant labor; even the little ones are employed the very moment they are able to use the implements of husbandry, mechanism, horticulture, type-setting, stitching, folding, or kitchen utensils. On they go, lively, cheerfully, happily. They are soon made to love these useful callings—delight in them. It's recreation, amusement, their life—their joy. They are early taught to know God's requirements in opposition to the vain, trifling, wicked things, in which many children spend their precious golden moments, to their own destruction! The wise and judicious parent begins early, at the outset the first dawn of moral accountbility, to inculcate in the minds and hearts of his little ones—habits of virtue, industry, activity, sobriety, economy, and diligent obedience.

The Bible the blessed Bible is the motto, the text book, the guide, the light house, the fountain head.

The Bible! tis a book divine,
Where heavenly truth and mercy shine;
And wisdom speaks in every line.

The Bible! in this book alone,
We find God's holy will made known;
And here his love to man is shown.

These early business-like habits and moral inculcations, watered by the dews of heavenly grace, shield the juveniles from temptation's snare—they grow up to manhood's prime, become useful, benevolent citizens; shine as lights.

O for more parents, fit for such training [illegible]

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

MILES GRANT, EDITOR. | BOSTON, MASSACHUSETTS, WEDNESDAY, NOVEMBER 12, 1856. | WHOLE NO. 63. VOL. IV. [illegible]

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.
HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION
TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	.50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
Twenty copies to one address for 6 months,	15.00
Thirty copies to one address for 6 months,	22.00

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All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. MILES GRANT, Editor of the World's Crisis, Boston, Mass.

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Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Original Articles.

For the Crisis.

The Unpardonable Sin.

BY EDWIN BURNHAM.

"There is a sin unto death, I do not say he shall pray for it." 1 John, 5; 16.

What is the sin which is generally denominated the unpardonable sin? Many good, humble, and broken-hearted persons are often tempted with the idea that they may have committed this sin; and therefore it becomes important that we should understand what it is, that we may comfort and help such tempted ones.

The sin in question is first made mention of in Matthew, 12: 31, 32. "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

The parallel passages are as follows: "Verily I say unto you, 'All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Mark, 3: 28, 29. "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven." Luke, 12: 10.

To understand this scripture rightly, we must consider the occasion of it. Mark informs us that the Lord said this "because they said, He hath an unclean spirit," when they, the Scribes, saw Him casting out devils. Mark, 3: 21—30. Matthew gives a more full and particular account of the matter, which is as follows:

"Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed and said, is not this the Son of David? But when the Pharisees heard it, they said, this fellow doth not cast out devils, but by Beelzebub the prince of devils.

And Jesus knew their thoughts, and said unto them, every kingdom divided against itself is brought to desolation: and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

He that is not with me is against me; and he that gathereth not with me scattereth abroad." And then follows the passage concerning the "blasphemy against the Holy Ghost.

Thus it will be plainly seen, that for a person to sin this unpardonable sin, he must willfully, deliberately, and maliciously speak against the work, or power of the Holy Spirit, when there is the best of evidence existing that the manifestation, against which he speaks, is the work of the Holy Spirit: and, to commit this sin as the Pharisees did, must ascribe the effect produced by the Holy Spirit to Satanic agency. A person must be most unspeakably wicked to take such an awfully blasphemous position.

Persons may ignorantly, and without malice, or evil motives, speak even against the work of the Spirit, and not be guilty of this sin. People in attempting to distinguish the developments of fanaticism from the genuine work of the Spirit, may misclass the operations of the one with the other, for the time being, without incurring this guilt, provided the intentions of the mind be right.

But there are other scriptures, of a somewhat different form, which also refer to unpardonable sin. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come if they fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6: 4—6.

Let us take particular notice of two expressions here made use of, in the sixth verse.

1. "*If they fall away.*" The words "fall away," here, do not refer to common backsliding into sin. It is an expression from the original which means *utter apostasy.* It embraces the idea of total moral and spiritual ruin—the complete overthrow of every principle of faith, hope, and christian character. So the critical ones will tell us. But few persons are to be found who have gone to such lengths.

2. "*To renew them again unto repentance,*" he tells us, is "impossible." "Repentance," means simply, *reformation.* "Impossible to renew them again unto" *reformation.* So, if a person will reform, he is not one of these fallen away ones; for they cannot be reformed. They have no desire for reformation; no desire for holiness; no disposition *to* repent. The heart becomes perfectly hard, and set against God, and all holy things.

(*To be continued.*)

For the Crisis.

Full Assurance.

BY R. C.

There are three important things spoken of in Scripture, namely:

1. The "Full assurance of *Faith.*" Heb. 10: 22.

2. "Full assurance of *Hope.*" Heb. 6: 11.

3. "Full assurance of *Understanding.*" Col. 2: 2.

The "full assurance of faith," rests on the testimony of God. God tells me—"The blood of Christ cleanseth from *all* sin," and I rest upon that testimony. I *believe* and am safe; "*complete* in Christ," "*perfected forever,*" "having no more conscience of sin." This gives boldness to enter into the holiest, having a merciful and faithful High Priest, ever who liveth to make intercession for us."

Blessed thought! that in my most thot'-less moments, when grieving the Spirit, and ready to fall under the power of Satan, there is one, mighty to save, who loves me, and will love me to the end.—This is the strong consolation of the saints,—that Jesus has not only shed his blood on the cross, and cleansed the believer the instant he casts himself upon that all-sufficient sacrifice, but by His never-failing priesthood He is able to put away the guilt of every sin, infirmity, and ignorance, that we may never lose our happy place in the presence of God.

> "That we are seen, O God, by Thee,
> This is our happy thought;
> Presented faultless to thine eye,
> And all our sins forgot." Eph. 1: 4—12.

Thus, the assurance of faith brings peace to the trembling heart, under the deepest sorrow for conscious failure in the narrow pathway of discipleship. All is done for us; we have only to believe, and obey the teachings of the Spirit, "whereby we are sealed unto the day of redemption."

There is more than this in "the full assurance of hope." Hope has its foundation in faith—"the substance of things hoped for, the evidence of things unseen;" but it leads the soul on to confide in one who has made a promise, and a promise implies something yet future; while faith in the blood of Christ rejoices in a present possession, the source of every good that follows. Read Heb 6: 11, to the end. Hence, there is leaning upon God, a different thing from merely believing a testimony; moreover, it penetrates even "within the veil." Heb. 3: 6. It is based upon what is perfectly immutable, not upon any thing of earthly production, and which might be liable to change. Never can this blessed hope fail entering into that within the veil,—God's throne must be shaken, before my hope. Faith and hope are thus sweetly blended while the soul believes and leans on the promises of its portion in Christ.

Faith rests on a testimony which *has* come out, but it carries me up and Hope reckons on Him "who is there, my surety" the forerunner who has entered for us.

The "full assurance of understanding" goes a step farther. Not only have I an object on which my heart and conscience rest in peace and liberty, but it takes up God's counsels, "to the acknowledgement of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge. Col. 2. It enters into the mind of God, who has placed the dispensation of the gospel in blessed contrast with the severity of the law.

Rejoice, O my soul, that the "law of commandments contained in ordinances," is forever abolished. It is no longer "do, and live," but *live* and *do.* "The spirit of life in Christ Jesus hath made us free from the law of sin and death;" and having received the spirit of adoption, I look for the "manifestation of the Son of God." The full assurance of understanding gathers up the various promises contained in the new covenant, together with the hope of Israel's future glory, when the Deliverer out of Zion shall turn away ungodliness from Jacob and graft them in again to the kingdom of their Messiah and king. It beholds the harmony of the unbroken testimony of Scripture, and rejoices in hope of the glory to come.

We are exhorted to be diligent and not slothful. Does our present diligence increase our faith, hope, and understanding? We have need to examine ourselves at every step, for the Devil is disputing every inch of ground with us, and it will be well if we can stand firm against his wiles.—He cannot touch the new nature; hence, temptations are really siftings, refinings, in which the slothful suffer loss, but the valiant soldier tries his armor, and learns to use it for further conflicts.

Dear brethren and sisters, in this blessed gospel, let us be strong in the Lord and the power of His might. Let patience have her perfect work. Amen.

Boston, Mass., Oct. '56.

For the Crisis.

The Dignity of Prayer.

What sight under heaven on which men or angels can gaze, is more illustrative of true dignity than an intelligent being made in the image of God, on his knees before the Almighty; with streaming eyes and breaking heart, confessing his sins and making supplication for His favor. R. B.

For the Crisis.

Incidents by the Way.

No. VI.

BY S. S. BREWER.

It has been but a few short months since those three great systematic murderers,—Nicholas of Russia—the pope of the Greek religion; the sultan, Abduhl Medjid Khan,—pope of the Mohammedan religion; and Napoleon, the pope, for the time being, of the Roman Catholic religion, sounded a parley, hung out a truce, and then patched up a delusive peace: Peace banquets were given. The bells in the churches throughout the various parts of Russia, France, England, and other places chimed a merry peal. Peace festivals were planned and consummated. Heroes were toasted, feasted, and wine-guzzled. Men whose hands were reeking with the blood of victims they never heard of or saw before they met in deadly combat, were honored with titles, dignities, and wealth. The foreign illustrated periodicals were teeming with grandiloquent descriptions of the various scenes that transpired, both in pictorial and poetic departments.

But what a change has taken place in a few short months. All their joy is departed; and now the tocsin sounds, *to arms!* The mighty men are waking up! The demon of war begins to shake himself. The few months of slaughter at the Crimea, set a keen edge upon his thirst for blood; his eyes begin to glare in demoniac fury; he pants for the hour, that he may steep his coronal in the blood of fresh victims; that he may riot amid the booming of the cannon, the rattling of the musketry, the shrieks of the wounded, and groans of the dying, and revel in the midst of ghastly corpses and shattered fragments of human beings festering in their gore; while widows and orphans in heart-rending anguish burden the heavens with wailings of lamentation and woe.

But I will stop and let some of the journalists speak:

"THE PEACE IN EUROPE LIKELY TO BE SHORT.—The Liverpool Journal of Oct. 4 says in its 'History of the Week'—The late war does not appear to have given very general satisfaction; it was too brief for England, too long for France, too humiliating for Russia, and too revolutionary for Turkey. We would have liked another tussle, and would not be greatly displeased to have another turn with the Muscovite: the Muscovite himself is eager to tell the world that he is still full of fight, and refuses to abate one jot of his pretensions to assist in regulating the affairs of Europe. *The Porte denies that the allies did him any real service, and laments that the intercourse with the infidel disturbed the guarantee given by Heaven in favor of the perpetuity of the true believer. The reforms are delusions, and the pretensions of the Principalities to union and independence an outrage on the hereditary rights of the Sultan.* The 'man of destiny,' in the shadow of the Pyrnees, revolves in his mind, like one of Homer's heroes, what may be considered the decrees of fate, but chooses not to be explicit as to his views or intentions. In this state of things it is apprehended that the peace of Europe cannot be permanent. The circumstances all around give notes of discontent. Italy is ripe for revolt, and stands on tiptoe endeavoring to see what France and England is going to do. Will they do anything?"

Hear an American editor speak, as he looks out upon the troubled bosom of the mighty ocean of the old world, whose great deep begins to heave with unwonted throes of approaching wrath and retribution:

EUROPE—ITS CONDITION.—"Every fresh mail from Europe brings us new evidence of its unsettled condition. To use a worn out metaphor, the whole Continent seems to slumber on a volcano. *Here and there from the old revolutionary craters smoke is issuing, and there are all the signs of an approaching fearful eruption. Men are anxiously endeavoring to read 'the signs of the times,' to predict the time, the circumstances and the character of the new upheaval.* Never before was the mind of Europe so active as it is at the present time. Though despotism resorts to every means of repression, thought cannot be stifled. Men think, speak, and write, in defiance of all terrors and restraints, and the voices of the oppressed nationalities are heard through all Europe. As the patience of the tyrant-ridden wearies, the tyrants increase their vigilance and their severity, and the compression foolishly intended as a measure of safety makes an explosion inevitable.

In Naples, human endurance has well nigh reached its limits. Throughout Italy the cry against Austrian treachery and cruelty is loud and fierce. Austria and Sardinia are only restrained from war by the exertions of France and England. The oppressed petty States of Germany are restless and longing for an escape from their servitude. Even in Prussia there is much discontent. In France a secret revolutionary society has spread its ramifications through Paris and the Provinces, and the peace of that country rests on the slender thread of the Emperor's life—which any day may break. France aroused, all Europe will be up.

We need scarcely notice Spain. She is in a state of chronic revolution, and her troubles, so long as they do not rise to a height to invite foreign intervention, but slightly affect the destinies of other countries. England looks upon the troubled, threatening aspect of the political atmosphere, and perceives, while she dreads, the coming convulsion and storm. Three years ago her rulers deluded the people with the pretence that they were going to war to preserve and assert the liberties of Europe. The war is over, a peace is signed, but the liberties of Europe have not been asserted or guarantied. Despotism is more cruel and relentles than ever; and while England feasts her returned Crimean heroes, she hears the protests of the European people against a peace which has fastened their chains more tightly on their limbs.

A gloomy, portentous stillness pervades Europe at this moment, but no one can tell how soon it can be broken and the roar of war be heard through all its borders. Not only the press but the most acute-minded public men in England believe that mighty events are near at hand.

In a recent speech at Sheffield, Mr. Roebuck expressed by an Americanism his opinion of the present state of things in Europe. With the Yankee descending the river very smoothly and rapidly, because above a cataract, he would say, 'I don't like this almighty stillness.' 'We are,' said Mr. Roebuck, 'far too quiet, and must be on the very precipice of great changes both at home and abroad.' He could not believe that the people could long (with their civilization and education) be subject to the despotism now overshadowing them. He believed and hoped that they would rise up against the despotism that now weighs them down. And he warned the people of England to be prepared for the rising of the great nationalities of Europe. They could not keep without its influence, and they should be prepared and resolved to do their duty when it comes."
—*New York Sun.*

For the Crisis.

God is Our Helper.

No matter how dark and gloomy the pospect before us may appear, or how thickly difficulties and dangers may be spread around us; for God is our Helper. No darkness is too dark for Him. No gloom is too profound for the glory of His helping grace. No difficulties or dangers can appall or hinder Him.

Take courage, trembling soul! Thy Helper knows all about thee. "Let patience have her perfect work." In due time "thy righteousness shall break forth as the light, and thy glory as the noonday." "Hope in God!" Hope ever. "Thy God is thy glory." He counts the very hairs of thy head! He bottles up thy prayers! He writes all thy tears and groans in the book of His [illegible] He shall count thee [illegible] "He maketh them up." [illegible] R. B.

For the Crisis.

Present Character and Future Reward.

Present character—"Blessed are the poor in spirit:"

Future reward—"Theirs is the kingdom of heaven."

Present character—"Blessed are they that mourn."

Future reward—"They shall be comforted."

Present character—"Blessed are the meek."

Future reward—"They shall inherit the earth."

Present character—"Blessed are they which do hunger and thirst after righteousness."

Future reward—"They shall be filled."

Present character—"Blessed are the merciful."

Future reward—"They shall obtain mercy."

Present character—"Blessed are the pure in heart."

Future reward—"They shall see God."

Present character—"Blessed are the peacemakers."

Future reward—"They shall be called the children of God."

Present character—"Blessed are they which are persecuted for righteousness' sake."

Future reward—"Theirs is the kingdom of heaven."

Present character—"Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake."

Future reward—"Great is your reward in heaven." R. B.

What "I am" and what Jesus was.

"I am poor"—so was Jesus.
"I am despised"—so was Jesus.
"I am in sorrow"—so was Jesus.
"I am cast out"—so was Jesus.
"I am tempted"—so was Jesus.
"I am buffeted"—so was Jesus.
"I am weeping"—so was Jesus.
"I am in peril"—so was Jesus.
"I am left of friends"—so was Jesus.
"I am surrounded with foes"—so was Jesus.
"I am criticised"—so was Jesus.
"I am persecuted"—so was Jesus.
But you was never crucified—but so was Jesus. R. B.

Correspondence.

For the Crisis.

From Bro. David.

BELOVED:—I feel in duty bound, to give a few thoughts by way of mutual interchange, relative to the "blessed hope;" for I do feel thankful that of the fullness of the Son of God have we all received, and grace for grace; and that "the grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

"By grace we are saved." I am sure no Wesleyan could more fully appreciate or heartily embrace this inestimable gift of God, for it has grown in me by obedience to the faith that comes by the word of God, and not after the traditions of men. Should I pay a tithe of that which, thro' the medium of the Crisis, [illegible] for my comfort, I should [illegible] more time and space than [illegible] to me. The more [illegible] of my writing at this time, [illegible] in the form of an [illegible] sister of Christ. [illegible]

[illegible]

[illegible] N. H. She has [illegible] from [illegible] Canaan, N. H. to Concord N. H., and when Jesus comes you may hear Him say,—"ye did it unto me."

Your Brother,

David.

From Sr. Susan Folsom.

For the Crisis.

[illegible]—I write with a trembling hand, for my age is seventy-eight. I am [illegible] widow, but my trust is in the Lord, and his promises stand sure. He will be the widow's God and friend. Oh, how I do long at times to see Him. I am a weary pilgrim here.

It is more than thirty-two years since God for Christ's sake forgave my sins. Since then I have embraced the Advent faith. We have a blessed hope, if we continue firm to the end. I want to be like a *wise one* that will be seeking for immortality and eternal life. I can praise the Lord for his goodness to me. Though I feel the infirmity of age, and my strength faileth, I will still trust in the Lord and He will not forsake me. I wish for one, we could again hear the whole gospel preached in Exeter.

Susan Folsom.

Exeter, Sept. 1856.

For the Crisis.

From Sr. L. J. Morrill.

Dear Brn. and Srs.:—While we are waiting for the "glorious appearing of the Son of God," I feel it to be our duty to urge on to the better land all who come within the bounds of our influence. We have sufficient reason to render thanks to our Heavenly Father for granting us his fallen children, an understanding of His unerring Word, to guide us on our lonely and homeward way. With its rays so brightly beaming on our pathway, what earthly power can prevail against us? Shall persecution? O, no! and why? Because, at the commencement of our christian experience, we saw in our path those obstacles which ever have, and ever will surround the journeying pilgrim; and "if God should be *for* us, who can be against us?" May the Lord continue to help us, and, having proved faithful, give us a crown of unfading glory. Truly, these are "perilous times;" and it becomes us to gird on the whole armor of God, that, at the voice of the archangel, we may be prepared to meet our Lord with joy and not with fear.

Lucinda J. Morrill.

Danville, C. E., Oct.

For the Crisis.

From Bro. P. Coon.

Bro. Grant:—For a long time, I have felt it my duty to write a few lines for the Crisis, that by divine assistance I might encourage and strengthen those of like precious faith, who have been looking for that "same Jesus who said, "If I go and prepare a place for you, I will come again."

Dear friends, although we have had disappointments and trials severe, let us not be discouraged, let us hold on by faith, we shall see the end of our faith if we faint not; remember it is only those that run to the end of the race that get the prize. Let us not expect to get into the kingdom on "flowery beds of ease;" remember, it will be through much tribulation that we shall enter there, through much suffering that we are made perfect. Although friends may forsake us and our numbers are few, remember, it is the "little flock" that have the promise of the kidgdom, it is the *many* that go down to destruction; let us search the Scriptures, seek for truth as for hidden treasure, see that we have on the whole armor, and our loins girt about with truth.

It was *land* that was promised to Abraham's seed, although it is at present full of briers, thorns and thistles, much marred and [illegible] up by wicked men and devils; a "little while" and the Lord will come and remove the curse, he will bring again the captivity of Israel, and "they shall plant vineyards and eat the fruit of them," "He will plant them upon their land, and they shall no more be pulled up."

Yours truly, expecting deliverance when Christ comes.

Peter Coon.

Williamstown, Mass.

For the Crisis.

From S. L. Clark.

[illegible]—I am thankful for the [illegible] reading the *Crisis*. It is a [illegible] to hear from those of like [illegible] [illegible] it often seems [illegible]

[illegible] a time of trial with me this year. [illegible] excluded from the [illegible] church for no other reason than this: I have embraced the second Advent doctrine.

Brn. and Srs., I rejoice in the christian's hope. O glorious hope, which hope will be consummated at the appearing of our blessed Savior. Let us rejoice that God has power to raise the dead which sleep in him, and give them a glorious body like unto himself. For this belief I am excluded, after having been a member thirty-seven years. It is rather grievous to see such feelings manifested in those who profess to be lovers of truth. Notwithstanding my trials and grief, my faith is strong in the Lord—my trust is in him who is able to keep me in the straight and narrow path that leads to eternal life.

The Bible truths never were so plain as now.

It appears to me that the cup of iniquity is fast filling up; my prayer is, "Lord keep thy children and prepare them so that if they have to pass through the furnace of affliction here, it may purify them for the glorious kingdom. O let us lift up our heads and rejoice, knowing that our redemption draweth nigh.

May the good Lord send some one of the ministering servants this way that he may break to us the bread of life.

Yours in christian bonds, believing we are living in the last days.

B. L. Clark.

Maquoketa, Iowa, Oct.

The World's Crisis.

BOSTON, NOVEMBER 12, 1856.

Questions.

FURTHER ANSWERS TO THE QUESTIONS OF OUR SISTER IN CHRIST.

NUMBER XVI.

"Did the human spirit of Jesus return to God, when he said,—"Father, into thy hands I commend my spirit; and having said thus he gave up the Ghost?" Luke 23: 46.

Ans. Omitting the word *human* in the question, we answer in the affirmative.

The parallel passages read,—"He bowed his head, and gave up the Ghost." John 19: 30.

"And Jesus cried with a loud voice and gave up the Ghost." Mark. 15: 37.

"Jesus when he had cried with a loud voice, yielded up the Ghost." Mark 27: 50.

The phrase—"he gave up the Ghost," when literally translated is rendered—"he *expired*." It is thus rendered by Wakefield and others. The new translation by the American Bible Union gives the same translation.

The Syriac version of Mk. 16: 30 reads,—"And Jesus cried with a loud voice, and *expired*;" or as the prophet Isaiah says, (chap. 53: 12) "he hath poured out his *soul* unto death."

We find this to be the uniform teaching of the Bible, hence we conclude that when Jesus died, his spirit returned to God, and *Jesus himself* was laid in Joseph's new tomb to await a resurrection on the third day after his death.

NUMBER XVII.

Ques. Did not Stephen's spirit return to God who gave it, when he committed it to Jesus, and "fell asleep?" Acts 7: 60.

Ans. Certainly, and observe that *Stephen* "fell *asleep*." *Stephen* cannot be awake and asleep at the same time, consequently, the spirit that returned to God, could not have been Stephen, if so, he was with God before he was in this world, and when he *re*turned, he "fell asleep;" then he cannot be in an active, conscious state.

We read that "*David* after he had served his own generation by the will of God, fell on *sleep* and was laid unto his fathers, and saw corruption." Acts 13: 36.

We read again in Acts 2: 34,—"David is not ascended into the heavens."

Where is he then? Peter answers,—"Men and brethren, let me freely speak unto you of the patriarch *David*, that *he* is both *dead* and *buried*," or in other words asleep in the grave like Stephen, there to remain till the last trump shall sound.

Hear David when he was *alive*, before he fell asleep in death. "I shall be satisfied when *I' die*? No. "When I *awake* in thy *likeness*." Ps. 17: 15.

Says the Savior,—"Marvel not at this; for the hour is coming in the which all that are in the *graves* shall hear his voice, and shall come forth." John 5: 28.

This scripture proves they will not hear his voice until they come out of the grave. We believe in harmony [illegible] that "the dead know not anything."

NUMBER XVIII.

"One Lord, one faith, one baptism."—Eph. 4: 5.

Ques. "Is this one baptism a threefold ordinance?"

Ans. We cannot conceive how *one* can be *three!*

NUMBER XIX.

Ques. "Did the prophet foretell the baptism of the Holy Ghost, when he said—"then will I sprinkle clean water upon you, and ye shall be clean?" Ezk. 36: 25—27; and were the disciples so baptized on the day of Pentecost?" Acts 1. 5 and 2: 4.

Ans. Certainly not, for clean water is not the Holy Ghost; neither were they sprinkled with clean water on the day of Pentecost to fulfill the Savior's promise in Acts 1: 5. The passage reads,—"For John truly baptized with *water*, but ye shall be baptized with the *Holy Ghost* not many days hence."

Nothing can be plainer than that water baptism is not the baptism of the Holy Ghost.

In Ezk. 36: 25, there is no reference to baptism whatever, neither is sprinkling called baptism anywhere in the Bible.

Westboro.

I would say to the brethren that we have lately fitted a room for worship in the Parkman Building, rear of Union Block, in Westboro, Mass.

Bro. D. E. Moulton appoints to be with us on the 4th Sabbath of this month, that being the 23d: also Bro. James Smith appoints to be with us on the first and second sabbaths in December.

Yours in the Lord,

Isaac Davis.

Our Thanks, to those who have sent us the back numbers of the Crisis.

For the Crisis.

God careth for Us.

BY A. C. J.

"Casting all your care upon him, for he careth for you." 1 Pet. 5: 7.

Upon whom are we to cast our care?—The preceding verse tells us, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time. Casting all your care upon Him," etc. And does the great God, the mighty one who "inhabiteth eternity," care for us, poor, frail, erring mortals? So saith the word. How sweet the assurance!

Is there necessity, then, for any christian to fear about a burden of care and solicitude? to be perplexed, anxious, troubled, and restless? Surely not. If there is faith enough to grasp the assurance, the burden is all cast upon the Lord, and under all circumstances there is sweet peace such as the world can neither give nor take away.

The condition of a truly consecrated soul is just this, "Lord I am not my own, but thine, entirely thine. What wilt thou have me to do? Speak, for thy servant heareth. What will best glorify thee in this thing! Will it please thee that I should be poor? Amen. Sick? Thy will be done. Persecuted, and my name cast out as evil? It is all right. So persecuted they the prophets, and even Christ Jesus my Lord. Only direct my steps in all things, from day to day, from hour to hour; yea, momentarily, and I am content." And now if God our Father is leading, guiding and directing our way continually, what need have we for carefulness?" It is simply, dear brother and sister, a want of faith that causes this restless apprehension, worrying state of mind.

O! let us strive to get the victory over it. Let us believe that God careth for us, and that all things will "work together for our good." Glory be to His name! how rich we are! God's mighty arm to lean upon, and all things working together for our good.

Servant of Christ! Who art preaching the everlasting gospel to a dying world,—art thou tried, tempted, and afflicted in many ways? Sometimes almost deciding that the proclamation of the gospel must be laid aside, and your attention wholly given to secular things, for the maintenance of your family? Remember, your Father *careth for you*. O, cast your care and solicitude all upon Him, and you will find peace.

Sister in Christ! lone, widowed one, toiling to gain a subsistence for those little ones that are looking to you for support,—does the way seem hard? and do you sigh, and feel burdened with solicitude relative to the morrow? Believe the sweet assurance our Father has given, that he "careth for you." Commit your way to Him, and he will assuredly bless you, filling your soul with peace like a river. The Lord increase our faith that we may realize the blessedness of trusting this precious word he has given us for our consolation, and thereby glorify him.

Victor, Oct. 12, '56.

Correspondence.

For the Crisis.

From Bro. G L Teeple.

Bro. Grant:—I still sigh for Jesus to come, and I groan the more earnestly because the enemy is again and again taking our loved ones from our embrace, laying them in the grave. He has visited our dwelling and taken our loved one, but I thank the good Lord that the time hastens on when Jesus will come in his glory, and there he will conquer the king of terrors, and release our loved ones and bring them from the land of the enemy unto their own borders; then they will suffer no more, but will be like unto the angels of God. O, joyful day! hasten thy return!

I cannot see how any one that loves Jesus, and longs to have him come, can feel any opposition to the preaching on that subject. I love the coming of Jesus, and the nearer the event the better. Brn. and Srs., live for God; love the appearing of Jesus, and I will strive to meet you in the kingdom of God, which I believe will soon be set up.

Then come, Lord Jesus, quickly come.
And take thy children home;
They sigh, they groan, their Lord to see—
Then come, O come and set them free.

Amen. Even so come Lord Jesus.

Yours in Christ,

George L. Teeple.

Vermillionville, Ill., Oct. 23, '56.

For the Crisis.

From Br. R. E. Ladd.

Bro Grant:—Perhaps a few words from me relative things in this place will be of service to the friends of Jesus. You are aware that for many years there has not been perfect harmony existing among those who professed to be looking for the coming One; and at intervals this disagreement would break out, causing wranglings, divisions, and heart-burnings, that effectually hindered the work of the Holy Spirit, and rendered our blessed hope ineffectual for good.

After the time movement of 1854—55, this breach was widened so much, that many feared it never would be healed; that the "Faith of the church" in this city would become extinct, its members scattered and torn by dissenting views and opinions, would be obliged to give up holding meetings entirely. This state of things continued until the campmeeting at Wilbraham, from which a spirit went out that is manifestly for good. It was not my lot to be at that meeting, but my heart and sympathies were there and I earnestly prayed that something might be done to unite the waiting ones in an indissoluble band, that should show forth to the praise of the Lord the "Faith once delivered to the saints."

Prayer and faith by the grace of God have accomplished the work. The difficulties are all settled—the breach is healed—brethren of different views meet harmoniously together, and solemnly promise each other and the Lord that we will walk together in unity of spirit and in the bonds of love and peace. The result is, the Lord smiles upon us, and gives us such refreshings as we have not experienced before for years. There are no cold shoulders and wry faces now among us, but all is peace, joy, and good will,

Our meetings are increasing in interest, new hearers are coming in, and we are confidently expecting the out-pouring of the spirit copiously. We hope to be able to publish to the church that souls are flocking to the fold of Christ, and that the body is growing mightily in the things of the spirit.

We are endeavoring to pursue gospel order in the church in the appointment of the officers requisite to perform the duties of his House. We are not afraid of becoming sectarian so long as we cleave fast to the word and spirit of the gospel.

If our ministering brethren desire to visit us, and add to our consolation by opening to us the scriptures and building us up in the most holy faith, they will be met with a cordial reception and helped on their way "after a godly sort." But none will be welcomed whose mission is to produce strife and contention.

It is desirable that any Bro. wishing to visit Springfield, should address the writer by mail, so that there may be no collision of appointments.

And now, brethren, pray for us, that the word of the Lord may be glorified among us, and that the bride of the Lord may make herself ready for His coming kingdom, now so near at hand.

Yours in hope of eternal life,

Randolph E. Ladd.

Springfield, Oct. 27.

Letter from sister Abagail Mussey.

Bro. Grant: With a sad heart I now seat myself to inform my dear brethren and sisters of the cause of my sorrow. O, ye who weep, I know you will drop a silent tear while I relate my sad tale.

My dear husband, the companion of my youth and my support in life, is no more. O yes, it is even so; my companion, and your brother, Levi Mussey, is dead. He died Oct 18th, aged forty-seven years.

Painful indeed has been the scene I have passed through, and it came in an unexpected hour. His sickness was short, only four weeks, and not thought to be dangerous until the last week; and when I saw that my dear husband must leave me to face the storms of life alone, and be housed away in the cold and silent tomb, it seemed as though my heart would break: but God has supported thus far, and I trust he will be with me to the end. His promise is sure—"Lo, I am with you alway, even to the end of the world;" and he will be the widow's God, and a father to the fatherless. Precious promises! how they comfort me in this trying hour.

My husband's sickness ended in hemorrhage of the bowels, caused by too hard labor through the hot season.

Funeral sermon preached by Bro. Preble. Text Ezk. xxxvii. 12:

"Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."

My sad heart was truly comforted with the Bible doctrine of the resurrection of life from the dead. Yes, all them that sleep in Jesus will God bring with him. Precious promise! And will God indeed bring his people up out of the graves, and give them immortality, to die no more? Blessed be the Lord God of Israel, his promise is sure—,"the earth shall cast out her dead!" O, then I shall meet my dear husband again; for I believe he sleeps in Jesus, and will arise in the morning of the resurrection, in the likeness of his Lord.

Twenty-five years we have lived together in peace, and shared each other's joys and sorrows. We were converted and baptized together. Eighteen years we have tried to serve God. Oft have we been to the house of God in company, through cold and heat, snow and rain, summer and winter, and at the prayer meeting we have loved to fill our place. I am left lonely in very deed. I go to the house of God alone. I look for my husband, but he is not there; his place is vacant. O, how I miss him, and while the silent tear courses down my cheek, I think

"The better land no sorrow knows,
There hushed is every sigh;
The Savior's hand in kindness wipes,
The tear-drop from each eye."

For years we have bowed together around the family altar, and offered up our humble prayers to God that we might be kept from the evils of this last day and generation. He has been a believer in the near coming of the Lord ever since it has been preached, and has looked with bright anticipation to different points of time, when he believed Jesus would come to deliver his people; and although disappointed in his expectation, yet his course has been still onward, believing the promise sure,—"I will come again and receive you to myself, that where I am, there ye may be also."

But he rests. His voice I no more hear. The sound of prayer from his lips is hushed. I miss him at my fireside. I miss him at my table. I miss him when I go out and when I come in. And were it not for the hope of the gospel to buoy up my spirits, I must sink. But the arm of the Lord is thrown around me to support, and thus far I can say with the Psalmist, "Hitherto the Lord hath helped me."

Brethren and sisters, I need your prayers, and I trust I shall have them.

We have taken great comfort together in reading the Crisis, for he has always loved the paper, and many hours has he spent in the evening reading it to me, while I sat by his side at my work. But his charity extended beyond the Crisis, for he believed there were good brethren in the world who did not believe just as he did; and many times in the last two years has he remarked that some of us as Adventists were too uncharitable. All that had the spirit of Christ, he owned as his brethren.

The sound of the gospel was music to his ears, let it come from whence it would. The last sermon he heard was from Bro. Bishop, at Concord.

He has offered his last prayer, and his accounts are sealed up to the judgment of the great day; and my fervent prayer to God is, that I may so live, that I may meet him in the better land where parting will come no more, where death will never divide us, where friends will meet again who have loved.

Your sister in affliction,

Abagail Mussey.

Fisherville, N. H., Nov. 2, 1856.

[Will the Advent Herald please copy?]

Choice Selections.

Object of Salt in the Sea.

"Professor Chapman of University College, Toronto, has published an interesting paper on the object of sea water being salt, and after giving his objections to the usually received opinions, he urges the theory that the object is to regulate evaporation. If any temporary cause renders the amount of saline matter in the sea above its normal value, evaporation goes on more and more slowly. If this value be depreciated by the addition of fresh water in undue excess, the evaporating power is the more and more increased.

He gives the results of various experiments in reference to evaporation on weighed quantities of ordinary rain water, and water holding in solution 2.6 per cent. of salt. The excess of loss of the rain water compared with the salt solution, was, for the first twenty-four hours, 0.54 per cent.; at the close of forty-eight hours, 1.46 per cent.; after seventy-two hours, 2.46 per cent, and so on in an increasing ratio."

Why there is no rain in Peru.

"In Peru, South America, rain is unknown. The coast of Peru is within the region of perpetual south-east tradewinds, Though the Peruvian shores are on the verge of the Great South Sea Boiler, yet it never rains there. The reason is plain. The south-east trade winds of the Atlantic ocean first strike the water on the coast of Africa. Traveling to the north-west, they obliquely cross the ocean until they reach the coast of Brazil. By this time they are heavily laden with vapor, which they continue to bear along across the continent, depositing it as they go, and supplying with it the courses of the Rio de la Platte and the southern tributaries of the Amazon. Finally, they reach the snow-capped Andes, and here is wrung from them the last particle of moisture that very low temperature can extract. Reaching the summit of that range, they now tumble down as cool, dry winds on the Pacific slopes beyond. Meeting with no evaporation surface, and with no temperature colder than that which they were subjected to on the mountain tops, they reach the ocean before they become charged with fresh vapor, and before, therefore, they have any which the Peruvian climate can extract.

Thus we see how the top of the Andes becomes the reservoir from which are supplied the rivers of Chili and Peru."—*Lieut. Maury's Geography of the Sea.*

A Fast One.—'See that young man coming with a cigar in his mouth, swaggering and amplifying! That is a rich man's son. He feels large. Father, with him, is the 'old man;' and mother is 'the old woman.' He calculates to do as he pleases. He will dress as he likes, ride when he wishes to, and spend his money to suit himself. If father or mother gives advice—'O, the old folks are childish.'

Wide awake! care for nobody! He knows all about the gambling rooms, and something about the tap-rooms too, in all parts of the city. What is religion, or virtue, or God, or eternity to him? He has got but one life to live, and he means to take it as it comes, and have all the pleasure he can obtain, as he goes along. But the time rolls on, and there comes a change. Go look at that young man now. His face is pale and haggard, his flesh is wasted away by disease, his whole frame is weak and trembling, his countenance is dejected and gloomy, his nights are passed

in [illegible] days are spent in sighing, his life is a perfect illustration of lingering misery, until, finally, he tumbles into the grave, wretchedly exclaiming, 'How I have hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!'"—*Newburyport Herald.*

R. R.

Seven Fools.

"The angry man—who sets his own house on fire that he may burn his neighbor's.

The envious man—who cannot enjoy life because others do.

The robber—who, for the consideration of a few dollars, gives the world liberty to hang him.

The hypochondriac—whose highest happiness consists in rendering himself miserable.

The jealous banqueter—who poisons his own banquet and then eats of it.

The miser—who starves himself to death in order that his heir may feast.

The sl nderer tells tales for the sake of giving his enemies an opportunity of proving *him* a liar."

SHOULD PARENTS SCOLD?—Some folks are continually scolding their children.—There is no sense in it, however, and we incline to the opinion that it is a wretched practice. It sours the temper of the children: so that one thorough scolding prepares the way for two or three more,

It sours your temper, provided it is sweet, which is a question if you are prone to scold; and thus the more you scold, the more you will have to scold, and because you have become crosser, your children are likewise.

Scolding alienates the hearts of your children. Depend upon it, they cannot love you as well after you have berated them, as they did before. You may approach them with firmness and decision, you may punish with severity adequate to the nature of their offence, and they will feel the justice of your conduct, and love you notwithstanding all.

But they hate scolding. It stirs up the bad blood, while it discloses your weakness, and lowers you in their esteem. Especially at night, when they are about to retire, their hearts should be melted and moulded with voices of kindness, that they may go to their slumbers with thoughts of love stealing around their souls, and whispering peace.

PICTURES OF HAPPINESS.—Look at that beautiful, little, neat, white cottage, so delightfully situated in the midst of those flourishing trees, and surrounded with every mark of a modest taste.

That cottage is the abode of happiness. Look inside. How simple the furniture, and how neat the arrangement! But who are the people that live here? The husband, and father, the wife and mother are christians. Not merely so in name, but so in deed and truth. They are now perfectly contented with their lot. Temporarily they ask no more. The man goes forth to his labor with joy in the morning, and returns at evening, with a glad and thankful heart, to be sweetly greeted by the welcoming smile of a happy companion. The wife, all day long, fills that cottage with sunshine and cheerfulness, and never wants for some interesting matter to fill up the passing hour. How happy are those little ones, gamboling on the green sward, sporting in the shade of the spreading trees, or prattling with their loving mother.

Years pass on. That cottage shows marks of age. The trees still grow there, and the flowers still bloom around. Look within. There sits the aged patriarch, in the great arm-chair, purchased for him by one of his affectionate children, and his infirm but still happy wife is seated by his side. The children, which have all been married off, have now come home to see father and mother. How smiling that old couple look! How blithe and cheerful are those children! A book is brought and laid on the stand. It is "the old family Bible." The father reads—they all bow down before God, and thank Him for all His goodness and favor. Earth has no higher happiness than this. R. R.

—*Newburyport Herald.*

WORDS.—Words are little things, but they strike hard. We wield them so easily, that we are apt to forget their hidden power. Fitly spoken, they fall like the sunshine, the dew, and fertilizing rain—but when unfitly, like the frost, the hail, and the desolating tempest.

Poetry.

For the Crisis.

TO THE DESPONDING.

BY MARIA.

Thy burden's heavy? think again
Of Calvary, e'er thou complain,
Where Jesus died, upon the tree,
A writhing sacrifice for thee.

Thy friends forsake?—ah Jesus knew
How "human nature" proves untrue;—
When Death stood with uplifted spear
He looked for "friends," but none were near.

No morn appears?—go read again,
"The Savior comes, He comes to reign;
Nor tarries He, but, soon He'll come
To take His ransomed people home."

Danville, C. E., Oct.

Obituary.

Fell asleep, Oct. 20, 1855, Velma J. daughter of George L. and Mariette B. Teeple, aged three months and 24 days. She was a little sufferer, and for the last two days could not swallow at all. She died with the thrush, or canker sore mouth. Her sufferings are over, and while we mourn, we do so in hope that soon Jesus will come, and then we shall clasp the little immortal hand, if we are faithful, to part no more forever. Yes, our hope tells us we shall see those same little blue eyes sparkling with immortal beauty never to fade.

She sleeps—our babe we loved so well; but thank God, we shall soon see her again.

Then take thy rest, sweet darling one,
From sin and sorrow free;
The King of glory soon will come,—
Then he will call for thee.

G. L. TEEPLE.

Vermillionville, Ill,

Varieties.

Traits of character which you seek to conceal, you had better seek to reform.

An hypocrite with *his* mouth destroyeth his neighbor but through knowledge shall the just be delivered.

Scolding never did any body any good. It hurts the child; it hurts the parents; it is evil, and only evil, every where and always.

Though it is not in your power to be a naturalist, a poet, or an orator, or a mathematician, it is in your power to be a true man, which is the best of all.

We ridicule others for their fears and failures, and fail like them in like situations; for many a path that looks smooth at a distance, is found to be rough when we have to travel it.

DEATH BED SUPERSTITIONS.—When a child is dying, people in some parts of Holland are accustomed to shade it by the curtains from the parents' gaze; the soul being supposed to linger in the body as long as a compassionate eye is fixed upon it. Thus, in Germany, he who sheds tears when leaning over the patient's couch, does but wipe them off, enhances, they say, the difficulty of death's last struggle.

PURE AIR.—In about two and a half minutes, all the blood contained in the human system, amounting to nearly three gallons, traverse the respiratory surface. Every one, then, who breathes an impure atmosphere two and a half minutes, has every particle of his blood acted upon by the vitiated air. Every particle has become less vital, less capable of preparing strictures, or of carrying on functions, and the longer such air is respired, the more impure does it become, and the blood necessarily becomes more corrupt.

BOOKS.—In former times, a kind of reed was used to be written upon. That was called a "papyrus." It is from this name that we speak of our "*paper.*" In former times, also, they wrote upon the leaves of trees; it is from this cause that we talk of the "leaves" of a book.

The Romans called a book "liber."—This word made us call a room where books are kept a "library."

In those old times when skins were written upon, they were rolled up. This roll was called "volume." This old word has been kept by us as near as may be. We call a single book a "volume."

The inner bark of trees was used for writing upon. The people who lived in England many hundred years ago, used to write upon the bark of the beech tree; they called this bark "boc." We have not changed the name much; we still talk of a "book."

FOR THE HICCUPS.—Travelling some time since by railroad from Columbus to Baltimore, I took my seat immediately in front of a gentleman who was suffering under a paroxysm of hiccups, to a degree that I had never before witnessed. In a few minutes a person appeared from the end of the car and took a seat beside him when he said:

"Sir, can you tell me what is good for the hiccups? I have been afflicted in this way you see me since yesterday noon, and had no rest or relief from any physician to whom I applied for assistance; I am worn out with suffering."

[illegible] will cure you in less than two minutes by the watch. Have confidence, for I am sure I can do it. Hold up high above your head two fingers of your hand; lean back in your seat, open your mouth and throat so as to give a free passage to your lungs; breathe very long and softly, and look very steadily at your fingers."

In less than the time specified the cure was performed, one hiccup only occurring during the trial.

The patient could not express his gratitude, while the practitioner only extracted from as a fee the promise that he would extend the knowledge which he had imparted as freely as he had received it, assuring him that he would never be disappointed in the result.

We were all struck with the fact. Since then I have often had occasion to practice upon patients in the same disorder, and never without the most signal success.—*Water Cure Journal.*

THE BIBLE.—The following is an account of the number of books, chapters, verses, words and letters contained in the Old and New Testament:

OLD TESTAMENT.

Number of Books,	39
" Chapters,	929
" Verses,	23,214
" Words,	592.439
" Letters,	2,728,100

The middle Book is Proverbs.
The middle Chapter is Job 29.
The middle Verse would be II Chronicles, 20: 17, if there were a verse more, and verse 18 if there were a verse less.
The word "and" occurs 35,543 times.
The word "Jehovah" occurs 6,855 times.
The shortest verse is I Chron. 1: 25.
The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet.
The 19th of the II Kings, and the 37th chapter of Isaiah are alike.

NEW TESTAMENT.

Number of Books,	27
" Chapters,	260
" Verses,	7,959
" Words,	181,259
" Letters,	338,580

The middle Book is II Thessalonians.
The middle Chapter is Romans 13, if there were a chapter less; and 16, if there were a chapter more.
The middle Verse is Acts 17: 17.
The shortest Verse is John 11; 35.

OLD AND NEW TESTAMENT.

Number of Books,	66
" Chapters,	1,189
" Verses,	31,173
" Words,	773,697
" Letters,	3,566,680

The middle Chapter and least in the Bible, is Psalms 117.
The middle verse is Psalms 118: 3.
The calculator is said to have occupied three years of his life in forming this table.

Domestic Summary.

HURRICANE.—*New York*, Nov. 4.—A letter from Mexico, of Oct. 19, says the town of La Paz, Lower California, was almost totally destroyed by a hurricane on the 16th inst. All the vessels lying in the port at the time were driven ashore and wrecked. Few lives were lost. The wind was accompanied by heavy rain and lasted 30 hours, blowing during that time from all points of the compass. The houses spared by the wind were swept away by the tide.

FIGHTING IN MEXICO.—According to the New Orleans Picayune, Vidaurri is pushing forward his rebellious designs in Northern Mexico with good prospect of success. He took possession of Mier without resistance, and with it secured much needed "sinews of war." At last accounts he was engaged in an attempt to capture Camargo, and would probably succeed.

FROM KANSAS.—St. Louis, Nov. 1.—A letter to the Republican, dated Westport, Oct. 28, states that Gov. Geary had arrested several of the ringleaders of the maurauding parties in the vicinity of Ossawattomie. The Grand Jury had found true bills against over 90 persons for murder in the first degree. The Kansas legislature is to meet at Lecompton on the second Monday in January.

THE ELECTION RIOTS IN BALTIMORE.—We find in the Baltimore Patriot of Wednesday, the following additional particulars of the terrible election riots in that city on Tuesday last.

In several of the wards of the city the most disgraceful and desperate rioting took place yesterday. Regularly organized associations of both political parties participated in the various affrays. The principal fighting took place in that section of the city known as the East of the Falls. In the second, sixth and eighth wards all kinds of deadly weapons were used with the greatest ferocity, daring and recklessness. In each of these wards a large number of persons were severely wounded—some of them quiet spectators—and several shot dead, while it is reasonable to suppose that many of the injured cannot survive, their wounds being of the most serious nature.

In the second ward, a foreigner attempted to vote with the papers of another man, and being refused by the judges, a furious fight ensued. The Democrats and foreigners, headed by the notorious George Konig, drove the Americans from the polls and up High street. The alarm was carried to the fourth ward polls, and a strong body of Americans started from there. In the vicinity of the second ward polls they were met and driven back. Further reinforcements were then received and the war renewed. A good proportion of both parties by this time were provided with muskets, whilst others used pistols, and others skirmished with knives and clubs.

As either party gained a temporary advantage, men would be seen running, with others shooting at them; the wounded were limping off and being carried away by their companions, whilst others, begrimed with smoke and powder, and in some cases covered with blood, still kept up the fight, now firing singly, and then again in volleys. The greatest excitement and consternation prevailed throughout the neighborhood.

Dwellings were hastily closed, the occupants, in some instances, taking shelter in their garrets, while others retreated to their cellars. The [illegible] were finally overpowered, driven away from the polls, and retreated, still fighting, down Eastern Avenue.

[illegible] warfare, carried on from the alleys and street corners, continued for more than an hour.—Konig, the leader, sought to gain shelter in the public house of Mr. Lloyd, but that gentleman having promptly refused him admittance, he retreated down towards the water, and it is said made his escape across the basin.

Mr. Richard Pryor, President of the Ashland Club, was shot by a custom house officer named Harrigan.

After the shooting of Mr. Pryor, the voting went on quietly until about 3 o'clock, when an Irishman named Moran, came from the eighth ward to the sixth ward, and endeavored to vote illegally. He was rather roughly treated, and driven off. He shortly after returned with a crowd of four or five hundred, principally Irish, fifty or sixty of whom were armed with muskets. The Americans, overpowered by arms and numbers, were driven away from the polls of the sixth ward, and retreated down Orleans street, towards Canal. Here they received large reinforcements from the seventh ward, and a most desperate fight ensued. Bricks, pistols, muskets and swivels were freely used on both sides.—The eighth ward rowdies were driven back, and a running fight was kept up through Orleans street to the Bel-Air market, where, at the Empire House, the Democrats took up their position, and the contest was maintained until dark. A great number of persons were wounded on both sides, and others whose indiscreet curiosity drew them into the way of danger.

While the fight was raging hottest, Capt. Mitchell, with a posse of special officers, started for the scene, and on reaching Bel-Air market they suddenly found themselves in warm quarters; they were attacked by an overwhelming force of Democrats, and several of them wounded. High Constable Herring, accompanied by Deputy High Constable Brashers, took the route across Hillen street bridge; and on reaching Bel-Air market, seeing a crowd of men in possession of a swivel which was planted, loaded, at the head of Bel-Air market on Hillen street, Capt. Herring, assisted by Captain Brashers and Sergeant Tayman, advanced and seized it, unshipped it, and was about to carry it off when some twenty muskets were pointed at them; and notwithstanding Capt. Herring's attempting to bring the rioters to reason, they were forced to retire.

They were threatened with instant death if they attempted to remove it. Being entirely unsupported, they were compelled to retire. The muskets used by the foreigners from the eighth ward were taken from a Dutch lager beer shop on the corner of Mott and Ensor streets in broad day light, and in the presence of those living in the vicinity. The number of injured in this fearful riot it is impossible to ascertain with full correctness.

NEW YORK, Nov. 7.

The Baltimore papers give a list of the killed and wounded in the election riot of Tuesday. There were four killed, fourteen fatally wounded, and sixty-nine wounded, some dangerously. Among the wounded are three women and four boys.

Foreign News.

ARRIVAL OF THE VIGO.—New York, Nov. 3.—The steamer Vigo, from Havre 19th ult., arrived here to-day. She brings three days later news from the continent of Europe.

A German paper states that the King of Naples has urged the Cabinets of St. Petersburg, Vienna and Berlin to conclude in favor of the integrity of the kingdom of the Two Sicilies, a treaty analogous to that guanteeing the Ottoman Empire.

The Paris Conference was to re-assemble on the 15th of November.

The latest advices state that the preparations for the defence of Naples are redoubled.

No modification of the ministry had taken place.

All are anxiously looking for the Allied fleets.

The French squadron was anchored in the Roads at Toulon, ready to depart.

Four Sardinian ships are also ready at Genoa.

An English steamer arrived at Ajaccio, Oct. 12, with orders to Admiral Dundas to sail on the 13th, Accordingly two steam frigates put to sea the next morning, and the remainder of the squadron sailed in the evening.

ARRIVAL OF THE CANADIAN.—Quebec Nov. 3,—The screw steamship Canadian, Capt. Ballantine, from Liverpool, Oct. 22, arrived at this port this morning.

A terrible accident occurred in London; the Rev. Mr. Spurgeon, Baptist preacher, was speaking in Concert Hall, Surrey Gardens when some thieves raised the cry of fire, causing the audience to rush towards the doors, and several persons were trampled to death.

The Neapolitan affair progresses in the channel previously indicated. Diplomatic intercourse is suspended by France and England, but no act of hostility is to be taken.

A ministerial crisis, and increasing financial difficulties exist at Constantinople.

Austrian influence is on the increase in Turkish Councils.

The sending of troops against Montenegro is discontinued.

The Ministerial crisis in Denmark has resulted in the re-installation of the old Ministry.

The French commercial crisis presents slightly a more favorable aspect, but anxiety is still manifested.

Persia solicits the mediation of France in the difficulties with Great Britain.

ARRIVAL OF THE CANADA.—Halifax, Nov. 5.—The Royal Mail steamship Canada, Capt. Lang, from Liverpool, Saturday 25th ult., 8.30 A. M., arrived at this port about 5 this afternoon.

The British fleet is somewhere in the Mediterranean. The French ships continue to be at Toulon ready for sea. Meantime despatches are contradictory. While one statement says the Ministers will not leave Naples for some months, another asserts that Baron Brenier, the French Envoy, announces to the Neapolitan government that if he did not receive satisfactory communications within two hours, he would present his last instructions, said instructions being, doubtless, to demand his passports.

FRANCE.—Numerous arrests have recently taken place in the department of the Deux Zones, where a secret society of a dangerous description has been discovered. The society was organized by tens and hundreds, all trained to obey orders for the destruction of the rich. [illegible] persons were apprehended, but the [illegible] attacked the [illegible]. New arrests have also been made in the Faubourg St. Antoine within a few days.

[illegible] his people, by [illegible] tions, the Constitution of 1848.

The Paris Constitutionnel asserts, as if from a sure source, that, in consequence of the negotiations between Austria and Rome, the Austrian troops are about to withdraw, and will retain only two points, Ancona and Bologna.

A treaty has been concluded between Russia and Naples, placing the ships of the latter in Russian ports on the footing of the most highly favored nations.

DEFEAT OF THE RUSSIANS IN CIRCASSIA.—The following is the narrative given by the Journal de Constantinople of the reported victory of the Circassians, a brief account of which reached us a few days ago by telegraph:

SOUJAK KALEH, Sept. 24.—The Russians having passed the Leba for the purpose of constructing fortifications in Absech, Sefer Pacha immediately dispatched an interpreter to the Russian commander, in order to know the object of the expedition. The Russian commander replied:

"By the treaty of Paris, Circassia is conceded to Russia, and I have come to take possession of it."

Sefer Pacha sent a second messenger to the Russian commander, to inform him that Circassia was an independent country: that no one could dispose of it without the consent of its inhabitants, and that if the Russians did not retire from it forthwith the Circassians would take prompt measures to compel them. The next day Sefer Pacha advanced with 80-000 men against the Russians, who had taken up a position on the slopes of a ravine with 15 cannon.

The combat lasted three hours and a half; the Circassians remained masters of the field, made 800 prisoners, and took all the guns. Another affair took place 20 days ago in the Tchap-Sou, after the passage of the Kouban by the Russians, who were obliged to retire with a considerable loss of men, leaving five guns behind. The Russian troops were composed of recruits and did not stand their ground. The prisoners taken by the Circassians are no longer reduced to slavery. They are admitted into the ranks, or are at liberty to establish themselves upon the land, under the administration of a naib. The Circassian deputation which was sent to Constantinople has not returned; but it is thought certain that the Porte and the Western Powers will not support us.

THE NEAPOLITAN QUESTION.—At the date of the last advices from Europe the Neapolitan question still wore a threatening aspect. Armed intervention on the part of England and France was not anticipated, but it was difficult to decide what would be the political effect of the contemplated naval expedition, ostensibly for the protection of the British and French subjects. If the feelings of the people of Naples and Sicily are as much exasperated against their government as we have reason to suppose, advantage will be taken of this demonstration to instigate another revolution, that will spread through Italy. The whole peninsula is one vast tinder-box, which a spark would instantly inflame.

The last accounts state that fleets from England, France, Russia, Spain and Austria, have been ordered to the Mediterranean, but all with the usual assurances of the most pacific purposes. All parties would doubtless be glad to be rid of the question, except the liberals. whose hopes for the regeneration of States now hangs upon the complications which may grow out of the Neapolitan question.

RUSSIAN BLACK SEA STEAM LINES.—The last advices from Europe state that the Russian government has granted subsidies amounting to two and a half million dollars annually, for the formation of steam packet lines in the Black Sea and elsewhere. The line to Alexandria also receives $250,000 a year, besides other privileges. The total capital to be employed is ten million dollars, and the shares, which were all taken up immediately, now command a premium, The vessels are all to be built to carry guns, if necessary.

APPOINTMENTS.

We would say to our preaching Brn., tha it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

—:o:—

Bro. M. GRANT appoints to preach at Springfield, Mass., Wednesday eve. Nov. 19. Bridgeport, Ct., Thursday, Friday and Saturday evenings, and during the Lord's day, Nov. 23, where Bro. Osborne may appoint.

—:o:—

THOMAS SMITH and S. K. PARTRIDGE appoint to preach at South Hope, Me., Friday eve Nov. 21, and hold over the Sabbath.

—:o:—

Bro. IRA MORGAN appoints to preach at
Newfield Ct., Nov. 22.
Collinsville, Nov. 30.
Bridgeport, Dec 7, at the new chapel.

:o:—

Bro. J. HIGGINS appoints to preach at
Salem, Nov. 16.

—:o:—

Bro. J. HOWELL appoints to preach at
Salem, Nov. 23.
Boston, at Chapman Hall, Nov. 30.
Salem, Dec. 7.

—:o:—

Bro. J. HARVEY appoints to preach at Lowell, Kirk St. chapel, Nov. 16. Bro. W. S. Campbell, Nov. 23. Bro. E. Burnham Dec. 7.

—:o:—

Eld. D. B. MOULTON, appoints to preach at
Tolland, Conn., Nov. 16,
where Bro. Storrs may appoint.

—:o:—

Bro. B. P. MANNING appoints to preach at
Nashua, Nov. 16.
Danbury, Nov. 23, and stop a day or two if desired.
New Boston, Nov. 30.

—:o:—

Bro. S. S. BROWN appoints to preach at
New Bedford, Sunday, Nov. 16.
Worcester, Nov. [illegible]

—:o:—

Bro. JOHN COUCH appoints to preach at
Portsmouth, N. H. Nov. [illegible]
Portland, Me., Nov. [illegible]
Lake Village, N. H. Nov. 2[illegible]

[illegible]
Boston, [illegible]

Eld. S. W. [illegible]
Lawrence, [illegible]
Boston, [illegible]

—:o:—

Bro. EDWIN BURNHAM appoints to preach at
Lewiston, Me., [illegible]
Poland, Me., [illegible]
Rye, N H, [illegible]
Lowell, Mass, Dec. 7.

—:o:—

Bro. W. S. CAMPBELL appoints to preach at
Clarksville, 12.
Lafayette, Nov. 13.
Lowell, Sunday, 23.
Bristol, Conn., Sunday, 30.
Collinsville, Dec. 7.
River Point—the time is changed from the 10th Nov, to Nov. 11.
Jawbuck, 27.
Hazardville, 28.
Yaugan R I, 14.

If these appointments conflict with others, please inform me, to save expense and trouble. W. S. C.

BUSINESS MATTERS.

Joseph Kimball's P. O. address is Unity, N. H.

S. P. Goodsell—Fifty cents was credited on our books to W. Slade.

J T Ongley's P. O. address is Blooming Valley Crawford Co., Pa.

Sr. V. N. Cudworth's P. O. address is Zoar, Mass. She has not changed her residence, but a new Post Office is established in the place, by the name of Zoar.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

E Dennett, G Young, B Matthias, J Fletcher, Sr Sweat, N C Locke, T B Potter, W Albro, C P Thorn, B Wilson, W Shaw, E Babbett, E Groves, H Meeker, J B Healey, $1 each.

F Flanders, Mary Brown, $2 each.

R R York, $1.43.

FOR BOOKS.—E M Haggett, $1. G. Bliss, 41 cents.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Persons ordering publications will do well to send a small amount to pre-pay postage. The postage on TRACTS, if sent in packages of eight ounces, or more, is only one half cent per ounce.

—:o:—

THE PLAIN WAY, or Conviction and Conversion, and The New Birth. By J. Lenfest. Single copy, 12 cents; $8 per hundred. Postage 1 cent per copy.

THE LIFE AND RELIGIOUS EXPERIENCE OF HIRAM MUNGER, Including many Singular Circumstances connected with Campmeetings and Revivals. Written by Himself. This is a very entertaining book, and will be read with interest by all. Price 50 cents; postage 10 cents.

GLAD TIDINGS, or Bible Proof that Woe and Sin are to End in the Universe, by a Literal Destruction of Wicked Men and Devils, at the Judgment. All texts on Future Punishment Collected and Arranged. By Jacob Blain. Price 10 cents; postage 1 cent.

SPIRITUALISM A SATANIC DELUSION and a Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price in paper covers, 38 cents—postage 3 cts.; cloth gilt, 50 cts.—postage 9 cents.

THE VOICE OF THE CHURCH ON THE REIGN OF CHRIST. By D. T. Taylor. A most excellent work. Price $1. Postage 18 cents.

FUTURE PUNISHMENT. By H. H. Dobney. An able and convincing argument. Price 75 cents: postage 16 cts.

CHURCH DEBTS. By William Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents: postage 9 cents.

BOUND TRACTS. By H. L. Hastings. Containing nearly 200 pages, in plain cloth binding. 40 cents; postage 6 cents.

THE WORLD AS IT WAS, AS IT IS, AND AS IT WILL BE. With several poems. By Mrs. A. C. Judson. 38 cents; postage 3 cents.

TREATISE ON MATT. XXIV. By I. C. Welcome. 33 cents; postage 6 cents.

THE UNITY OF MAN, or Life and Death Realities; a Review of Lee on the Soul. 15 cents; postage 1 ct.

THE OLD PATHS, or the Primitive Doctrine of a future Life; embracing copious extracts from the apostolical fathers, with arguments and remarks. 18 cents; postage 1 cent.

JUBILEE HARP. By S. S. Brown. A good selection of hymns well adapted to the present wants of the church. Price, singly, 25 cts.; per dozen, $2.50; per hundred, $20. Postage 7 cents.

THE WORKS OF JOHN CUMMING. "Benedictions of the Blessed Life," "The Church before the Flood," "Lectures on the Apocalypse," (series 1 and 2,) "Signs of the Times," "The End," "The [illegible] and the Altar,"—75 cents per volume. "Lectures on Romanism," $1. [illegible] cents per volume.

TRACTS.—The [illegible] —The Three Worlds— [illegible] by H. L. Hastings. [illegible] Earth—A Voice of W[illegible] [illegible] $1 per hundred.

Poetry.

WE'VE ALL OUR ANGEL SIDE.

Despair not of the better part
  That lies in human kind—
A gleam of light still flickereth,
  In e'en the darkest mind;
The savage with his club of war,
  The sage so mild and good,
Are linked in firm eternal bonds
  Of common brotherhood.
Despair not! Oh! despair not then,
  For though this world be wide,
No nature is so demon-like,
  But there's an angel side.

The huge rough stones from out the mine,
  Unsightly and unfair,
Have veins of purest metal hid
  Beneath the surface there;
Few rocks so bare but to their hearts
  Some tiny moss-plant clings,
And round the peaks so desolate,
  The sea-bird sits and sings.
Believe me, too, that rugged souls
  Beneath their rudeness hide
Much that is beautiful and good—
  We've all our angel side.

In all there is an inner depth—
  A far off, secret way,
Where, through dim windows of the soul,
  God sends his smiling ray;
In every humanheart there is
  A faithful sounding chord,
That may be struck unknown to us,
  By some sweet loving word;
The wayward heart in vain may try
  Its softer thoughts to hide.
Some unexpected tone reveals
  It has its angel side.

Despised and low, and trodden down,
  Dark with the shades of sin;
Deciphering not those holy lights,
  Which God hath lit within;
Groping about in utmost night,
  Poor prisoned souls there are,
Who guess not what life's meaning is,
  Nor dream of heaven afar;
Oh! that some gentle hand of love
  Their stumbling steps would guide,
And show them that amidst it all,
  Life has its angel side.

Brutal and mean, and dark enough,
  God knows some natures are,
But he, compassionate, comes near—
  And shall we stand afar?
Our cruise of oil will not grow less,
  If shared with hearty hand,
And words of peace and looks of love
  Few natures can withstand.
Love is the mighty conqueror—
  Love is the beauteous guide—
Love with her beaming eye can see
  We've all our angel side.

Original Articles.

For the Crisis.

Freedom.

BY C. B. DENSMORE.

There is a freedom which the children of God may enjoy which is unlike the freedom that is sought for in this day by many. Even this is the most desirable of all to be gained of a sublunary nature, to have a right to speak and act for one's self—the right to retain property that hard toil has earned.

How many a crushed spirit and worn out frame would arise and rejoice at the sound of freedom, and the hope that they should be the owners of their own flesh and blood. Would to God that this boon even, might be attained by the groaning millions of our land. Their cries have reached the ears of the God of Sabbaoth, and he will speedily strike off the strong fetters that oppression's hand has bound round them.

But the freedom of the gospel is more than this. It is freedom from sin, which is the source of all oppression both of body and spirit. "For whom the Son makes free, is free indeed." There is a pure and sweet intercourse opened between heaven and that soul. Angels minister to us and give strength in the keenest mental anguish, or the most torturing bodily suffering.

By faith in Christ we may rest, even amid a life of toil. No cruel tyrant on earth can hedge up the way that leads from earth to heaven. It is unseen by those "who make earth their home. But the child of faith walks above. The path is cast up for the ransomed to walk in. They that walk there will not walk in darkness, but will have the light of life; for Christ is "the way, and the truth, and the life." None need be weary, for he has said, "I will give you rest."

This path is guarded by a divine hand; and the hope of one day reaching the mansions prepared for all who love God, stimulates us to press our way on. This hope is sure; it reaches within the veil. Jesus said, "if I go away I will come again and receive you unto myself, that where I am, there ye may be also." O what a hope is ours, who walk by faith through this world of shadows; a hope of a bright immortal existence beyond the reach of the blighting influence of sin, where—

"The glory of God like a molten sea,
Will bathe that immortal company."

C. B. DENSMORE.

For the Crisis.

From Bro. Josiah Kellogg.

BRO. GRANT:—I have had the privilege of reading the *Crisis* over two years, and can say of a truth I consider it a good, useful paper. Its correspondents manifest a spirit of love and devotion to the cause of truth, which they endeavor to maintain. Their communications strengthen and encourage the body to action and new engagedness in the great work of saving souls. I love the Crisis because it is so free from unkindness and reproachful epithets

There are many, who, like myself, want the paper, but cannot pay for it; I would willingly give up mine for the sake of letting some one else have it whom it would benefit. I love the truth so well myself, I want all to share in the glory of these Bible truths.

I do hope I may have a share in your prayers, and by the help of my blessed Heavenly Father, put in practice the following resolutions:

1. I have resolved to love God with my whole soul, might, mind, and strength.
2. To love my neighbor as myself.
3. Never to give up my faith in God and his word.
4. To hold on whereunto I have attained.
5. To try and live expecting the judgment at hand.
6. To pray for all God's children and try and convince others of the glorious truths of the Bible.

With these before me, I subscribe myself your unworthy brother,

JOSIAH KELLOGG.

Vergennes, Sept. 2, '56.

For the Crisis.

From Sr. Ann Payne.

With the help of the Lord, I now for the first time take up my pen to write a few lines for the Crisis, that I may testify to the power, faithfulness, and mercy of the Lord in the fulfillment of his promises to any who can come by simple faith relying *wholly* upon them.

For five years and a half have I suffered from a bodily infirmity, attended with great prostration of the nervous system, through which at times, I have been fearful of losing my senses. During this time I have placed myself under the care of the most skillful physicians, whose remedies all failed eventually. I at length felt discouraged, thinking my case was incurable, and I must remain in that condition through life, a burden to myself and those around me. But blessed be the Lord who did not leave me in this afflicted, disconsolate condition. but led me to feel that however difficult my case was, it was well understood by Him and all I needed was *faith* in his willingness, as well as power to heal me, soul and body. For some time I pondered over Jas. 5: 14, 15, having a desire to come in a gospel way and seek for the healing power of God, but seemed to be waiting for some divine impulse to move upon my heart; till at length, *He* who knoweth the desire of them that fear Him, *in much love and mercy* to me, saw fit to appear in my behalf.

At the Wilbraham Campmeeting, Bro. Whitney had it laid powerfully on his mind to visit Springfield. He came and preached the word in demonstration of the spirit and power; for God was with him of a truth and confirmed the word with signs following.

I was present at one of the meetings at the close of which, brother W. announced that a sick Bro. then present wished to be healed, and requested all who felt an interest in the prayer of faith to resort to the house of a sister close at hand, and have a season of prayer together. I went in with them, and truly the power of the Lord was present with them to heal. The blessing of restoration fell upon the brother while being anointed with oil in the name of the Lord; and while heaven's windows still stood open, my own heart yearned for another manifestation of the power and faithfulness of Israel's God; and down the blessing came, *full and free*; joy, praise, and thanksgiving came with it, and so for the comfort and encouragement of all poor *sin-sick, self-sick, physician-sick, souls* I give in this my humble testimony that they may early resort to this best of Physicians, though sad to say, always last sought unto; but thanks unto His precious name, it was the lost ones he came to seek and to save—those who have exhausted every source to obtain relief and can find none—those who have got to the end of the creature and creature help, and thus fitted to come in God's own way, which is, "*look* and *live*." Oh yes, these are the ones for whose benefit heaven's storehouse is so well filled. Then come and exchange misery for mercy, sorrow and sighing for joy and gladness of heart.

I now feel under renewed obligations to consecrate myself more fully to the service of Him who has done so much for me, and although, in myself, I feel weak and unable to surmount the difficulties of the way, *I know* that the Lord is ever ready to furnish all needful grace and strength. It is therefore my desire and determination by the grace of God, to live henceforth, a life of faith upon the Son of God.

I do feel thankful that I was ever placed under the sound of the gospel as preached amongst the Adventists. I know that the truths advocated by them are Bible truths, and I believe them with all my heart; and it is my prayer that I may be accounted worthy through the blood of the Lamb to be a participant with them, in the realization of those joys which the Lord hath in reserve for them that fear Him. I feel thankful in being able to say that the spirit of love and unity which seemed to prevail amongst us when our Bro. Whitney was here, still continues. May it increase more and more until the coming of the Lord that we may individually be found faithful, living witnesses for Him, who has done so much for us.

May the Lord direct, comfort, sustain and bless his tried and tempted children, is the prayer of your unworthy sister in the faith,

ANN PAYNE.

Springfield, Mass.

For the Crisis.

Letter from Sister Jane E. Stevens.

BRO. GRANT.—Believing the dear children of God scattered abroad would like to hear from any of like precious faith, I sit down for the first time to write for the Crisis, our excellent medium of communication. I have often felt it duty, and know I ought to esteem it a privilege, in this way to testify for Jesus, who has said, "ye are my witnesses." I feel I ought to delay no longer.

I have been a reader of the Crisis nearly a year and a half, and have always found it to contain spiritual, wholesome, and profitable food; and such a paper is needed for the encouragement of those that are determined to keep the faith and gain the Kingdom. May God enable us all to profit by its preaching and give it to others when we have read it, and thus help each other on our pilgrimage journey.

Dear children of my Father;—let us constantly remember that it is our privilege to know we have almost reached the end of our journey, and be encouraged to patiently continue on in well doing, knowing that "in due season we shall reap if we faint not." May God bless you, my dear Brother in serving the household with good things, and all that feel interested in sustaining the paper and trying to make it useful, both editor and all its readers, and give us all an abundant entrance into the peaceful everlasting kingdom, where we expect to meet the first time with those who have spoken with the pen, from the fullness and abundance of the heart, comforting things pertaining to our happy Eden home.

There are a few in this great city of sinners, who profess to be looking for and loving the appearing of our blessed Savior, perhaps one to a thousand, of 30,000. O let us walk by faith and not by sight, laying hold of eternal life, for we read that "the just—shall live by faith," but if any of us turn back to the world God will have no pleasure in us. But, dear children, let us live constantly with our own wills all subdued by grace, and be of that number that believe to the serving of the soul. I would gratefully thank all those who have written communications for the Crisis for the benefit I have gained; and also ask those who feel it duty, to obey God and continue to write. I will close for the present, hoping also to hear from some with whom we are personally acquainted in the East.

Your sister, striving to keep separate from the world midst these last day perils, and hoping through grace to be ready to meet our Lord with joy at his return.

JANE C. STEVENS.

Syracuse, N. Y.

THE VOICE OF THE CHURCH.—"Here is a fresh contribution to the Millenarian literature of the day. The design of the work is to show that the prevailing doctrine of the conversion of the world is not only of recent origin but is utterly fabulous, and it summons a great cloud of witnesses from various ages, to render their testimony on the subject. It holds Dr. Whitby chiefly responsible for having led the world astray by his adventurous speculations."—*Puritan Recorder, Boston.*

For the Crisis.

Letter from Sr. P. Blood.

BRO. GRANT:—We read that he that confesseth his sins shall find mercy, if he also forsaketh them. Now I must acknowledge that I have long received your valuable paper, and I desire to render unto the Lord thanksgiving, and unto his servants remuneration, but I will acknowledge my deficiency in both, and that the trials of these last days have almost unmanned me for any thing; still I can assure you that all my sympathies are concentrated in the blessed theory of the Lord's speedy return. I hail it with joy, and go heart and hand with all who are loving his appearing. The cause of Zion lies near my heart. I rejoice in its prosperity and mourn over its desolations, which, alas! are many and great at this day; the truth of which proves the certainty of our position, that we are near the final crisis. "God setteth the solitary in families," is a text which I could never understand, but lately I have in my own mind applied it to those who seem to stand alone in their faith, surrounded by those who reject the blessed truth, the coming of the Lord, and have no sympathy with us. Such must sometimes feel lone and solitary as I do myself, but this is not perhaps without its salutary influence for it teaches us to withhold all confidence from creature dependencies, and lean wholly on the Lord. Now if you can find a better solution of that text, I will thank you for it.

I am now seventy-three years of age, and find that my powers of body and mind are fast on the wane; still I may live to see the Lord come; but be that as it may, I hope and trust I shall meet you all in the kingdom. Let us hold fast the hope which is set before us, without wavering, says your sister in the Lord,

P. BLOOD.

Manlius, N. Y.

For the Crisis.

From Sr. M. M. Markham.

BRO. GRANT:—We had expected ere this, to have laid by our armor and been at rest in the Kingdom of our God; but we find ourselves still in the enemy's land. Our warfare has not ceased. We need to buckle on the armor still firmer, as all the influences around us are calculated to lull us to sleep.

It is a time of imminent danger, "for in such an hour as ye think not the Son of man cometh." These words are continually before me.

The prophet Elijah seems to stand as a representative of those that are to be translated; if so, we can gather instruction from the manner of God's dealing with him. We learn from the sacred word that there was a seeming delay of his translation to Heaven.

So it is with us, but, if we are in the way of our duty, doing what the Lord commands us, "We shall be changed in a moment, in the twinkling of an eye, when the last trump shall sound." The question is, are we about our Master's business?

Shall we cease to sound the alarm which warns this world of its approaching doom? If we do, will the Lord hold us guiltless in the day of accounts? Verily, he will not.

One word to the Watchmen on the walls of Zion. Do I hear you say, "my lot is hard?" "I do not get enough to bear my expenses?" Has the bank of heaven failed, or does the Lord withhold your due? Verily not. He will not leave thee while thou art working for him. He may bring you into trials to prove you, to see if you are willing to forsake all for Christ and follow him. Then be encouraged, press on, gain the victory, be partakers of Christ's sufferings, so that when he is revealed ye shall also be partakers of his glory.

Your sister in Christ,

M. M. MARKHAM.

Middle Haddam, Ct.

For the Crisis

Letter from Bro. M'Culloch.

BRO. GRANT:—I wish to say to the brethren in New Lebanon, Savoy, and Charlemont, that circumstances will not permit me to meet with them until about the first of December. The Lord permitting, I shall then give up my time, for awhile at least, to preaching the truth as I understand it, independent of sects, parties, or creeds, dependent on God alone; believing in a crucified, risen and coming Savior; the resurrection from the dead and the restitution; also a religion that condemns all wrong and justifies all right. If there are others who desire my labors among them, direct your letters to North Adams, Mass.

Notice of appointments in the Crisis in due time.

HARRISON M'CULLOCK.

North Adams, Mass.

Poetry.

For the Crisis.

WELCOME, BRIGHT MORN.

BY MARIA.

Thrice welcome bright morning, by prophets predicted;
  Thy first glowing radiance with rapture we greet,
As wide it proclaimeth the day long expected,—
  King Jesus descending in triumph complete.

Long, long have we struggled and urged our way forward,
  Though snares and thick dangers encompass us round;
Though dark on our pathway fierce tempest-clouds lowered:
  And cold-hearted worldlings in bitterness frowned.

Yes, long we've been waiting and oft weary-hearted,
  We've sighed for that home where the pilgrims find rest;
We love not to stay where the loving are parted,
  Where man wanders friendless, unpitied, unblest.

We care not to mingle in earth's passing glory,
  We seek not a name 'mong her proud ones to win,
We weep when we think of her battle-fields gory,
  And sigh for that country untarnished by sin.

That land where in Eden-like loveliness growing,
  See Life's tree unfading, its verdure unfold:
Its branches o'ershadow the crystal stream flowing,
  While Nature is blooming in beauty untold.

The pilgrims are there, but no longer they wander,
  The victor's crown radiant in triumph they wear.
No more shall Death part that loved circle asunder,
  We think of their glory and long to be there.

Oh, hasten dear Savior, thy loved ones are sighing,
  And fast fall their tears as in exile they roam;
While low 'neath the turf thy bright jewels are lying,—
  Oh hasten and give them their long-promised home.

Greenland, N. H.

Choice Selections.

To Promote Harmony in a Family.

1. We may be quite sure our will is likely to be crossed in the day; so prepare for it.
2. Everybody in the house has an evil nature as ourselves, and therefore we are not to expect too much.
3. To learn the different temper of each individual.
4. To look upon each member of the family as one for whom Christ died.
5. When any good happens to any one, to rejoice at it.
6. When inclined to give an angry answer, to lift the heart in prayer.
7. If from sickness, pain, or infirmity, we feel irritable, to keep a very strict watch over ourselves.
8. To observe when others are so suffering, and drop a word of kindness and sympathy suited to their taste.
9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.
10. To take a cheerful view of everything, and encourage hope.
11. To speak kindly to the servants, and praise them for little things when you can.
12. In all little pleasures which may occur to put self last.
13. To try for "the soft answer that turneth away wrath."
14. When we have been pained by an unkind word or deed, to ask ourselves, "Have I not often done the same, and been forgiven?"
15. In conversation, not to exalt ourselves, but bring others forward.
16. To be very gentle with the younger ones, and treat them with respect, remembering that we were once young too.
17. Never to judge another, but to attribute a good motive when we can.
18. To compare our manifold blessings with the trifling annoyances of the day.—*The Myrtle.*

No Gloom at Home.

Above all things, there should be no gloom in the home. The shadows of dark discontent and wasting fretfulness should never cross the threshold, throwing their large black shapes, like funeral palls, over the happy young spirits gathered there. If you will, your home shall be heaven, and every inmate an angel there. If you will, you shall sit on a throne and be the presiding household deity. O! faithful wife, what privileges, what treasures, greater or purer than thine?

And let the husband strive to forget his cares as he winds around the long narrow street and beholds the soft light illuming his little parlor, spreading its precious beams on the red pavement before it.

The night is cold and cheerless, perhaps, and the December gust battles with the worn skirts of his old overcoat, and snatches, with a rude hand and wailing cry, at the rusty hat that has served him many a year. He has been harrassed, perplexed, persecuted. He has borne with a cruel tone, many a cold word, and nerved himself up to an energy so desperate that his frame and spirits are weakened and depressed, and his limbs ache with weariness; his temples throb with the pain-heat caused by a too constant application,—he scarcely knows how to meet his wife with a pleasant smile, or sit down cheerfully to their little meal which she has provided with so much care.

But the door is opened, the overcoat thrown hastily off. A sweet voice falls upon his ear, and the tones are so soft and glad, that hope, like a winged angel, flies into his bosom and nestles against his heart.

The latch is lifted, and the smiling face of his wife gives an earnest welcome.—The shining hair is smoothed over her fair brow; indeed she stole a little coquetish glance at the mirror, hanging in its narrow frame, just to see if it looked neat and pretty before she came out. Her eyes beam with love, her dress is tasteful—and—what? Why, he forgets all the trials of that long, long day, as he folds her in his arms and imprints a kiss upon her brow.

A home where gloom is banished, presided over by one who has learned to rule herself and her household, Christianity!—oh, he is thrice consoled for all his trials. He cannot be unhappy; that sweetest, best, dearest solace is his—a cheerful home.—Do you wonder that the man is strengthened anew for to-morrow's cares?

For the Children.

School Dialogues.

EYE SERVICE.

Hugh.—Why did you and George stop so short when the teacher came by?

Theodore.—Because we did not wish him to hear what we were saying. George was using some words which he would not have liked Mr. Sanford to know.

H.—It is a much better plan to utter no words which we are ashamed of.

T.—O, that is your way, Hugh; but you are not like other boys. For our part, we like a little more freedom.

H.—Freedom, indeed! Don't call it freedom. It is surely much more like the conduct of a slave, who trembles for fear of the lash.

T.—Why, you don't think we were afraid of punishment!

H.—I think you were both afraid and ashamed. Now I feel better here, within my breast, when I so talk and so act that I do not care if all the world should know it. I am afraid, Theodore, you also pursue the same course with regard to your parents.

T.—Why so? I hardly understand you.

H.—You remember the letter which your little brother Frank wrote to your mother?

T.—O yes! I made him leave out what he said about our being to the nine-pin alley. It was because my father thinks it wrong.

H.—Ah! Then you are willing to do what your parents disapprove?

T.—If they never hear of it, our conduct will give them no pain.

H.—That is what I meant. That is mean eye-service—to obey in their presence, and disobey in their absence. Do you call that honoring father and mother? A good son will obey from conscience and love, and will never allow himself to do anything which his parents disapprove, even if they were on the other side of the globe.

T.—Pshaw! There is not a boy in the world that lives so!

H.—Then there is not a boy in the world who keeps the fifth commandment. And, moreover, let me tell you, there is an Eye that observed all your misconduct, when you thought little about it.

T.—When? Where? Who observed me?

H.—I mean the all-seeing eye of God, our Father in heaven. You cannot escape his observation; and we should be more desirous to please him, than to please either teachers or parents. This is the thought which I try to carry with me everywhere, both by day and night;—*Thou, God, seest me!*—*The Myrtle.*

When I appeared like the world, in Babylonish garments, I had esteem, and knew not how to part with it. But when I showed by my appearance, that I considered myself as a stranger and foreigner, none can know, but by trying it, what an influence it has on the whole conduct, and what a fence it is to keep us from sinking into the spirit of the world. For there is no medium; they who are conformed to the fashions, customs and maxims of the world, must embrace its spirit also.—*Mrs. Fletcher.*

MONADS.—It is stated that monads, the smallest of all creatures, swim by myriads in a drop of water; for it has been computed that within this small space five hundred millions could be comprised. The monad is never found to attain a length greater than the twelfth thousand part of an inch. In a cubic inch, of a certain kind of mould, consisting enterely of animalculæ, more than forty-one millions of distinct beings were estimated, by Ehrenberg, to exist.

Christians keep Sunday, Greeks Monday, Persians Tuesday, Assyrians Wednesday, Egyptians Thursday, Turks Friday, Jews Saturday.

There are 248 bones in the human frame—24 in the face, 32 teeth, 24 make up the ribs, 16 in the wrists, 32 in the hands, 14 in the ankles, 38 in the feet, and the rest are distributed in other parts of the body.

A wise man's heart is at his right hand; but a fool's heart at his left.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 107, HANOVER [illegible] BOSTON, [illegible]

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, NOVEMBER 19, 1856. WHOLE NO. 64. VOL. IV. NO. [illegible]

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.
HENRY V. DAVIS, MILES GRANT,
JOHN COUCH, GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION

TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
Twenty copies to one address for 6 months,	15.00
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Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.*

Over all communications for the paper, write *For the Crisis.*

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Original Articles.

For the Crisis.

Incidents by the Way.

No. VII.

BY S. S. BREWER.

"Well, dear friend, I am very thankful to you for the information you have inparted to me as it regards the idea of the entire man being a living soul while in possession of respiration and inspiration, and a dead soul without it.

And it does seem to me more consistent with the attributes of love, justice, and mercy, to let them sleep in their graves until the resurrection, else, some would have near six thousand years more punishment than others. In fact, it looks more like truth than anything I have heard heretofore.

Well, I see we are getting near the end of our journey. I shall ask our minister the meaning of that text,—"The soul that sinneth it shall die" and ask him if it does not seem more consistent with the character of God, in the infliction of punishment upon the poor sinner, to put him to sleep in the dust of the earth instead of torturing and tormenting him with devils and damned spirits throughout never ending years. I must confess, I see an entirely different meaning in the declaration:—'And death and hell were cast into the lake of fire. *This is the second death.* And whosoever was not found written in the book of life was cast into the lake of fire.'

And those declarations of Malachi—'For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. *And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.*'

O, how plain it is to me now! I see clearly the import of the language of the Savior:

'Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; *but he will burn up the chaff with unquenchable fire.*'

One question more before we part.—What do you think of the doctrine of universal salvation? The Universalists do not believe in endless misery, and they seem to have some argument on their side. They believe that all go to heaven at death, and all will finally be happy."

"All I have to say on that question is this:—if all men are to be translated to heaven at death, the apostle evidently did not understand the plan of salvation, or he never would have been seen crying night and day. Read his own language in Acts xx:

'Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.'

Only think of his language to the church at Corinth. 1 Cor. xv. 18: 'They also that have fallen asleep in Christ are perished.' Perished, and yet in heaven!

Again: His letter to the church in Thessalonica. Thess. iv. 13–16. I will quote the 16th verse:

'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the *dead in Christ* shall *rise* first.'

There, dear friend, you see the apostle's faith in relation to the dead.

Job, (xiv. 10–15,) declares: 'Man dieth and wasteth away, yea man giveth up the ghost and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man *lieth down*' and riseth not till the heavens be no more' they shall not awake nor be raised out of their sleep.' "

"According to your view, then, the dead must all remain in their graves until the Savior's return."

"Most certainly, for the scripture declares it. Then there will be a resurrection of the dead. Read the 28th and 29th verses of the fifth chapter of John:

'Marvel not at this, for the hour is coming in which all that are in their graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.'

Then the Lord Jesus will reward every man according to his work. The reward, or 'wages," as the apostle calls it in Romans vi. 23, of one class is DEATH: those who by patient continuance in well doing, have *sought* for glory, and honor, and immortality, will obtain eternal life."

"I must leave you here. Good bye.

Your ideas on the subject are entirely new to me, but I shall examine them."

Soon the bell rings—the conductor sings out in a stentorian manner, "All aboard!" and off we go, the chariots jostling one against another in the broad ways, running like lightning. Here comes the conductor recounting his worthies, stumbling in his walk, making haste to the wall, (to the end of the car.) O how strictly those railroad establishments correspond with Nahum's chariots.

But here comes the newsboy with the papers. "Stop, my little man, let me have the news." What does that word *news* mean? N, for North; E, for East; W, for West; S, for South. Well, truly that is it. So we have it—fresh "news from Europe." "Startling news from Kansas." "Tremendous political excitement," &c., &c. Truly we have news from the East, West, North, South, and all around us.

Let me see, first of all, the condition of the old world, and if there is any additional signs of land; for we passed the last lighthouse, Dec. 13th, 1833, when the author of the Apocalypse hung out the flaming signals laid down on the chart, and recorded by John, Rev. vi. 13; concerning which, one celebrated professor has said: "This generation may congratulate themselves as having witnessed the most splendid exhibition of falling stars that has ever been seen since God spoke the world into existence."

What is the news? Here are the feelings of men's hearts as they have transcribed them by the aid of pen and ink on the pages of foreign and home journals. Let them speak.

"Our last European files are more than usually full of the doings of Czars, and Emperors, and Kings. Urged on by that demon of madness by which those are said to be possessed whom the gods desire to destroy, the crowned heads of the old world have of late given themselves up to all kind and manner of festivities and jollifications, evidently for no other purpose than to make free with the dearly bought labor of the people, as recklessly and extravagantly in times of peace as for the last two years they have done in times of war. After the monstrous sacrifice of life and property imposed by the Crimean war, it might have been supposed that the termination of this bloody business would usher in a period of retrenchment, industry and economy. At all events, no one supposed that the awful liabilities incurred for the saturnalia of war would be followed by other awful responsibilities for the orgies of peace. Yet the money squandered of late by the Czar, Louis Napoleon, Francis Joseph, William of Prussia, and Victoria of England, on coronations, pleasure-trips, and wedding gifts will, according to a pretty correct estimate, amount to the rather respectable figure of twenty millions of dollars, enough to dot Europe over with universities and common schools. But it is obvious that the cancer at the heart of Europe is only to be covered by such fiendish artifices. The eyes of the people, to be diverted from the real horrors of their position, have to be perpetually dazzled and bamboozled. *Wo! to thrones and aristocracies when the hour comes for quiet reflection and sober reasoning.* Look at the Pagan display at Kremlin, while the Russian people are starving. Look at Louis Napoleon delighting himself with bull-fights at San Sebastian, while France is in the throes of momentary revolution."

Yea, wo! to thrones when the hour comes, and that hour visibly approaches. "Coming events cast their shadows before." Thinking men anticipate the struggle, and come it must—come it will. Then, in the language of the poet:

"Wo to the men on earth who dwell,—
Nor dread the Almighty's frown,
When God doth all his wrath reveal
And shower his judgments down.

Sinners, expect those awful showers—
To meet your God prepare!
For, lo! the seventh angel pours,
His vial in the air."

For the Crisis.

"The Lord's Day."

An Exposition of Rev. i. 10.

BY WILLIAM SHEPHERD.

BELOVED OF GOD:—We should aim to be exact in our application of Holy Scripture to men and things. There is a beauty and power in being appropriate in our comparisons of scripture with scripture, which give instruction, life and animation to otherwise *dead matter*. Our "line upon line," and "here a little, and there a little" should be selected with a particular care and regard to their appropriateness of application to the object or subject discussed.

If the premises herein laid down are correct—which indeed seems undeniable—we are obliged to dissent from popular opinion, i. e. the sentiment of the *professedly* religious world in respect to "the Lord's Day."

The Lord helping us, we shall endeavor to give on this occasion, a brief and lucid exposition of this familiar phrase. There are many terrific, grand, glorious, and sublime events associated therewith, clustering around the same, agreeable to the unerring teachings of God's blessed word. With these few prefatory remarks we proceed at once to the elucidation of the subject; and in order to arrive at the same we shall

1 Examine the connection of our text.

2. The numerous phrases in Scripture importing the same.

3. Their respective associations and events inseperably connected.

In the first place then, we remark, that this wonderful book—the Apocalypse—wherein is delineated a history of the Church from the earliest ages down to her final triumph and consummated blessedness, is introduced with the following exordium:—

"The Revelations of Jesus the Messiah, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel, unto his servant John; who bare record of the word of God, and of the testimony of Jesus the Messiah, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy and keep the things that are written therein; for the time is at hand. John to the seven churches which are in Asia; grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne, and from Jesus the Messiah, the witness, the faithful, the first born of the dead, and the Prince of the Kings of the earth; who hath loved us, and released us from our sins by his own blood, and hath made us (prospectively) a kingdom sacerdotal to God and his Father; to whom be glory and power, for ever and ever, Amen.

Behold, he cometh with clouds; and all eyes shall see him, and they also who speared him; and all the tribes of the earth shall mourn on account of him—even so, Amen. I am Alpha, and also Omega, saith the Lord God, who is, and was, and is to come, the Omnipotent.

I John, your brother, and partaker with you in the affliction and suffering that are in Jesus the Messiah, was in the island called Patmos, because of the word of God, and because of the testimony of Jesus the Messiah. I was in the Spirit on (now comes in our text) the Lord's day (then follows) and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last. What thou seest write in a book."

Thus we find that the text is prefaced with the commencement of the glorious advent of the Messiah, and subsequent to this is heard by the prophet in deep and astounding detonations "a great voice as of a trumpet." May this not have been the voice of the seventh angel, the dead-awakening tones of that trumpet which shall arouse a sleeping World and Church to the important fact, that this present dispensation of Gentile rule has terminated, and the new era or reign of God commenced? May it not have been that mighty voice (in anticipation) which shall reverberate through universal space, and ultimately raise the dead myriads entombed—those who "sleep in Jesus"—to their reward? He heard this great voice, and afterwards followed the instruction that he "write in a book" what was there unfolded to his rapturous gaze in relation to the future of God's "eternal purpose."

We have not had opportunity to have this passage of Scripture under discussion critically examined in the original Greek text; but do not hesitate to say, that our common English version is not a correct rendering. The adverb "*on*" may be translated "in," "within," "as to," "in respect to," "about," "concerning," "in reference to." Greenfield. "in sight of," "in the presence of." Analytical Greek Lexicon. And if this be the case, you see the impropriety of the generally received application at a glance. Let us read it as we suggest it should be "I was in the Spirit *concerning* the Lord's day."

We shall here take the liberty to paraphrase for a moment. "I was in the Spirit (or as we read in another place) carried away in the Spirit, i. e., caught away, wrapt in glorious vision of futurity—in the great day of the Lord; and had unfolded to me in sublime and grand panoramic review eventful scenes which are to transpire in their predetermined succession on that day. They passed before his then divinely illuminated, interior vision, in resplendent and glorious aspect, and while "*in the Spirit*" he beheld the Son of God in all that ineffable glory and royal splendor which will surround him at his second appearing, *now impending*. No wonder that the Revelator "fell at his feet as dead;" but the blessed one "laid his right hand upon him," gently admonishing him to "fear not," saying, "I am the first and the last; I am he that liveth, and *was* dead; and, behold, I am alive for evermore, Amen; and possess the Keys of Hell (*hades*, the grave,) and of death."

The state of this holy exile, is not unlike that of the learned Apostle when he was "caught up into paradise," and in this divine trance, beheld "visions and revelations of the Lord." While in this celestial state, we are informed, that he "heard unspeakable things which it was not lawful for a man to utter," 2 Cor. 12: 2—4. What Paul saw and heard we have tenable ground to believe had special reference to the future—"the Lord's day," or "day of the Lord." Then, the time (which "the Father hath put in his own power") had not yet come for those "visions and revelations" to be made known. Ecc. 3: 1; Acts 1: 7. Hence, the Apostle declares as to their unlawfulness as to publication. But those very things no doubt which he saw and heard, the Revelator also saw and heard, and was instructed to make them known, or "to write (them) in a book;" as he was instructed, Rev. 1: 11, that they might be disseminated throughout the world for the benefit of all who have "*ears to hear*," even until the end of time.

We observe also a striking analogy in the visions of the beloved Exile, and those of the prophet Ezekiel. For instance, Ezekiel informs us,—"I was among the captives by the river Chebar, and the heavens were opened, and I saw visions of God." Ezek. 1: 1. John was a captive on the Isle of Patmos, for the word of God. Rev. 1: 9.

"The word of the Lord came expressly unto Ezekiel, the priest, the son of Buzi, in the land of the Chaldeans; and the hand of the Lord was there upon him, and the *heavens were opened* unto him," Ezek. 1: 3. The word of the Lord came "expressly" to John on Patmos, and he was commanded to "write the things which thou hast seen, and the things which are, and the things which shall be hereafter;" while he affirms, "I *saw heaven opened.*" Rev. 19: 11.

Observe, when these divine manifestations were presented to the prophet, he was immediately deprived of his strength. The brightness of the glory, and the splendor of the personage appearing to him completely overcame him, and he sank exhausted. "This was the appearance of the likeness of the glory of the Lord. And when I saw it I fell upon my face, and heard a voice of one that spake. And he said unto me, son of man, stand upon thy feet, and I will speak unto thee. And the Spirit *entered into me*," Ezek. 1: 28. 2: 1, 2.

When the Revelator beheld him, "as the sun shineth in his strength," he "fell at his feet as dead," Rev. 1: 16, 17.

Again, Ezekiel, had a view of the resurrection. "The hand of the Lord" he says, "was upon me, and carried me out in the Spirit of the Lord (please mark that expression particularly in connection with our text,) and set me down in the midst of the valley which was full of bones." Ezek. 3: 7. Here he had portrayed before him a scenic representation of the restoration of the righteous dead or "whole house of Israel."

Thus it was with the noble Exile.—"The hand of the Lord," was also upon him; the phrase—"And he laid his right hand upon me" is synonymous. "And I saw the dead, small and great stand before God, and the sea gave up the dead which were in it, and death and Hell (*hades*) delivered up the dead which were in them, Rev. 20: 12, 13.

Lastly. Ezekiel had a vision of the glorious temple and restituted state of things. "Afterward he brought me to the gate, even the gate which looketh toward the East. And, behold, the glory of the God of Israel came from the way of the East, and his voice was like a noise of MANY WATERS; and the EARTH SHINED with his glory. And the glory of the Lord came into the house by the way of the gate whose prospect is toward the East; so the Spirit took me up and brought me into the *inner* Court, and behold the glory of the Lord filled the house," Ezek. 43: 1, 2, 4, and 40: compare Rev. 1: 15; 15: 8, 18.

John saw "another angel come down from heaven, having great power, and the *earth was lightened* with his glory," and in addition to this, "a new heaven" and a new earth; also the "holy Jerusalem descending out of heaven from God." Rev. 21: 1, 10.

Finally, by way of comparison, in Ezekiel we read: "Moreover, I will make a covenant of peace with them, (the children of Zion) and I will place them and multiply them, and I will set my sanctuary in the midst of them forever more, my *tabernacle* also shall be with them; yea, I will be their God, and they shall be my people," Ezek. 37: 26, 27.

The banished one says,—"I heard a great voice out of heaven, saying, behold the *tabernacle* of God is with men, and he will dwell with them, and they shall be his people, and God *himself* shall be with them, and be their God." Rev. 21: 3.

Thus, we discover that there exists a beautiful similarity and harmony between the prophecies of Ezekiel and the beloved John; their style, however, varies somewhat, yet many of their expressions possess a striking likeness, such for example as those we have just quoted.

Ezekiel has reference in those no doubt to "the Lord's day," as well as the Revelator. And this we may safely infer in regard to St. Paul's being "caught up into paradise," wherein he heard such "unspeakable words," which, he affirms, "it was not lawful for a man to utter." He was permitted to behold a glimpse of that bright glory, and those ravishing scenes of grandeur which shall be made manifest in "the day of Christ (which) is at hand;" for the requickening of his courage, and a more firm establishment of his assurance and faith, (if we may be allowed so to say,) that he might continue steadfast, "always abounding in the work of the Lord," unto the end.

Does this not look a great deal like truth, and is this not chiefly what we want? For most assuredly there is nothing short of this that (the truth) will afford us any real substantial good.

Examine those three unimpeachable witnesses for yourselves, and learn if these things whereof we affirm, be not so. Observe the judicial rule, it is not by the mouth of *one*, but by the "mouth of two or three witnesses every word shall be established."

Again, we would not have it inferred, that the strength of our argument rests solely upon the supposed mistranslation, which we previously suggested, not in the least; for, let the text stand first as it is, we have sufficient evidence from the parallel passages to which we have referred, to fully convince us of the truth of our position. We pass to notice briefly, and

2ndly, The numerous phrases in Scripture importing the same.

We commence with the Psalms of David. "Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea the *set time* is come," Ps. 102: 13. This may appear foreign to the subject at first, but be patient and let us proceed. In the book of the prophet Isaiah, we frequently meet with such expressions as the following:—"The day of the Lord of hosts"—"The day of the Lord's vengeance"—"The year of recompenses," See Isa. 2: 12; 22: 25; 24: 21; 26: 1; 27: 1, 13; 34: 8. In Jeremiah, we find it marked in the plural; "The days"—"his days"—which expressions denote the same thing, however, as we shall find. "Behold the days come saith the Lord." Jer. 23: 5. We find the phrase here also, "at that day;" and "the day of the Lord God of hosts, (or armies,) a day of vengeance." Jer. 25: 33; 46: 10.

God names it thus,—"a day of darkness, and of gloominess, a day of clouds, and of *thick* darkness;" and "the great and terrible day of the Lord." Joel 2: 2, 31. While it is darkness, however, to one class—the wicked, of course, it is a day of light and blessedness to the righteous, in harmony with the teachings of Isaiah, "For, behold, the darkness shall cover the earth and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." [illegible]

But we pass on. [illegible]

[illegible] "that day"—several times in his writings; also, "the day of the Lord." Zech. 14. Malachi, calls it "the day" and "the great and dreadful day of the Lord". Mal. 4. In the New Testament it is called by Luke, "the day when the Son of Man is revealed." Luke, 17: 24, 30. In John, we have it, "the last day." John, 6: 39. A day which God hath appointed, and "the great and notable day of the Lord." Acts, 2: 20. In Paul's letter to the Romans he calls it "the day of wrath, and revelation of the righteous judgment of God." Rom. 2: 5. "The day of our Lord." Cor. 1: 8. "Day of redemption" and "dispensation of the fullness of times." Eph. 1: 10. "Day of Christ." Phil. 1: 6. By our coming King himself, it is designated "that day"—"The day of Judgment." Math. 7: 22. John, 16: 23, 26. Matt. 12: 36.

(*To be continued.*)

The World's Crisis.

BOSTON, NOVEMBER 19, 1856.

Questions.

FURTHER ANSWERS TO THE QUESTIONS OF OUR SISTER IN CHRIST.

[*Concluded.*]

NUMBER XX.

"I have a baptism to be baptized with, and how am I straitened till it be accomplished." Luke 12: 50.

Q. 1. "Was this the baptism of blood, in the garden and on the cross?"

A. 1. *Baptism* necessarily implies that the object baptized be immersed in the element employed. We have yet to learn that our Savior was baptized, or immersed, in *blood!*

Q. 2. "Are we made partakers of this baptism?"

A. 2. We have never learned that Christians are to be baptized in blood."

Q. 3. (a) "Are we buried into the baptism of his death and sufferings when the heart is made new? (b) Do we then 'awake and arise from the dead,' when Christ gives 'light?' (c) Are we then 'sprinkled with the blood of Jesus Christ from an evil conscience?"

A. 3. (a) Conversion, or making the heart new, is no where called *baptism*. When we are "buried with Him in baptism," we understand the apostle means a *water* and not a *blood* baptism, the object of which is to show our faith in the burial and resurrection of Christ.

When we are buried beneath the yielding wave, our future existence in this world depends upon our being raised out of the *water;* and we show by baptism that we believe our future existence in the world to come depends upon our being raised from the *dead;* and that this hope is centered in *Christ*. But if Christ is not raised, then there is no meaning to baptism. As Paul says in 1 Cor. 15: 29,—"Else what shall they do which are baptized for the *dead*, if the dead rise not at all? why are they then baptized for the *dead?*"

This passage shows plainly that Paul understood baptism is designed to show our faith in the resurrection of Christ, and consequently, that our hope of a future existence is certain, but *only through* the resurrection of the dead, or by translation, if alive, at the coming of Christ.

(b) When we are converted, by a figure of speech it may be said we "arise from the dead," ie. from a state in which we have been *literally* dead to righteousness, into one where we are *literally* alive in holiness.

(c) When converted, we are "sprinkled from an evil conscience," and receive pardon because Jesus has shed his blood for us; "and without shedding of blood, is no remission."

Q. 4. (a) "Is the baptism of the Holy Ghost, and the baptism of the blood of Christ, each represented by sprinkling?

(b) Are these two inward baptisms, together with water baptism, the three that bear witness in earth: viz. "the spirit and the water and the blood," of which the apostle says, "these three agree in one?" 1 John 5: 8.

A. 4. (a) We do not understand that any baptism can be represented by sprinkling, because baptism implies immersion, or burial, and sprinkling has no such signification.

(b) We do not read in John that the three witnesses are three baptisms, neither do we find baptism called a witness any where in the Bible. We find nothing in the Bible about one or two inward baptisms; hence we answer, baptisms are not the witnesses.

Q. 5. "If water baptism be administered by immersion, will it agree in *one* with the others?"

A. 5. As we have remarked before, we do not understand baptisms to be witnesses, consequently this question needs no further answer.

"But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Q. 6. "Is the one baptism, I ask again, a threefold ordinance?"

A. 6. The Bible says—*one*, not three.

"An insertion of the above, and answers to the same in the Crisis, is earnestly solicited; and I hope and trust we may all be led into the whole truth of God, and be built up in the most holy faith; all ready and waiting for the coming King.

"Respectfully yours,

B. P. Hildreth."

"Westford, Aug. 6, 1856."

Providence Conference.

An interesting conference has been in session in Providence, at New Market Hall, during the past week, at which we spent a few days pleasantly and profitably. The meetings of the conference were characterized by christian kindness and forbearance, and we think much good will result in consequence of the free interchange of thought and feeling relative to differences of opinion on some points of doctrine, and as to the best plan of action to forward the cause of the Lord. We were obliged to leave before the close of the conference, and hence forbear giving any further report until we may have one official and correct.

Notice.—All letters, orders for tracts, communications, remittances, &c., &c., for H, L. Hastings, must be directed to Rochester, N. Y.

European Affairs.

European Affairs appear quite as complicated as they were before the breaking out of the Eastern war, and it is only because our attention is engrossed in the Presidential election, that all eyes are not turned to Europe, and that all voices, upon the arrival of each steamer, do not now enquire what news? There could be no more uneasy state than what exists today. Peace has been made: treaties have been signed; one congress of the nations held, and another is talked of; but as yet there is no abiding quiet—there is no assurance for the future: and in this day of intellectual activity, when questions of right and morals and justice are everywhere being discussed, and when all the people are brought together by railroads and telegraphs, and can no longer be kept ignorant of their own conditions or the agitations of the world, there can be no abiding peace upon the false and rotten foundations that lie at the bottom of European monarchies. We may talk of reaction—we may tell of the incapacity of the people: but the truth is, that Europe has outgrown the present institutions, and is too big for the clothes that former generations made for it; and there will be "bubble, bubble; toil and trouble," till a new and better state comes to her. It is impossible that the excitable Frenchmen shall be kept in a straight jacket, without one effort to stretch the limbs whose strength they have tried before; that the liberty-loving and reflective Germans, studying on and plodding on for mentel development, should be bought and sold by petty princes forever; or that the reappearing spirit of the old Romans should not awaken action such as made Italy glorious of old.

Within the last two or three months, Spain has presented three administrations, and is yet uneasy for another. Three years ago, Spain took a long step forward in the expulsion of Maria Christina, the Queen mother, one of the most vicious and debauched women, whose name will stand in history; whose vices, robberies and crimes rendered her justly obnoxious to the whole world. Released from this load of sin, Spain sprung forward with new life; and reforms in state, reforms in church, liberty to the press, and liberty to the people were given. Maria Christina repaired to Paris, and with Marshal Navaez, fit minister to such a woman, and Louis Napoleon, who followed in the footsteps of former rulers of France, in his intrigues, arranged a programme for reaction. The first step of it came, when Espartero's government fell by the treachery of O'Donnell: and the last step when O'Donnell's, in one short month, gave way to Navaez, as was announced by a late steamer. Now, backward and backward move the wheels. The sale of church property stops, and the conscience of the young queen is quieted, and harmony restored with Rome; and Protestant persecutions, like those of inquisitorial days, follow. The silence of death is upon the press; actual death is decreed to the patriots who have loved liberty too well, and hoped too much for their country; the constitutions, back to that of '45, are swept away; and absolutism is triumphant. Evidently, however, it is the work of a day, and for a day only. There can be no person more odious than Maria Christina, nor a minister more odious than Navaez; and instead of making the monarchy stronger, their re-appearance upon the stage will but swell the tide to swallow all in the Republican sentiment everywhere growing in Spain.

Some of the other governments are much threatened by their financial embarrassments. The money pressure that commenced early in the season in Germany, moved on to France, and has had its effects in England. Louis Napoleon, like many men coming suddenly to fortune, has dashed on in reckless extravagance, till his imperial power seems doomed to end in bankruptcy. For the last five years he has been blowing bubbles upon credit, to amuse Paris, which is France, but at last these bubbles are bursting. He would make the city magnificent, and for that purpose old houses were razed, and new ones went up, and workmen came flocking from all parts for the employment: but all the time rents were growing high, so that they have quadrupled, and as the work diminished there came a pressure. The people were hungry; and as hungry men are always ripe for revolution, and pancakes were better to keep the peace than powder, he gave them bread at the public expense. The government turned corn merchants and sold bread for less than it cost; and now, when money can not be had, nor work, and rents are high, and bread higher, an English journal speaking of the present state of things in Paris, says:

"There is discontent in Paris, and it has assumed an ominous expression. The first revolution was preceded by the cry of 'Bread,' and now the walls of Paris are placarded with the words, 'Cheap Bread, or——.' With these are mingled others denouncing 'Death to the house owners!' and some were inscribed, 'Kill your landlord; I will kill mine!' Numerous arrests have taken place of persons supposed to have taken part in posting these threatening proclamations, but still fresh placards are revealed, at the dawn of each succeeding day. The artizans of the faubourgs, we learn, make no secret of their dissatisfaction to the Government, and deputations have waited on the Emperor, with what effect we have not yet learned. The increase of the working classes in Paris for the last five years is said to be very great, and now that there are no other public works, the Government will find it difficult to dispose of them."

In the midst of this, those terrible secret societies, pledged to bloodshed, are in active operation, increasing in numbers and increasing in boldness, and the Emperor looks with dread to the signs of the times.

"The Paris correspondent of the New York Commercial Advertiser says, that "arrests continue to be made in Paris of individuals suspected of conspiring against the life of the Emperor. The conduct of His Majesty on the occasion of his return to Paris, and since, gives the impression to the public that these arrests are based upon facts which fully warrant the utmost rigor of the police. His entry into Paris was private, unannounced as regards the hour, and made under the most cautious circumstances. His carriage, which was closed, was surrounded by mounted men, and instead of passing over the usual route, they passed rapidly through the city by the river quays. The same precautions were observed on Monday evening when he went to the opera."

England is urging a war upon Persia that will bring her to the line of Russian action, and may add new dominions to her already extensive territory in the east.—Italy is boiling over with troubles; and Austria trembles from the effects it may have upon her. War in Italy will be the signal for war in France; trouble in France from external causes or the death of the Emperor, would destroy the peace of the world. Of all the European nations, Russia is the most secure, the most peaceable, the most prosperous.—*Newburyport Herald.*

A Friend.

We desire to call some one in particular our friend. We wish to confide in some one with whom we can be familiar, and to whom we can tell all our wants, woes and joys, without fear or embarrassment. Jesus Christ is that very friend. He will always listen to us, will never betray us, and will ever help us. E. B.

For the Crisis.

The Sabbath.

NUMBER ONE.

Bro. Grant:—For a few weeks past, we have noticed some articles on the seventh day Sabbath question, and having examined that question to our entire satisfaction during the last eight years, we would in all humility, by the blessing of God, give the result of our investigation to the readers of the Crisis.

Our object in this examination is the truth; and we will, the Lord helping, abide by it whatever sacrifice it may cost.

Now then to the investigation of the subject. We will begin where revelation introduces the matter. Gen. 2; 2, 3, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Why did God bless and sanctify the seventh day? "Because that in it he had rested from all his work." This is the only reason anywhere given for its being blessed. We read nothing more of it for 2500 years, until the Exode from Egypt. During that interval there is no command of God to any man, to observe it as a rest day, nor is there any example of its observance, though good men, yea, even Abraham, one of the most faithful of men, lived one hundred and seventy five years and died in that age. Neither is there any reproof for its violation, notwithstanding the Sodomites, and antedeluvians, were notoriously corrupt.

While the four hundred years bondage of the seed of Abraham was expiring in the land of Egypt (see Gen. 15: 13, 16,) God through Moses, by his own miraculous interposition, brought the Hebrews out of Pharoah's dominions, through the Red Sea, on their journey to the land of promise; and on the fifteenth day of the second month they came to the wilderness of Sin; and here they murmured for the want of bread, and lusted after the flesh pots of Egypt. But the Lord made provision for them, by raining bread from heaven. (see Ex.16:) When this was done, the Israelites beholding it on the ground for the first time, wondered what it could be. Moses beholding their astonishment, exclaims, "This is the bread which the Lord hath given you to eat, this is the thing which the Lord hath commanded, gather of it every man according to his eating." They did so until the sixth day, then, as Moses commanded, they gathered on the sixth day enough for two days.

Now, why gather manna sufficient on Friday for two days? For, 'this is that which the Lord hath said, to-morrow is the rest of the holy sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seeth.' This is the first instance where God's chosen people were required to cease from their labors on the seventh day; and, amid all their sufferings, and deprivations, of which they complain during four hundred years of hard bondage, they do not murmur because they could not keep a sabbath holy unto the Lord. This would have been one of the bitterest dregs in their cup of affliction, had this day been given to them as a holy day before their enslavement. Would not they have talked as some men do in these days:—"The sabbath is the seal of the living God—that we must do no work therein, and it is the memorial of the creation: by it we are distinguished from those who worship Idols, but now, the enemy hath made a breach in our law, we are compelled to transgress it by toiling all the live-long day, year in and out, till our lives become extinct." As oft as the prophets have referred to their trials in bondage, and God's interposing by his mighty hand to bring them out, and the reason why he did it, they never give it as a reason, that while there they were compelled to break the sabbath of the law.

In view of all the circumstances and history given in Gen. and the first sixteen chapters of Ex., the fact comes home to us, undeniably, that no man, nation, or people had any knowledge of the sabbath commandment. The truth is, that the law embracing the sabbath was not given to any prior to the Exode. For proof of this we call your attention to Ex. 24: 12, 15, 18.

"And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

And Moses went up into the mount, and a cloud covered the mount.

And the glory of the Lord abode upon mount Sinai; and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud."

Why all this exceeding great display on Mount Sinai, if the law was given at creation? Why not have the same exhibition at the beginning, as at the Exode, if the law embracing the sabbath was then given as some would have us believe? Can any one answer? Nothing of the kind was witnessed at creation; but at Mount Sinai it was made a glorious reality. For further proof that the law was given at this period, and not before, as some affirm, we quote Gal. 3: 17. "And this I say, that the covenant, that was confirmed before of God, in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." What is the truth taught here? That the law was not given till four hundred and thirty years after the covenant made with Abraham. See Gen. 15: 12—16, and 17: 7—10.

"And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years;

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, and all the land of Canaan, for an everlasting possession; and I will be their God.

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

This is my covenant, which ye shall keep between me and you and thy seed after thee; Every man child among you shall be circumcised."

This testimony witnesseth to this fact, that the covenant was made with Abram before the Egyptain bondage, and that this was to continue four hundred years, and after that, the law says Paul, was added. To what? To Abraham's covenant, because of transgression, till the seed should come to whom the promise was made. The testimony last quoted, together with Acts 7: 1—8; Ps. 105: 8—11; 1 Chron. 16: 15, 18, show what the covenant was that was made with Abraham; namely, circumcision on his part, and the inheritiance on God's part.

"Then said the high priest, Are these things so?

And he said, Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

Then came he out of the land of the Chaldæans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.

And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

Be ye mindful always of his covenant; the word which he commanded to a thousand generations;

Even of the covenant which he made with Abraham, and of his oath unto Isaac;

And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant,

Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;

He hath remembered his covenant for ever, the word which he commanded to a thousand generations.

Which covenant he made with Abraham, and his oath unto Isaac;

And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:

Saying, Unto thee will I give the land of Canaan, the lot of your inheritance."

This inheritance cometh not, says Paul, by obedience to the law, but it comes by submission to the Abrahamic covenant, see Rom. 4: 13, 14, and Gal. 3: 18. "For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith; for if they which are of the law be heirs, faith is made void and the promise made of none effect."—"For if the inheritance be of the law it is no more of promise, but God gave it to Abraham by promise." Now let us learn what the law covenant was, that was made with the children of Israel after the Exode. See Deut. 4: 11, 13.

"And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.

And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."

Here, then, the ten commandments are expressly called a covenant; in connexion with this we quote the four first verses of chap. 5:

"And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

The Lord our God made a covenant with us in Horeb.

The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

The Lord talked with you face to face in the mount out of the midst of the fire."

Now let it be distinctly understood, that this covenant was not made in the garden of Eden, with Adam, neither with Noah, nor yet with Abraham; but with Moses and the people which he governed. Here the light from God's immutable word shines out as conspicuously as the sun shining in its meridian glory, declaring in language that cannot be misunderstood or evaded, that this mount Sinai covenant and the entire law, of which the ten commandments are only a small fraction, was given to the children of Israel at the Exode, and not before.

But notwithstanding all this, God has given us other additional lighthouses, so as to safely guide the christian mariner into the harbor of eternal truth, and ultimately to the kingdom of God. We will furnish some of the increasing light. See Neh. 9: 13—15.

"Thou camest down also upon mount Sinai, and speakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments:

And madest known unto them thy holy sabbeth, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promised them that they should go in to possess the land which thou hadst sworn to give them.

In this testimony we have positive proof that the sabbath of the Lord was not known, even to his own dear people, till after their deliverance from bondage. In the light of such testimony how dare any one say the sabbath was enjoined upon Adam and all his posterity? Oh, "cease from man whose breath is in his nostrils for wherein is he to be accounted of?"—Truly, he has sought out many inventions. We hope this, and succeeding articles will be faithfully read by all lovers of truth, and the papers preserved for future reference.

Investigators.

For the Crisis.

What will the World Say?

No matter what the world may say as to your singularity or unlikeness to them, when you are engaged in the service of God. What good or harm will all the world can say do you? One saying of the Son of God, when he comes in his glory, "Come, ye blessed of my Father,"—will drown all that the world ever did say, will say, or can say. Stop your ears, and cry, "Life eternal!" E. B.

The Voice of the Church.—"Here is a fresh contribution to the Millenarian literature of the day. The design of the work is to show that the prevailing doctrine of the conversion of the world is not only of recent origin but is utterly fabulous, and it summons a great cloud of witnesses from various ages, to render their testimony on the subject. It holds Dr. Whitby chiefly responsible for having led the world astray by his adventurous speculations."—*Puritan Recorder, Boston.*

For the Crisis.

The Sufferer.

Our Redeemer was, emphatically, *The Sufferer*. The Scriptures represent Him as "despised," "rejected," "stricken," "smitten," "afflicted," "wounded," "bruised," "stripped," "oppressed," "chastised," "put to grief," "a man of sorrows," in "travail of soul," "in agony," and dying an "ignominious death." And, O my soul, all this suffering was for thee, that thou mightest be saved! Awake, then, to thy Savior's love and praise!

E. B.

For the Crisis.

What Jesus is, and What I Hope to Be.

Jesus is immortal—I hope to be.

Jesus is holy—I hope to be.

Jesus is glorious—I hope to be.

Jesus is perfect—I hope to be.

Jesus is with God—I hope to be.

Jesus is free from temptation—I hope to be.

Jesus is triumphant—I hope to be.

Jesus is away from the wicked—I hope to be.

Jesus is coming—and I hope to be ready. E. B.

Poetry.

SABBATH EVE.

BY CLARENCE CARLETON.

Silence reigns; no voices speak
Save the chiming evening bells,
Which the holy quiet break;
And their tone sweet music tells—
Of home and heaven!

Pleasing thoughts of friends most dear
Flit across the tranquil heart,
And sweet memories bring near,
Joys and hopes which ne'er can part—
With home and heaven!

Scenes of other days return,
When in family prayer we joined
Round the altar, which doth burn
With the incense which reminds—
Of home and heaven!

Mass. Aug. 16th, 1856.

For the Children.

Uncle Ames' Story.

"One cold moonlight evening, in winter, a little after eight o'clock, my mother sat at the table, sealing a letter she had just written to father, who had been away from home for several weeks. I was getting quite drowsy before the warm fire, and I believe George and little Johnny were fast asleep. Eight o'clock was our invariable bed time; but mother's letter had kept us up.

"This letter ought to be mailed to-night," said mother, looking up at the clock, 'Come, Ames, put on your coat and comforter, and run to the Post Office with it. That's a good boy."

"I can't go to-night, mother," said I "I am sleepy and tired, and it's cold and dark, and besides it is a good ways."

"Father will be looking for this letter, and will be disappointed if he does not get it. The mail closes in the morning before you get up. Come Bub, the moon is shining. You'll soon be back, and I'll keep a good fire for you."

"I can't go to-night mother, said, I, sullenly, determined not to go out in the cold unless commanded to. She coaxed me a few moments, and then took up the candle, and called the other children to come to bed, I followed. She undressed me with the rest, after our prayers were said, and I thought she never tucked me in so comfortably. nor said 'Good night, my child,' more kindly.

"I could not sleep, try as I would; father's disappointment, and mother's reproachful kindness troubled me. I should have called her, and told her I would go, but it was now too late, and finally it occurred to me, I might perhaps do the errand in the morning.

"Very early it was, and frosty cold, and no one was up in the house. when I started with the letter for the office. I ran all the way. When almost there, and I was crossing the street near the City Hotel, a bit of brownish paper caught my eye, lying near the curbstone. I picked it up, and lo! it was a three dollar bill! Of course I was wild with joy, and ran all the way back, after depositing the letter, to wake mother, and display my good fortune.

"Let my boy remember that he was trying to please his parents when he found this," said my mother, after she had assured me that it was a good bill. And now you can have the pantaloons you wanted, Ames."

The pantaloons were purchased and made up, and a very happy circumstance my late obedience proved to be.

Well, now listen, my boys, to the most singular part of it. Years after that, when I was a tall, slim boy of fifteen or sixteen, and a clerk in a store, the letter and the bill and the lesson I had learned, were strangely called to mind and fixed in my memory.

About the middle of the forenoon, one day, as I stood behind the counter attending to my usual duties, one of my little brothers came in, with a large basket, and coming up close, whispered to me that "there were no potatoes for dinner, and mother wanted to know if I could not go to the grocery and buy some!"

"What! I leave the store, and carry that big basket full of potatoes through the streets! No! go and tell mother I am too busy to run on errands for the house." The little fellow started off in a hurry.

It instantly, afterwards struck me that there must be some peculiar reason for such a request being sent. It was many months since I had been asked to attend to home matters; and hence the sudden rebelling of my pride and clerkly dignity. I had long felt that I was a man of business. But now there must be uncommon cause for it, for mother was never unreasonable.

So hurrying to the door, I called back my little brother, and stood a few minutes on the stoop, debating with myself the propriety of going. A good mother always gains the day with a boy that stops to think. Mine did, and very soon I was returning from the family grocery, tugging the big brown basket full of potatoes.

Taking the shortest way home, I turned into a back street, and had hardly rounded the corner, when again, behold! right before me, and this time spead open straight and smooth, lay another bank-note, and a three-dollar bill too!

The coincidence was so strange that I could hardly, for a moment, pick the treasure up. The long forgotten letter, disobedience, repentance, and final tho' tardy compliance, and providential reward, flashed upon my remembrance; and conscience again perused the old lesson, and this time to be never forgotten again.

I have ever since set it down that mothers and providential favors were somehow closely connected. And it has passed into a general principle with me, that has been tested many times since, in my own experience, and observed in the history of others, that Good Luck must be looked for in the strict path of duty.—*Cross and Crown.*

A New Key.—A few days since we found a piece in an exchange paper about a "New Key" which is said to unlock wonderful treasures. We hope the little girls and boys who read the paper will find this key, and use it often, and be happy. Here it is—

"Aunty," said a little girl, "I believe I have found a new key to unlock people's hearts, and make them so willing; for you know, aunty, God took my father and mother and they wanted people to be good to their poor little daughter."

"What is the key?" asked aunty.

"It is only one little word—guess what. But aunty was no guesser.

"It is please," said the child: "aunty, it is please. If I ask one of the great girls in school, "please show me my parsing lesson?" she says, "O yes," and helps me. If I ask "Sarah, please do this for me?—no matter she'll take her hands out of the suds. If I ask uncle, "Please," he says "Yes, puss, if I can;" and if I say, "Please Aunty"—

"What does auty do?" asked aunty herself.

"O, you look and *smile just like mother*, and that is best of all," cried the little girl, throwing her arms round aunty's neck, with a tear in her eye.

Perhaps other children will like to know about this key, and I hope they will use it also, for there is great power in the small kind courtesies of life.

Domestic Summary.

Kansas.—Mr. W. F. M. Arny, of Chicago, general agent of the National Kansas Committee, has recently visited Kansas for the purpose of ascertaining the actual condition of affairs there, and published the result of his investigations in the Chicago *Tribune*.—He says the Free State prisoners, about one hundred in number, are confined in a shanty, dirty, filthy, and without a change of clothing—several sick, and there were one or two deaths from emigrant fever during his stay. We copy his statement in regard to the suffering among Free State settlers in several of the districts of Kansas, as illustrative of the sacrifices which they are making for the cause of freedom.

DISTRICTS NO. ONE, TWO, THREE AND FOUR.

In First Senatorial District Topeka is located, and in these four districts clothing, shoes and groceries are wanted. Numbers of families are entirely destitute. Half the families in these districts must suffer much during the winter if not assisted. In the First District, near Indianola, a family of five motherless children, the eldest seven years old, was found in a state of starvation, their father a prisoner at Lecompton.

DISTRICT FIVE.

Ossawatomie, near the Missouri line, have suffered much, have lost their crops, and will require much assistance in clothing and provisions.

DISTRICT SIXTH.

Council City, on the Santa Fe road, is a settlement of three or four hundred, in six miles square. They have suffered from sickness growing out of want of proper provisions, having lived on pumpkins and green corn, without bread or meat. On Dragoon, Walker and Swifler Creeks, whole families are completely prostrated with sickness, scarcely able to help each other.

On Elm Creek, Neosho River, and other neighborhoods, from Council Grove down to Camden, nearly every person is sick. A physician on that creek who went to the territory two years ago, in good circumstances, is now entirely destitute. One hundred families are located on the head waters of Neosho, many of whom are naked below their knees, bare-headed and bare-footed, and women so destitute of clothing that they are ashamed to be seen.

From Council Grove down to Dow's settlement, about sixty families nearly destitute—forty families entirely destitute. Forty sacks of flour would have prevented forty families from leaving one neighborhood, who lived while there on corn grated by hand.

DISTRICT NINTH.

Grasshopper Falls, Muddy, Soldier, and Slough Creeks; about forty families in this district entirely destitute. The fathers of two families are confined at Lecompton. One of these families consists of five motherless children, the oldest eleven years of age, who has taken care of the others. They lived on green pumpkins, green corn, &c.

Foreign News.

New York, Nov. 15. The Collins steamship Baltic, from Liverpool morning of 29th ult., arrived at this port this morning.

The feature of the news which has attracted most attention. is an official paragraph in the Moniteur, complaining that the English press publishes calumnies against the French government, and holding out a menace that a continuance of such conduct will break up the Anglo French alliance. This paragraph has caused excitement, both in England and France, having even affected the Bourse; and it is reported that the British government will ask an explanation of the threat to dissolve the alliance.

Respecting the Neapolitan difficulty, the only additional progress is that the French Embassy, as also probably the British, left Naples on the 26th.

The English fleet is at Malta, and the French at Toulon.

A German paper says the squadron will go to Naples in three weeks, if matters are not settled.

It is denied from Vienna, but reasserted by France, that the Porte has summoned the Austrians to quit. In this connection are two reports, viz: 1st, That the Congress of Paris is not likely to meet soon, owing to the non-assent of England. 2d—That Russia, inspired by suspicion of a secret understanding between England and Austria, respecting the Principalities, demands a Russian squadron to enter the Black Sea on the same terms as the English fleet won in those waters.

The entire Turkish ministry has resigned. The event is attributed to the intrigues of Lord Stratford to bring in Redschild Pacha as Vizier.

Mutterings of a Coming Storm.—The Paris correspondent of the New York Herald, writes:—

Yesterday morning (Oct. 22d) when the police began their rounds, Faubourgs, St. Denis and St. Antoine were found to be placarded with the old cries, to which some additions, however, were appended. "The luxuries of Compiegne would afford the working men of Paris bread for three weeks;" "Murder the proprietors or they will murder us;" Down with "Bon-trash." Bon-trash meaning no less a person than His Majesty Napoleon III, whose "sobriquet" is derived from the towns Boulogne and Strasburg, where his abortive attempts were made to obtain that empire which the folly of Louis Phillippe subsequently threw into his lap. The authorities are on the alert, and their instructions are to create no sensation, to make no disturbance, or attempt any interference with the disaffected, but simply to remove the offensive placards. But these are awkward signs in the body politic, and if the state rides through without an explosion it will have reason to congratulate itself.

Italy. The relations between England and France and Naples continue in an abnormal state. The New York Evening Post learns from a private letter that this state is not to last long, England and France having entered into a secret engagement to allow but three weeks to King Bomba for making up his mind whether he will accept their proposals or not; after which time they propose to resort to more serious and potent arguments. What degree of credit can be attached to this letter we are unable to judge.

From the Mediterranean—Earthquake. According to recent dispatches, received at Marseilles, a severe earthquake had been felt throughout nearly the whole of Egypt. At Cairo two hundred houses were thrown down. Most of the inhabitants were encamped outside the walls. There had been little loss of life. Shocks had been felt at Smyrna and in the Archipelago. Rhodes was entirely devastated.

Accounts continue to come to hand respecting the recent earthquake in Italy, At Brindisi, the people were so alarmed that numbers put to sea in boats, and others remained for days encamped in the open fields. On the night of the 16th, another shock was felt at Sessa, near Naples.

Robert Owen—now 85 years old—who is a very ardent Spiritualist as well as Socialist, and who issues in London a Millenuial Gazette, devoted to his own hobbies, says:

"My impression is that Spiritualism and Socialism united, when understood and fully comprehended for practice, are to be the future destiny of our race. They are well calculated to remove evils, and to make the population of the world good, wise and happy, and to establish peace and good-will forever among our race of every color and creed. • •

"To stimulate the population of the world to attain this new phase in its existence, I am impelled to call a Congress of Delegates of the advanced minds of the world, to be held in London on the 14th of May next, to consider the best mode by which to commence the change from the system of falsehood and repulsion to that of truth and attraction, and thus in peace, with order and wise foresight, beneficial for all, create the revolution of revolution, which shall secure the well-being, well-doing and permanent progress, without retrogression, of the family of man, and establish forever the true brotherhood of the human race, and terminate evil among men."

European Intelligence. By the arrival at New York of the Cunard Steamer Europa, we have our files of English papers to the 1st of November, from which we make the following extracts:

The Times Paris correspondent says:—"Whether well founded or not, the opinion is very general that not only does there exist a serious difference between France and England, on more than one point, but also that the latter has been completely reconciled to Austria, and that the former is now on more than friendly terms with Russia; and that Austrians in Paris boast that it is not possible for two cabinets to be on more amicable terms than those of Vienna and London.

At the risk (says the Daily News correspondent) of uttering what the Moniteur may perhaps denounce as an "odious calumny," I feel it an imperative duty to say emphatically that, instead of being in harmonious relations, the cabinets of London and Paris are at this moment almost at daggers drawn. The difference between them on the question of the execution of the treaty of Paris is most serious, and, as to what is to be done with Naples, they are obsoluteiy at sixes and sevens. The French government, I learn from a good source, is apprehensive that England may be driven to occupy the island of Sicily, in order, in case of a convulsion in Europe to give *point d'appui* equal to that which France and Austria, having acquired for themselves by their respective occupation of Rome and Lombardy.

Paris, Oct. 30.—The rumors to-day ar more positive on the subject of a political antagonism, in which France and Russia are on one side and England and Austria on the other. It appears certain that Count de Morny is to remain at St. Petersburg for several months, though his mission was at first confined to attendance at the Czar's coronation.

Calais, Oct. 30.—Four steamers of the Russian fleet have been signalled. They will be in harbor to-morrow morning. The official order has arrived by telegraph to have a supply of coal ready for them. These steamers are a portion of the Russian Mediterranean squadron, so long talked of.

Accounts have been received here that the Russian squadron in the Mediterranean is to consist of 11 vessels, and that the Western Allies are narrowly watching their destination and force.

Italy,—A letter from Naples dated the 19th inst., says:

"The political horizon is cloudy and sombre. Jupiter is preparing to hurl his thunderbolts at the accursed fleets whenever they make their appearance. Every precaution is taken to secure the fidelity of the army.—Officers whose opinions are at all doubtful are quickly removed to the unattached list, and replaced by others whose devotion to the government of the day is most certain. Nine lieutenant-colonels of the right sort have suddenly promoted to coloneciles. Great quantities of provisions and ammunition have been sent to Gaeta lately, and it is boasted that the place has been transformed into a second and impregnable Troy. Public opinion is very marked. The police no longer succeed in frightening people. On the contrary, it is very plain they are themselves in a state of alarm. I have good reason for thinking that the information received by the government as to the state of public feeling in the Calabrias, the provinces of Lecce and Bari, and in various other districts of the kingdom, is anything but reassnring."

Progress in Russia.—The Emperor of Russia, it is said, has resolved to introduce the Gregorian calendar in Russia, and thus to do away with the difference of twelve days between the old style and the new. This change will greatly aid the development of commerce between Russia and the rest of the Christian world.

The Mosque of Omar.—The *Journal de'l Instruction Publique* publishes a report addressed by M. Ludovic Castelnau to the Minister of Public Instruction, containing an account of a visit which he made to the Mosque of Omar at Jerusalem, on the fourth of February last. The visit was not accomplished without some precautions taken by the Pacha and by the High Priest of the Mosque, in order to insure the safety of the traveler, who claims to be the first Christian who has been allowed to enter the sacred spot.

The mosque is an octagonal building crowned with a lofty cupola, and has a basement of white marble about six feet in height, the wall between this basement and the cornice being covered with arabesques executed in porcelain. The roof of the cupola is covered with lead, and terminates in a crescent. Massive gates of metal give access to the interior of the building. A portico nine feet wide runs all round the columns which support its arches inclosing an octagon concentric with that formed by the main walls. Within this second octagon is a circular space inclosed by the columns which support the cupola; the distance between this circumference and the sides of the second octagon is about twelve feet—The lower part of the cupola is painted in imitation of mosaic; the ornaments of the upper part are profusely gilt. In the centre of the edifice stands an enormous rock, nearly sixty feet in diameter; it is crowned with a seat surrounded with beautiful carpets. It is from this rock, the stone of the prophets, that Mahomet was wafted to Heaven. The rock, they say, is suspended in the air, and defended by ten thousand angels, whom Saints only can see. At one of the corners of the stone is a small turret, painted red and gilt, to which true believers hang some fragments of their garments. It is a kind of reliquary where the hair of Mahomet is preserved. Continuing to go round the rock, the votary meets with a low door, through which, on descending a staircase, he reaches a subterranean space about 30 feet by 27, under the stone of the prophets. It is inclosed by a common whitewashed wall; the high priest knocked against it to prove that it was a mere thin partition; he said it had been erected in order to prevent women being frightened at seeing the rock hanging over their heads; but it is more likely that the object is to conceal the base of the rock. There is a well in the corner of this under croft: a woman once having been drowned in it, it is now covered up. The place is lighted by coarse wooden chandeliers.

After this, the travelers returned to the Pacha's residence; such had been the uneasiness and jealousy of their guides, that the tourists had not been allowed to stop an instant in any part or take any notes.

Religion in Germany.--Rev. Thomas Holmes formerly settled as a pastor in Portsmouth, and now a Prof. in Antioch College, writes an interesting letter to the Herald of Gospel Liberty, from which we extract the following:

Christianity has here indeed 'a name to live but is dead.' The Catholic churches are crowded so that we can scarcely find standing room, while Protestant congregations are few and thinly attended. Everything is in fact in a most deplorable condition. Many of the Protestants look on not only with toleration, but approbation. I had not been here three weeks before a Protestant lady told me she did not think it proper to put the Scriptures into the hands of children. She thought they contained much that was calculated to do harm.

They have no prayer-meeting, no Sunday-schools: and private labor, for the conversion of souls is not known. A theological student told me only three days since that if any one should speak to another on that subject, he would be told that was none of his business, and he who would go from house to house, for that purpose would be turned out of doors.

The Sabbath, especially afternoon, is spent in visiting, and walking, and riding for pleasure! and the evening by the young people in dancing. The fact is, there is as much need of a Luther, as there was three hundred years ago, and may God in mercy hasten his appearance.

Decline of Spain.

Spain, whose vice roys ruled at Milan and Naples for so many years, and which, even in the middle of the last century, was a firstrate State, is now of no more account in Europe than a small German kingdom. Its decline within the present century has been the most rapid in the history of the world. We can hardly realize that this kingdom, which now has only a few frigates and corvettes, was, in the memory of men still living, a great naval Power. Jarvis fought the battle of Cape St. Vincent, in 1797, against twenty seven Spanish sail-of-the line—a force equal to the combined armaments of France and England in the Black Sea. After eight years more of warfare, the monarchy was still able to put to sea fifteen sail-of-the-line at the battle of the Trafalgar. Since then every thing has gone—army, fleet, reputation, colonies, ships, and commerce.

The so-called Indies, from Texas to Patagonia, have become independent republics, or passed under the dominion of the Anglo-Saxon race. The poverty of the land is now as proverbial as its former wealth. The grandees of the kingdom have fallen from their high place among the aristocracies of Europe. We are now accustomed to look only with pity or contempt on what is passing at Madrid. If this has been the fate of the greatest of despotic kingdoms, we may well have hope for the future.

Spain was, during a long period of European history, the dread of all who had the cause of liberty at heart. The reformed religion, popular institutions, the independence of all second-rate States, were supposed to be endangered by the preponderance of a monarchy which cared for nothing but to spread its unscrupulous and crushing away. Spaniards were supposed to possess above all men the genius for conquest, and to be inspired by a fanaticism which made them certain of success in war. They ruled Italy with a rod of iron; they held all that was seemingly valuable in the New World; they were great in the Indian seas, and at the Philippines established the most flourishing colony of those regions. They were the most formidable enemies England or France had ever met, and to resist them manfully was looked upon as the highest and boldest of all achievements. Yet they have passed away, and an invasion from another planet is not more improbable than that a Spanish army should ever again summon the fortress of Alexandria to surrender.—*London Times.*

APPOINTMENTS.

We would say to our preaching Brn., tha it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

—:o:—

Providence permitting, I will preach in New Bedford, Nov. 30. M. Grant.

—:o:—

Eld. S. W. Bishop appoints to preach at
Boston, Sunday, Nov. 23.
Portsmouth, N. H., Nov. 30.
Concord, Dec. 7.

—:o:—

Bro. Edwin Burnham appoints to preach at
Poland, Me., Sunday, Nov. 23.
Rye, N H, Sunday Nov 30.
Lowell, Mass, " Dec. 7.

—:o:—

Bro. W. S. Campbell appoints to preach at
Jawbuck, 27.
Hazardville, 28.
Yaugau R I, 14.

If these appointments conflict with others, please inform me, to save expense and trouble. W. S. C.

—:o:—

Bro. M. Grant appoints to preach at Springfield, Mass., Wednesday eve. Nov. 19. Bridgeport, Ct., Thursday, Friday and Saturday evenings, and during the Lord's day, Nov. 23, where Bro. Osborne may appoint.

—:o:—

Thomas Smith and S. K. Partridge appoint to preach at South Hope, Me., Friday eve Nov. 21, and hold over the Sabbath.

—:o:—

Bro. Ira Morgvn appoints to preach at
Newfield Ct., Nov. 22.
Collinsville, Nov. 30.
Bridgeport, Dec 7, at the new chapel.

:o:—

Bro. J. Howell appoints to preach at
Salem, Nov. 23.
Boston, at Chapman Hall, Nov. 30.
Salem, Dec. 7.

—:o:—

Bro. J. Harvey appoints to preach at Lowell, Kirk St. chapel, Nov. 16. Bro. W. S. Campbell, Nov. 23. Bro. E. Burnham Dec. 7.

—:o:—

Bro. B. P. Manning appoints to preach at Danbury, Nov. 23, and stop a day or two if desired.
New Boston, Nov. 30.

—:o:—

Bro. S. S. Brewer appoints to preach at
Worcester, Nov. 23.

—:o:

Bro. John Couch appoints to preach at
Lake Village, N. H. Nov. 23.

—:o:—

A brother sends us the following appointments:

Roxbury, Mass., Nov. 23.
Sringfield, 25.
Jawbuck, Conn., Nov. 26.
Warehouse Point, 27.
Windsor, 28.
New Britain, 30.
Plymouth Hollow, Dec. 2.
Wolcott Centre, Dec. 3.
Prospect, Dec. 6, also Sunday, Dec. 7, where Bro. Wilson may appoint.
Mansfield, Conn., (at Bro. Abby's) Dec. 14.

[illegible]
Concord, N. H., Sunday, Dec. 7.
J. [illegible]

—:o:—

Bro. C. Goodwin appoints to preach at
Cheshire, Mass., [illegible]
West Hawley, [illegible]
Savoy, at the house of Bro. [illegible]
Savoy Tannery, 27.
North Adams, Sunday, 30.

BUSINESS MATTERS.

Eld. J. Howell's P. O. address is Salem, Mass.

Joseph Kimball's P. O. address is Unity, N. H.

S. P. Goodsell—Fifty cents was credited on our books to W. Slade.

J T Ongley's P. O. address is Blooming Valley Crawford Co., Pa.

Sr. V. N. Cudworth's P. O. address is Zoar, Mass. She has not changed her residence, but a new Post Office is established in the place, by the name of Zoar.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

G French, H F Hart, M Walker, H Babcock, M Fisk, J Bracket, G Bracket, G Tapley, D Y Cooper, J S Beers, M Waterhouse, E Bemis, S M Dudley, D Rice, Dr C O Towne, $1 each.

J Ovens, O D Eastman, W Cowdry, F Densmore, $2 each.

N Brooks, N F Nason, 30 cents each.

M Spofford, 93 cents.

For books—S Crockett, $1; F S Sawtell, $1; S M Dudley, 60 cents; M Spofford 43 cents.

Books sent—E Dudley, E M Haggett, S P Green.

For Debt of Watchman.—F J Sawtell, $1; Bro. Sheldon, $1; Eld N F Nason, 50 cts.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Persons ordering publications will do well to send a small amount to pre-pay postage. The postage on tracts, if sent in packages of eight ounces, or more, is only one half cent per ounce.

—:o:—

THE PLAIN WAY, or Conviction and Conversion, and The New Birth. By J. Lenfest. Single copy, 12 cents; $8 per hundred. Postage 1 cent per copy.

THE LIFE AND RELIGIOUS EXPERIENCE OF HIRAM MUNGER, Including many Singular Circumstances connected with Campmeetings and Revivals. Written by himself. This is a very entertaining book, and will be read with interest by all. Price 50 cents; postage 10 cents.

GLAD TIDINGS, or Bible Proof that Woe and Sin are to End in the Universe, by a Literal Destruction of Wicked Men and Devils, at the Judgment. All texts on Future Punishment Collected and Arranged. By Jacob Blain. Price 10 cents; postage 1 cent.

SPIRITUALISM A SATANIC DELUSION and a Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price in paper covers, 38 cents—postage 3 cts.; cloth gilt, 50 cts.—postage 9 cents.

THE VOICE OF THE CHURCH ON THE REIGN OF CHRIST. By D. T. Taylor. A most excellent work. Price $1. Postage 18 cents.

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FUTURE PUNISHMENT. By H. H. Dobney. An able and convincing argument. Price 75 cents: postage 16 cts.

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THE WORLD AS IT WAS, AS IT IS, AND AS IT WILL BE. With several poems. By Mrs. A. C. Judson. 38 cents; postage 3 cents.

TREATISE ON MATT. XXIV. By L. C. Welcome. 33 cents; postage 6 cents.

THE UNITY OF MAN, or Life and Death Realities; a Review of Lee on the Soul. 15 cents; postage 1 ct.

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JUBILEE HARP. By S. S. Brewer. A good selection of hymns well adapted to the present wants of the church. Price, singly, 25 cts.; per dozen, $2.50; per hundred, $20. Postage 7 cents.

THE WORKS OF JOHN CUMMING. "Benedictions of the Blessed Life," "The Church before the Flood," "Lectures on the Apocalypse," (series 1 and 2,) "Signs of the Times," "The End," "The Tent and the Altar,"—75 cents per volume. "Lectures on Romanism," $1. Postage 18 cents per volume.

TRACTS.—The Church not in Darkness—The Three Worlds—The Last Day—by H. L. Hastings. The New Heavens and Earth—A Voice of Warning [illegible] Winds—by D. T. Taylor. [illegible] and Ours—The Desire of all [illegible] Done—by John Cumming. [illegible] Dead, by Milton. [illegible] Grew. Each 24 pages. Price [illegible]

Poetry.

For the Crisis.

THE HOUR OF PRAYER.

BY S. L. B.

Away, dull sleep, the morning breaks,
This sacred hour to prayer is given;
Awake, my slumbering soul, awake,
And send thy warm desires to heaven.

Away, each carking, hovering care—
Business and pleasure, all away;
This morning hour I'll spend in prayer,
That I may walk with God all day.

Away, ye worldly thoughts; begone!
Oft have ye stole this hour from me;
Hence! leave me here with Christ alone!
Help, Lord! that I may wait on thee.

Away, ye friends that fill my sight;
Memory take hence those forms so fair;
Wait till the mercy seat grows bright,*
Then bring their names, and lay them there.

Ye clouds that veil my Savior's face,
Ye trembling doubts and fears depart;—
Come, Savior, grant thy mighty grace—
Come, Holy Spirit, warm my heart.

Kindle devotion's dying flame,
Dispel the gloom of sorrow's night;
O, put my wayward heart in frame,
And help to worship God aright.

*Rev. 16: 2.

For the Crisis.

LINES.

BY S. S. BREWER.

"Wo unto us! for the day goeth away, for the shadows of the evening are stretched out."—Jer.

The last beams of light are faintly declining,
And sentinels sleep, in false science reclining.
The day of God's wrath with wo is advancing,
The gloom gathers fast and lightnings are dancing.

The seven-hilled city already is shaking,
And priest-ridden ones for vengeance are waking;
Wo! wo, to the horn with great words now speaking,
He must soon lick the dust with blood of saints reeking.

From far distant lands each breeze is now bringing
The groans of oppressed, while the war-cry is ringing;
The waves of the deep with portents are moaning,
For the fiat of God Creation is groaning.

The demon of war his clarion is sounding
The nations to wake, the echo is bounding;
America shakes with the prophetic motion,
And nations are trembling across the deep ocean.

O! Earth! Earth! Earth! thy sun is declining,
The last beams of hope upon thee are shining;
Thy morning, thy noon, have both passed away,
And twilight—'tis evening, the light fades away.

Original Articles.

For the Crisis.

The Order of God.

BY EDWIN BURNHAM.

All the works of God are done in order. In his arrangement, "every thing is beautiful in its time." We are impressed with this reflection when we "consider the heavens, the work of" His "fingers,"—the sun walking in his glowing brightness, the moon radiating borrowed light from her silvery throne, and the charming order of the twinkling stars; and when contemplating the harmony of the controlling elements of celestial power,—attraction and gravitation, the centripetal and centrifugal forces; and, also, the changes of the seasons, each in its appointed time; the wise and benevolent arrangement of the parts and parcels of earth and ocean; the diversity of continents and islands; the concatenation of mountains; the variety of hills; the extensiveness of plains; the contiguousness of forests; the sinuosity of valleys and ravines; the upleaping of the waters of the multitudes of sparkling fountains; the divers brooks, ponds, pools and rills; the various and peculiar productions of different countries. adapted to the peculiar atmosphere of those different countries, for the sustenance of man; and animals; the rolling rivers; the beautiful lakes; the several seas; the many grades, forms and colors of the human and animal tribes that "live, move, and have a being" here on earth, on and in the air.

And, I may also remark, the order of design is conspicuous in every department of God's arrangement. The "fowl," that fly "in the open firmament of heaven," are fitted for their changing habitations; the fish of the waters are prepared for their element; and man, who must of necessity come in contact with several kinds of elements, is made capable of making those elements, to a greater or less extent, subserve his purposes of life and happiness. And, so too, the very elements themselves, [illegible] earth, and sea, are adapted to each other; and the properties of all, more [illegible] into and blend with each other [illegible] I may remark, order is a position [illegible] of God. It is not [illegible] only where [illegible] permit [illegible] it exists in the very order [illegible] of all created substances, of all kinds, throughout the entire universe of God; for the Word declares, "ALL THY WORKS ARE PERFECT"!

And will our God thus observe the most perfect order in all the physical workmanship of his hands, and not have respect to order in his "spiritual house"? I trow not. But the order of his house must be of his own appointing and accepting. We cannot beautify the heavens, give the sun his glowing brightness. the moon her silvery beams, the stars their enrapturing lustre, pile up the mountains, open the places of the seas, direct the rolling of the rivers, the changing of the winds, and the movements of the tribes of the waters, earth, and sky: we cannot diversify the heavens, the continents and the oceans. So we cannot make order in the house of God for Him. It is enough, physically, that we submit to his arrangement. So, in the church of God, it is enough that we submit to the order he himself has laid down. Throughout the entire physical creation, everything is arranged with wonderful simplicity. So in the church of God, He has designed the existence and manifestation of perfect *simplicity*. In the physical creation, order is *positive*. So, in the church of God, the demand for order is positive.

Throughout the physical creation, order is a *universal* law. So, in the church of God, he abandons no part to confusion.

What then is our duty in these premises? Answer: "BE YE FOLLOWERS OF GOD AS DEAR CHILDREN."

The order of God's house is in the New Testament; let us read it and submit to it, and thus be Christians in all things!

SCRAPS.—Says Geo. Miller, (in 1827,) "I had believed what others told me, without trying it by the word. I thought that things were getting better and better, and that soon the whole world would be converted. But now I found in the word, that we have not the least scriptural warrant to look for the conversion of the world before the return of our Lord.

I found in the Scriptures, that that which will usher in the glory of the Church, and uninterrupted joy to the Saints, is the return of the Lord Jesus, and that, till then, things will be more or less in confusion.

I found in the word, that the return of Jesus and not death was the hope of Apostolic Christians; and that it became me therefore, to look for his appearing."—*Muller's Life p.* 48.

For the Crisis.

The Praise of God.

Awake, O my soul, to praise thy Maker and thy God! Art thou destitute of a disposition to praise him? What excuse canst thou plead? Has he not done thee good, and that continually? He has blessed thee with the fruits of the earth, and creature comforts. He has brought within thy reach the means of saving grace. He offers thee an eternal life of blessedness in his kingdom. Awake, and praise him!

E. B.

Correspondence.

For the Crisis.

From Sister Abby G. Perry.

BRO. GRANT: I wish to say a few words to the brethren and sisters, who were at the Wilbraham camp meeting; and to all who "love the appearing of our Lord and Savior Jesus Christ." I had never been permitted to see but a few of those of like precious faith, previous to that meeting. but the short acquaintance formed with the children of the kingdom in that place, will never be forgotten while life, and thought, and being last. I love them because they are pilgrims and strangers in this world of pain and death.

Dear brethren and sisters, I feel that I am truly a pilgrim and stranger, journeying to the land of promise—that "rest that remaineth for the people of God."

O, how it did cheer my heart to hear others tell of their trials and persecutions, and their determination to press forward in the straight and narrow way, that leadeth unto life. I think mother and myself prised the meeting more than some did, from the fact that we do not have the privilege of attending meeting very often, except where we cannot speak our faith without being reproached for it. We are alone, yet not alone, for God and Christ are with us; and if they are for us, who can be against us? I fear not the reproach of men, nor their revilings, for their time is short, and their destruction is near. I am often led to exclaim, "O that they would be wise!" O that they would listen to the notes of warning that are sounding in their ears, ere it shall be forever too late; but they will not, for we are living in the days spoken of by the apostle, "when they will not endure sound doctrine; but after their own hearts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." It is even so in these days. Truly, "Darkness covers the earth, and gross darkness the people;" therefore I am looking for the Lord to "arise upon Zion, and his glory shall be seen upon her," "for the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it." Do we believe what God has spoken, or something else? "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all kings of the earth thy glory. When the Lord shall build up Zion. he shall appear in his glory!"

Let us who are looking for his appearing. believe he will build up Zion, or I fear he will say to us, as he did to his disciples, after his resurrection,—"O fools! and slow of heart to believe all the prophets have spoken." I am seeking after truth as for hid treasures—searching the scriptures to find out what the prophets have spoken concerning Christ and his work; for he has a work to do when he comes. Listen to the prophet: "Behold the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, behold thy salvation cometh; behold his reward is with him, and his work before him."

Again, listen to the beloved John: "The seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever." Again, Dan. 7: 21: "I beheld and the same horn made war with the saints, and prevailed against them; until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Verse 27: "And the kingdom and dominion and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him," (Christ,) "For he must reign till he hath put all enemies under his feet." 1 Cor. 15: 25. Isaiah says, "Behold a King shall rule in righteousness, and princes shall rule in judgment." Rev. 20 "And they lived and reigned with Christ a thousand years." Jeremiah 23: "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, "The Lord Our Righteousness."

It must be plain to every Bible student, that we are near the close of "Gentile times." "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Lk. 21: 24.—"Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the Prophets; as it is written, 'after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up.'" Acts 15: 14, 16. "God hath not cast away his people which he foreknew." "For I would not brethren, that ye should be ignorant of this mystery; that blindness in part has happened unto Israel, until the fulness of the Gentiles be come in." Rom. 11: 2, 25.

Brethren and Sisters, let us "search the Scriptures" daily, to see if these things are so. O let us rejoice, that notwithstanding the earth is now filled with oppression and violence, the promise is "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Isa. 11: 9. Glory be to God. I believe it, and my prayer is day by day, "Thy Kingdom come, Thy will be done on earth, as it is done in heaven." Amen.

Pray for me Brethren and Sisters, that I may be "kept by the power of God, through faith unto salvation, ready to be revealed in the last time."

Your sister,
ABBY A. PERRY.

SCOTLAND, Windham Co., Conn.

Poetry.

For the Crisis.

LINES.

BY MARIA

Air.—"All the old folks are gone."

Long, long a pilgrim here I've wandered,
Sadly and lone,
My heart still ever turning heavenward,
I look for my Savior to come;
And after all my weary roaming,
Life's journey done,
With the "ransomed" ones on Zion standing
To gather round his throne.
Now I wander sad and lonely,
But my Lord will come;
And waken all the saints immortal,
And take to a glorious home.

Here I've toiled 'mid pain and weeping—
Gone, gone from me;
All the loved of earth in dust are sleeping,
From care and sorrow free.
Still to my heart is whispering sweetly,
Hope, "blessed Hope,"—
Oh Time, thy moments passing fleetly
Bid me with joy look up.
Here I wander sad and lonely,
Sighing for my home;
The grave has those I loved so fondly,
All, all the dear ones are gone.

O, where Life's tree is gently waving,
There I shall rest;
That shore, the crystal waters laving,
By angel-footsteps prest.
And to that land I know that parting
Never can come,—
O, from my eyes the tears are starting,
I long from this world to be gone.
Though I wander sad and lonely,
Jesus soon will come;
All, all the parted ones uniting
In one eternal home.

Choice Selections.

Sketches of Sermons.

BY H. L. HASTINGS.

NUMBER I.

Christian Stability.

"Believe in the Lord your God, so shall ye be established."—2 Chron. xx. 20.

I. *Instability is censured.* "Unstable as water, thou shalt not excel. Gen, xlix. 4. "For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man in unstable in all his ways." James i. 6, 8.

II. *Christians should be stable.*

1. IN THEIR FAITH—thus: Acts xvi. 5. "And so were the churches established *in the faith*, and increased in number daily. That we henceforth be *no more* children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive." Eph. iv. 14. Thus Paul exhorts: "Watch ye, *stand fast in the faith*, quit you like men, be strong. 1 Cor. xvi. 13.

2. IN THEIR HOPE. "Wherefore gird up the loins of your mind, be sober, and hope *to the end* for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. i. 13. "And you that were sometimes alienated, and enemies in *your* minds by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy, and unblamable. and unreprovable in his sight: if ye continue in the faith grounded and *settled*, and *be not moved away* from the *hope* of the gospel, which ye have heard, *and* which was preached to every creature under heaven: whereof I Paul am made a minister."—Col. i, 21–23.

3. IN THEIR PRACTICE. "Therefore, my beloved brethren, be ye *steadfast, unmovable*, always abounding in the *work of the Lord*, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. xv. 58. "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and *stablish* you in *every good word* and *work*." 2 Thess. ii. 16, 17.

III. We are dependent on God for *stability*. "Now he which *stablisheth* us with you in Christ, and hath anointed us, *is God*, who hath also sealed us, and given the earnest of the Spirit in your hearts." 2 Cor. i, 22, 23. "But the Lord is faithful, who shall *establish you*, and to comfort you concerning the faith." 2 Thess. iii. 3.

To accomplish the work of establishing his people, he employs his servants. Thus Paul says: "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be *established*." Rom. i. 11. And again he says: "Wherefore, when we could no longer forbear, we thought it good to be left at Athens alone; and sent Timotheus, our brother, and minister of God, and our fellow laborer in the gospel of Christ, to *establish you*, and to comfort you concerning the faith."

IV. *Motives which should cause us to be stable.*

1. Because we are forming ourselves for a future state of existence. If we possess an evil disposition or character here, we must possess it while we exist. How important, then, that we form our character correctly. Soon shall it be said, "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. xxii. 11. Oh, then let us watch, and pray, and be established in the truth. "To the end he may *stablish* your hearts *unblamable in holiness* before God even our father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. iii. 13.

2. Because the time is short. Our account must soon be rendered up—behold the Judge stands before the door. "*Stablish your hearts*, for the coming of the Lord *draweth nigh*." James v. 8. The day is at hand when every man's work will be tried, and when God shall stereotype the character of his people! O brethren! "Be not carried about with divers and strange doctrines; for *it is* a good thing that the heart be *established in grace*; not with meats, which have not profited them that have been occupied therein." Heb. xiii. 9. Let your hearts be fixed, trusting in the Lord—your minds stayed on God, and your hope like an anchor to the soul, both sure and steadfast.

V. *The condition of stability.*

This is *faith in God*. Believe in the Lord God, *so shall ye be established*—believe his prophets, so shall ye prosper. "If ye will not believe, surely ye shall not be established." Is. vii. 9. O Lord, increase our faith! "And may the God of grace, who hath called us unto his eternal glory by Christ Jesus, after that we have suffered a while, make you perfect, *stablish*, strengthen, settle *you*." 1 Pet. v. 10.

Brethren, *stand fast*; resist the devil; overcome the world; fight the good fight; lay hold on eternal life; keep your passions in subjection; and endure unto the end. Grace be with you. Amen.

"Bearing the Cross."

[BRO. GRANT:—The following article I take from the *Expositor* of Aug. 1st., copied for that paper from the *Bible Examiner* of 1849, in which the original article appeared. It is so full of truth that the Church need in this time of trial, I am induced to send it, hoping it may be a help to some pilgrim in the cross-bearing way.—EVELINE J. RIPLEY.]

Much is said among professed christians about "bearing the cross;" but we fear little is understood or really practiced in this matter. Some seem to think speaking in meeting is the cross they must bear; and when they have done that, they think little more about the cross. We apprehend that is a very small item in bearing the cross. Men are all naturally in love with this present world.

To this world we must become crucified. Crucifiixion is a hard death; but few persons are willing to die such a death; there is, however, no other way of entering into the kingdom of God. We must be "crucified unto the world, and the world unto us." Most professed christians, it is to be feared, have made a covenant with the world, not to part with it; and the tempter satisfies them, if they speak in meeting sometimes and give something to support the gospel, they may keep their covenant with the world; but "if any man love the world the love of the Father is not in him." 1 John, 2: 15.

How then are we to be separated from the love of the world, and be crucified unto it? First.—By a believing view of the Lord Jesus Christ, who became poor—was dispised of men—a man of sorrows, acquainted with grief—endured reproach—resisted temptation, though he "suffered, being tempted"—when he was reviled, reviled not again—murmured not, though wounded—bruised—put to grief, and his soul made an offering for sin—scourged—spit upon—his hands and feet pierced with nails—his soul in agony—all this he bore, and no lisp of impatience ever escaped him.

Would you be crucified unto the world? go learn of Him, contemplate his poverty, his life, his sufferings, his resignation, his patience, his loving and forbearing spirit, till the whole mind is humbled within you; and then realize this truth—"If so be that we suffer with Him, that we may be also glorified together." Rom. 8: 17.

Do you ask what it is to suffer with him? We answer. To suffer with the same meek, patient, forgiving, resigned spirit that he had.

This leads us to say, secondly, if you would bear your cross and be crucified unto the world—remember, every trial of your life, whether temporal or spiritual, personal or family, from friends or enemies, direct or indirect, great or small, of short continuance or long, or whatever be the nature or character of it, is by the appointment, or permission of that God who willeth not the death of a sinner, but who is seeking by all these trials to crucify you unto the world, and fit you to be glorified with his Son Jesus Christ. How shall this design of our Heavenly Father be accomplished? It cannot be, unless you "bear your cross."

Do you ask again, what is it to bear my cross? It is to suffer all the trials of which we have spoken, patiently. You are not to quarrel with the instrumentality God may employ, nor indulge in fretfulness under it. If you do, you do not "bear the cross." And though you should speak like an angel in meeting, yet if you fret and complain under any of the trials of life, by which God is seeking to crucify you unto the world, it is hypocrisy for you to talk about your "bearing the cross."

You are but deceiving your own souls. God has assured us "all things work together for good to them that love Him." Yet you can murmur, fret, and complain at those things which God has permitted or appointed. Alas! do not dream you are ripening for the kingdom of God while this is the case. No, you are ripening for death, for perdition.

Saith our Savior "In your patience possess ye your souls." We shall learn soon, or when it is too late that these words are words of solemn, awful import. If you indulge in murmuring, complaining, or impatience at any trials, insult, sufferings, or injuries, from whatever instrumentality they may come, and that spirit is increasing upon you, you are just as surely traveling in the road to perdition as God has said,—"The soul that sinneth, it shall die."

We speak not now of one "overtaken in a fault." to which all are liable in the hour of temptation; and it is increasing, except we bear our cross daily, for every day will bring some cross in some form. Happy the soul who is continually looking to God for grace to bear every cross! He may pray to have the cross removed; but we may not pray for it only in submission to the will of God. "If it be possible, let this cup pass from me; nevertheless not my will, but thine, be done." That is our example, and we cannot safely follow any other. "My grace is sufficient for thee," will often be the answer; and did we know now what we shall know hereafter, we should praise God even now, that he does not leave us to our own way, lest we should be like the children of Israel, whose impatient murmurings were answered by giving them "flesh," but "leanness" was "sent into their souls."

Be patient in all things; that is, bearing thy cross. Then, when Christ appears, you shall have a crown!

Suffering with Christ.

Multitudes of people seem desirous to enjoy the glory of Christ in his future, eternal kingdom, who are unwilling to listen for a moment to the doctrine of suffering with Him. The idea of self-denial, self-sacrafice, or self-crucifixion is quite out of the question with them. Not for a moment will they think of renouncing their pursuit of pleasure, wealth, honor and fame that they may gain an eternal and blessed inheritance. Not for a moment will they think of giving all they have, and are, and ever shall possess, for Christ and his cause, that they may live with Him in glory. They seem to conclude that the Almighty is under some particular obligation to them, to grant them all there is to be enjoyed in life, sinful or otherwise, and then to give them future blessedness, in an equal or more abundant degree with those who have toiled, struggled, and died, that through grace they might obtain the crown of immortality. But these poor dreamers will at length find that they have made a fatal mistake. How is it written? "And if children. then heirs; heirs of God, and joint-heirs with Christ; if so be that we SUFFER with him, that we may be also glorified together." Rom. 8: 17. "It is a faithful saying: For if we be dead with him, we shall also live with him. If we SUFFER, we shall also reign with him; if we deny him, he also will deny us." 2 Tim. 2: 11, 12. "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Acts 14: 22. Who are those that shall wear the white robes, and bear the victorious palms, and triumphantly sing, "Salvation to our God which sitteth upon the throne. and unto the Lamb." Rev. 7: 10. "These are they which came out of GREAT TRIBULATION, and have washed their robes, and made them white in the blood of the Lamb.—Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the thorne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Rev. 7: 14–17. "And I saw as it were, a sea of glass mingled with fire: and them that had GOTTEN THE VICTORY over the beast, and over his image, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints." Rev. 15: 2, 3. God has made choice of his people in "a furnace of affliction." He calls upon them to "glorify" Him "in the fires"—that is, in the fires of tribulation, I take it. Patriarchs, prophets, wise men, apostles, martyrs, and adorable Redeemer himself, have suffered, agonized, and labored, in view of the joy set before them, and shall we be made exceptions? Not that I would intimate that we merit the favor of God by suffering. Far from that. But we make manifest our love and attachment to our Lord and His truth, in patiently and joyfully suffering with Him; and also manifest to the world the importance and blessedness of our hope; and prepare more gratefully to enter into our future rest. It

"Will make the glory sweeter,
And raise the praises higher,
And we shall be completer
When purified by fire."

We may not suffer as others have done before us, that is, in the same manner.—We may not "sail through bloody seas," or ride on "fiery wheels," or waste under captivity, or writhe under the scourge Nor shall we suffer in the same form with our Master. Ours will not be the Roman cross, the crown of thorns, the vinegar and the gall, and the shameful spitting. But there are mental agonies, unwelcome reproaches for truth's sake, and self-sacrifices for the sake of the cause of righteousness, to be endured by us, and which as Christians we must endure. Let us take up our cross, and eventually wear the crown.—A. B.—[*Independent.*

THE WORLD'S CRISIS.

OFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE. | PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | NUMBER 107, HANOVER STREET BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, NOVEMBER 26, 1856. WHOLE NO. 65. VOL. IV. NO. 13.

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE

Immediate Coming of Jesus Christ,

PUBLISHING COMMITTEE.

HENRY V. DAVIS,	MILES GRANT,
JOHN COUCH,	GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION

TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
Twenty copies to one address for 6 months,	15.00
Thirty copies to one address for 6 months,	22.00

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Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.*

Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Original Articles.

For the Crisis.

Incidents by the Way.

No. IX.

BY S. S. BREWER.

We arrived safely at New Bedford, and in company with Eld. J. S. White, put up at Bro Vinal's; was kindly received, and the next morning, Sunday, Oct. 16, was conveyed to Fair Haven, where we spent the day in the presentation of the history of this world, both in the past and present, as it is written by holy men of old. It was good to be there.

Monday, 20th, we took leave of the tried friends of the cause of God, in Fair Haven, and were soon our way to Providence, where we arrived in safety, thankful to God for his preserving care and mercies.

The evening has come. She has drawn her curtain around, and hung her lamps on high. The sound of music is heard in the distance. The political clans are gathering. The huzza for freedom is making the welkin ring. Banner's are borne aloft graven by the art of man's device. Both parties are sanguine with the expectation of victory; one is doomed to chagrin and disappointment. I turned away and exclaimed with gratitude,—"Thanks be to God, the *saints* are sure to have their candidate, and very, very soon he will be seen in his beauty, seated on his throne in all the glory and grandeur of his Father, swaying a sceptre of righteousness "from the river to the end of the earth," in the kingdom that never shall end.

We left our home on Friday, Oct. 4th, and were soon seated in a railroad car for Boston.

"Well," said an elderly man, "what do you think of this unparalelled excitement in the political world?"

"Why, friend, it is what we have every four years, only this is more so."

"Yes, truly," he replied, "it takes all this time. Even the ministers, yes, and women too, attend the meetings. The fact is, there is a question at issue, and now that it is fairly before this great confederacy, you may depend it will result in a better stare of things very soon."

"Yes, yes, friend: this present state of feverish excitement, not only here among our President-making demagoues, but all over the world, will result in a better state of things *very soon.*'"

"Ah! do you think so?"

"Why, most certainly I do."

"Well, what is your opinion concerning the matter?"

"Why, sir, I have the most unlimited confidence in all that God has spoken by the mouth of the holy prophets since the world began. Our candidate is an heaven-appointed one; and the youngest hair is evidently within a very few days of age, and then all the heirs that have been kept so long out of their inheritance by the squatter sovereignty, of popes, kings, wicked men, and death, will enter into the peaceable possession of their lawful inheritance."

"You don't mean to say that you believe in the doctrine of the Second Advent?"

"Most certainly I do."

"Why, I thought the doctrine of Millerism was dead long ago. If it is not, I should think it would be, and the poor Millerites give it up."

"My dear friend, instead of being *poor*, the class of Millerites that have been sanctified and kept by the truth, are richer, and profess more royal dignity than any potentate on earth. Poor! poor!—why, we feel like the dying Ethiopean; let me relate the circumstance. 'An old African Negro, who had long served the Lord, when on his death-bed was visited by his friends, who came around him, lamenting that he was going to die, saying, 'Poor Pompey, poor Pompey is dying!' The old saint, animated with the prospect before him, said to them with much earnestness, 'Don't call me poor Pompey.—I KING Pompey:' referring to that passage in which the saints are spoken of as being made 'kings and priests with God.''—Yes, dear friend, that precious stone, taken out of such a quarry, despised by the rich and great, he will shine in the kingdom when God brings him up out of the grave."

"What did you say?—'when God brings him up out of his grave?'"

"Yes, I did.'

"Don't you believe he has gone to be with Jesus?"

"No; I do not; for Jesus declared to his disciples,—'Whither I go ye cannot come;' and 'I will come again and receive you to myself, that where I am, there ye may be also.'"

"O, I see, you believe in the doctrine of George Storrs."

"No sir; it is not in his doctrine I believe, but in the harmonious testimony of prophets and apostles, as I understand them."

"Did you ever read the Rev. Luther Lee's book?"

"Yes, sir, I have."

"Don't you think it is a powerful argument?"

"To be honest with you, I think it is *powerful weak*; and if you compare the Bible testimony of a *soul*, you will think so too. So far as my memory serves me, he defines the immortal soul to be a simple essence, uncompounded, indivisible, without interior or exterior surface, immaterial, intangible, without body or parts, indissoluble, consequently it is immortal. His opinion is entirely different from that of the apostle, Acts 27: 37.—'And we were all in the ship two hundred, threescore and fifteen souls.' Verse 44, 'And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass that they all escaped safe to land.' Who would have ever known of such simple essences, such incomprehensible, invisible substances, arriving safe to land, when in fact, according to such a metaphysical description, there was nothing of them. To give you, in fine, my opinion:

'He was in logic a great critic,
Profoundly skilled in analytic;
He could distinguish and divide
A hair, 'twixt south and south-west side.'"

"What is your faith now as regards the time?

So far as my faith is concerned in this great practical doctrine, I am perfectly satisfied the next event, mapped out on the chart of Revelation, is the coming of the Son of man. If you will examine the matter carefully, I most conscientiously believe you will arrive at the same conclusion. We have all the signs in the past, and the condition of the nations is precisely such as to warrant us a clear conscience in saying we look for him, whom not having seen we love, and whom loving, we rejoice with joy unspeakable, and at times, full of glory. I do not expect any change for the bettes until he comes; and all that do, will meet with a sad disappointment. Evil men and seducers share wax worse and worse, deceiving and being deceived.' The hirelings will continue to divine for money until the judgment opens. In the language of one,—

'No sign of change appeared; to every man
That day seemed as the past. From noon-day path
The sun looked gloriously on earth, and all
Her scenes of giddy folly smiled secure.
When suddenly, alas, fair earth! the sun
Was wrapt in darkness, and his beams returned
Up to the throne of God; and over all
The earth came night, moonless and starless night.'"

For the Crisis.

The Lord's Day.

BY W. SHEPHERD.

No. II.

Peter called it the "day of the Lord," and "the day of God." 2 Pet. 3: 10, 12. The Revelator styles it, "the great day of his (God's) wrath." Rev. 6: 17. But as there are so many of the like expressions in the writings of the holy prophets, evangelists, and apostles, an ordinary space of time would fail us to advert to them all; hence, let what has already been adduced suffice. No doubt all, or quite all, have allusion to "the Lord's day." They point us to that eventful era, which will positively be introduced under the emptyings of the awful contents of the seventh and last of the series of plague-vials, which is coincident with the more sensible and manifest soundings of the seventh trumpet; when God shall arise in the majesty of his might to judge the wicked nations and kings of the earth; when "he shall send his angels with a great sound of a trumpet, and they shell gather together his elect from the four winds, from one end of heaven, even to the other;" and when all the tribes of *the earth* shall mourn, on beholding the sight of that blessed One, who shall then sit upon his spotless throne, even "the Son of Man coming in the clouds of heaven, with power and great glory," who shall come, and raise the sleeping myriads of the sanctified, clothing them with *incorruptibility*, together with all in waiting, "who remain and are alive,"—destroying those which destroy or corrupt the earth, with an everlasting destruction from his presence,—establishing his glorious kingdom which shall endure forever, and all dominions shall serve and obey him. But this is anticipating the subject.

Let us come at once to the examination of those *events* which have their accomplishment in "the day of the Lord," which will enable us to determine to a perfect demonstration, what the character of "that day" is, its object and final results, and how we should regard the same; which will be considering the third and last section.

3. Their respective associations and events are inseparably connected.

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For the Crisis.

Letters to a Friend.

BY T. F. SARGENT.

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MY DEAR SR:—The standard of the world is,—"What will people think?" and it seems by your epistles that you have before your mind the standard—"What will the church think, or that professed Bro. or Sr.?" There is a class of professed christians who are always down on their knees, feeling for the dividing line between Christ and the world. It is a bad sign when one is willing to go so far in a wrong direction as he thinks "it will do" to go. That which would be considered *about* right, is not a rule of action which is likely to prove satisfactory. One of the great evils of the age, is a willingness to be lost in the mass,—a merging of the sense of individual responsibility—floating along on the current. How is any one to stand against it? Our weapons in this warfare are not carnal; Jesus Christ has pledged his word, to help in every time of need, and to give the kingdom to the little flock who endure to the end. Now as every one has got to give account for himself, it seems to me that it is every one's duty and privilege to think for himself. If we are liable to make mistakes when attempting to think for ourselves, we are sure to do so in permitting others to think for us. The Bible, (not professed christians) *is a sufficient rule of faith and practice.* The company of professors who stand together to keep each other in countenance, are to be judged *one by one.* The thought that while here we did *as well* as others, will afford us no comfort then, nor will the Judge allow it any weight. Why should we allow it any now?

"How much there is self-will would do,
Were it not for the dire dismay,
That bids ye shrink, as ye suddenly think,
Of 'what will my neighbor say?'"

It should be, what will my Lord say? My most earnest prayer is that we may be kept by the power of God through faith unto salvation, ready to be revealed in the last time.

Dear sister, in replying to your "questions of conscience," it appears to me that most of them have reference to the conscience of others, rather than your own. As the great Creator has given each one of us a conscience, there is no occasion for borrowing of our neighbors. It is to be lamented that many who have made shipwreck of their faith in the coming of Jesus, have been thus led, by taking the consciences of others, rather than their own or the Spirit's teachings.

That person who strives to weave an influence around another, so that they will speak as they speak, pray as they pray, and act as they act, is guilty of a sin of the most atrocious character; and such, who have been thus led, invariably, in time of trial and disappointment, backslide, or give up their faith in God. "Alone we stand, or fall to our Master."

I would warn you to beware of the enemy's gaining advantage of you in your trial, of treachery of friends, especially those who profess to be followers of Jesus, for it is a tender spot, and Satan will the more easily snare. David had like trials; he says if it had been an enemy, he would have borne it, but it was his friend, guide, with whom he had walked to the house of God, and taken sweet counsel. Ah,

"The poisoned smile, the broken faith
Of those *I* fondly deemed sincere,
Have almost taught *me* how to *hate*,
And echo back the gibe and jeer;"

But I now feel the Lord keeps me.—Bless His holy name.

To love God with all the heart, is a great profession, but we have a great Savior.—Let us trust him fully. O the bliss in being conquered! My soul thanks my infinite Redeemer for his soul-subduing power.

Your question, "If the love of God triumphs in the heart, will it absorb the natural affections, so that we shall not love our own families and friends better than others? Must I make an effort to take all my sympathies and affections from every body, and let the Lord place them? Most erroneous ideas, contrary to the whole tenor of the Scriptures! Verily this would not be the result. Believing the affirmative of your questions, has led in the past and present, to spiritual wifery, broken friendship, and many evils too numerous to mention.

God from the beginning instituted the family relations, and has given us these natural sympathies and affections. *All* that he has given is good, provided it be enjoyed *as his gift* and not separated from him. You recollect Paul mentions as one result of heathenism, that they were without natural affection; and Christ illustrates his love to the church, by husband and wife, (one flesh) mother and child; and it seems that John was the beloved disciple. Our affections sanctified cover the whole ground,—love to God and man. If we are taught by the Spirit we shall learn to look upon all our friends as belonging to God, and shall love them rather for his sake than our own: we shall regard all the duties growing out of the several relations of life, as so many things which God has given us to do for his children, and consequently as so many methods and opportunities of showing our love to Him. We are commanded to obey our parents in *the Lord;* to marry in the Lord; but where we see family duties discharged in the most perfect manner, where the children bask in the smile of their parents, and the parents live for them and for each other,—this is only self-love refined and expended—God is not there; they live and move and have their being in each other, when they ought to have it in the Lord. Loving God supremely, does not imply that I cannot love relatives and friends. We have the promise if we seek the kingdom first, *all things* needful shall be added. If we seek or desire the praise of men, it will bring a snare. They that will be rich whether it be in gold, or in golden opinions,—"fall into a snare, and into many foolish and hurtful lusts, which drown men's souls in perdition." The moment we are given up to God—the Spirit witnesseth with ours—it then is easy to love all of God's creatures for his sake. "We must sweetly take the commands and grace together." We are to love and pray for our enemies, to do good to all, especially to the saints; love more than those who love us; salute more than our brethren, or else, what do we more than the Pharisees, or hypocrites?

Jesus Christ mingled with the wicked and ungodly, to do them good. The Bible definition of pure religion [illegible] is not to shut ourselves up, and [illegible] a very few choice friends and [illegible] others, no, no. What [illegible]

THE WORLD'S CRISIS.

OFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 107, HANOVER STREET BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, NOVEMBER 26, 1856. WHOLE NO. 65. VOL. IV. NO. 13.

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ,

PUBLISHING COMMITTEE.

HENRY V. DAVIS,	MILES GRANT,
JOHN COUCH,	GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION

TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
Twenty copies to one address for 6 months,	15.00
Thirty copies to one address for 6 months,	22.00

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All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside, and direct to Eld. MILES GRANT, Editor of the World's Crisis, Boston, Mass.

Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private.*

Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

Original Articles.

For the Crisis.

Incidents by the Way.

No. IX.

BY S. S. BREWER.

We arrived safely at New Bedford, and in company with Eld. J. S. White, put up at Bro Vinal's; was kindly received, and the next morning, Sunday, Oct. 16, was conveyed to Fair Haven, where we spent the day in the presentation of the history of this world, both in the past and present, as it is written by holy men of old. It was good to be there.

Monday, 20th, we took leave of the tried friends of the cause of God, in Fair Haven, and were soon our way to Providence, where we arrived in safety, thankful to God for his preserving care and mercies.

The evening has come. She has drawn her curtain around, and hung her lamps on high. The sound of music is heard in the distance. The political clans are gathering. The huzza for freedom is making the welkin ring. Banner's are borne aloft graven by the art of man's device. Both parties are sanguine with the expectation of victory; one is doomed to chagrin and disappointment. I turned away and exclaimed with gratitude,—"Thanks be to God, the *saints* are sure to have their candidate, and very, very soon he will be seen in his beauty, seated on his throne in all the glory and grandeur of his Father, swaying a sceptre of righteousness "from the river to the end of the earth," in the kingdom that never shall end.

We left our home on Friday, Oct. 4th, and were soon seated in a railroad car for Boston.

"Well," said an elderly man, "what do you think of this unparalelled excitement in the political world?"

"Why, friend, it is what we have every four years, only this is more so."

"Yes, truly," he replied, "it takes all this time. Even the ministers, yes, and women too, attend the meetings. The fact is, there is a question at issue, and now that it is fairly before this great confederacy, you may depend it will result in a better stare of things very soon."

"Yes, yes, friend: this present state of feverish excitement, not only here among our President-making demagoues, but all over the world, will result in a better state of things *very soon.*'"

"Ah! do you think so?"

"Why, most certainly I do."

"Well, what is your opinion concerning the matter?"

"Why, sir, I have the most unlimited confidence in all that God has spoken by the mouth of the holy prophets since the world began. Our candidate is an heaven-appointed one, and the youngest hair is evidently within a very few days of age, and then all the heirs that have been kept so long out of their inheritance by the squatter sovereignty, of popes, kings, wicked men, and death, will enter into the peaceable possession of their lawful inheritance."

"You don't mean to say that you believe in the doctrine of the Second Advent?"

"Most certainly I do."

"Why, I thought the doctrine of Millerism was dead long ago. If it is not, I should think it would be, and the poor Millerites give it up."

"My dear friend, instead of being *poor*, the class of Millerites that have been sanctified and kept by the truth, are richer, and profess more royal dignity than any potentate on earth. Poor! poor!—why, we feel like the dying Ethiopean; let me relate the circumstance. 'An old African Negro, who had long served the Lord, when on his death-bed was visited by his friends, who came around him, lamenting that he was going to die, saying, 'Poor Pompey, poor Pompey is dying!' The old saint, animated with the prospect before him, said to them with much earnestness, 'Don't call me poor Pompey.—I KING Pompey:' referring to that passage in which the saints are spoken of as being made 'kings and priests with God.''—Yes, dear friend, that precious stone, taken out of such a quarry, despised by the rich and great, he will shine in the kingdom when God brings him up out of the grave."

"What did you say?—'when God brings him up out of his grave?'"

"Yes, I did.'

"Don't you believe he has gone to be with Jesus?"

"No; I do not; for Jesus declared to his disciples,—'Whither I go ye cannot come;' and 'I will come again and receive you to myself, that where I am, there ye may be also.'"

"O, I see, you believe in the doctrine of George Storrs."

"No sir; it is not in his doctrine I believe, but in the harmonious testimony of prophets and apostles, as I understand them."

"Did you ever read the Rev. Luther Lee's book?"

"Yes, sir, I have."

"Don't you think it is a powerful argument?"

"To be honest with you, I think it is *powerful weak*; and if you compare the Bible testimony of a *soul*, you will think so too. So far as my memory serves me, he defines the immortal soul to be a simple essence, uncompounded, indivisible, without interior or exterior surface, immaterial, intangible, without body or parts, indissoluble, consequently it is immortal. His opinion is entirely different from that of the apostle, Acts 27: 37.—'And we were all in the ship two hundred, threescore and fifteen souls.' Verse 44, 'And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass that they all escaped safe to land.' Who would have ever known of such simple essences, such incomprehensible, invisible substances, arriving safe to land, when in fact, according to such a metaphysical description, there was nothing of them. To give you, in fine, my opinion:

'He was in logic a great critic,
Profoundly skilled in analytic;
He could distinguish and divide
A hair, 'twixt south and south-west side.'"

"What is your faith now as regards the time?

So far as my faith is concerned in this great practical doctrine, I am perfectly satisfied the next event, mapped out on the chart of Revelation, is the coming of the Son of man. If you will examine the matter carefully, I most conscientiously believe you will arrive at the same conclusion. We have all the signs in the past, and the condition of the nations is precisely such as to warrant us a clear conscience in saying we look for him, whom not having seen we love, and whom loving, we rejoice with joy unspeakable, and at times, full of glory. I do not expect any change for the bettes until he comes; and all that do, will meet with a sad disappointment. Evil men and seducers share wax worse and worse, deceiving and being deceived.' The hirelings will continue to divine for money until the judgment opens. In the language of one,—

'No sign of change appeared; to every man
That day seemed as the past. From noon-day path
The sun looked gloriously on earth, and all
Her scenes of giddy folly smiled secure.
When suddenly, alas, fair earth! the sun
Was wrapt in darkness, and his beams returned
Up to the throne of God; and over all
The earth came night, moonless and starless night.'"

For the Crisis.

The Lord's Day.

BY W. SHEPHERD.

No. II.

Peter called it the "day of the Lord," and "the day of God." 2 Pet. 3: 10, 12. The Revelator styles it, "the great day of his (God's) wrath." Rev. 6: 17. But as there are so many of the like expressions in the writings of the holy prophets, evangelists, and apostles, an ordinary space of time would fail us to advert to them all; hence, let what has already been adduced suffice. No doubt all, or quite all, have allusion to "the Lord's day." They point us to that eventful era, which will positively be introduced under the emptyings of the awful contents of the seventh and last of the series of plague-vials, which is coincident with the more sensible and manifest soundings of the seventh trumpet; when God shall arise in the majesty of his might to judge the wicked nations and kings of the earth; when "he shall send his angels with a great sound of a trumpet, and they shell gather together his elect from the four winds, from one end of heaven, even to the other;" and when all the tribes of *the earth* shall mourn, on beholding the sight of that blessed One, who shall then sit upon his spotless throne, even "the Son of Man coming in the clouds of heaven, with power and great glory," who shall come, and raise the sleeping myriads of the sanctified, clothing them with *incorruptibility*, together with all in waiting, "who remain and are alive,"—destroying those which destroy or corrupt the earth, with an everlasting destruction from his presence,—establishing his glorious kingdom which shall endure forever, and all dominions shall serve and obey him. But this is anticipating the subject.

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No. III.

MY DEAR SR:—The standard of the world is,—"What will people think?" and it seems by your epistles that you have before your mind the standard—"What will the church think, or that professed Bro. or Sr.?" There is a class of professed christians who are always down on their knees, feeling for the dividing line between Christ and the world. It is a bad sign when one is willing to go so far in a wrong direction as he thinks "it will do" to go. That which would be considered *about* right, is not a rule of action which is likely to prove satisfactory. One of the great evils of the age, is a willingness to be lost in the mass,—a merging of the sense of individual responsibility—floating along on the current. How is any one to stand against it? Our weapons in this warfare are not carnal; Jesus Christ has pledged his word, to help in every time of need, and to give the kingdom to the little flock who endure to the end. Now as every one has got to give account for himself, it seems to me that it is every one's duty and privilege to think for himself. If we are liable to make mistakes when attempting to think for ourselves, we are sure to do so in permitting others to think for us. The Bible, (not professed christians) *is a sufficient rule of faith and practice.* The company of professors who stand together to keep each other in countenance, are to be judged *one by one.* The thought that while here we did *as well* as others, will afford us no comfort then, nor will the Judge allow it any weight. Why should we allow it any now?

"How much there is self-will would do,
Were it not for the dire dismay,
That bids ye shrink, as ye suddenly think,
Of 'what will my neighbor say?'"

It should be, what will my Lord say? My most earnest prayer is that we may be kept by the power of God through faith unto salvation, ready to be revealed in the last time.

Dear sister, in replying to your "questions of conscience," it appears to me that most of them have reference to the conscience of others, rather than your own. As the great Creator has given each one of us a conscience, there is no occasion for borrowing of our neighbors. It is to be lamented that many who have made shipwreck of their faith in the coming of Jesus, have been thus led, by taking the consciences of others, rather than their own or the Spirit's teachings.

That person who strives to weave an influence around another, so that they will speak as they speak, pray as they pray, and act as they act, is guilty of a sin of the most atrocious character; and such, who have been thus led, invariably, in time of trial and disappointment, backslide, or give up their faith in God. "Alone we stand, or fall to our Master."

I would warn you to beware of the enemy's gaining advantage of you in your trial, of treachery of friends, especially those who profess to be followers of Jesus, for it is a tender spot, and Satan will the more easily snare. David had like trials; he says if it had been an enemy, he would have borne it, but it was his friend, guide, with whom he had walked to the house of God, and taken sweet counsel. Ah,

"The poisoned smile, the broken faith
Of those *I* fondly deemed sincere,
Have almost taught *me* how to *hate*,
And echo back the gibe and jeer;"

But I now feel the Lord keeps me.—Bless His holy name.

To love God with all the heart, is a great profession, but we have a great Savior.—Let us trust him fully. O the bliss in being conquered! My soul thanks my infinite Redeemer for his soul-subduing power.

Your question, "If the love of God triumphs in the heart, will it absorb the natural affections, so that we shall not love our own families and friends better than others? Must I make an effort to take all my sympathies and affections from every body, and let the Lord place them? Most erroneous ideas, contrary to the whole tenor of the Scriptures! Verily this would not be the result. Believing the affirmative of your questions, has led in the past and present, to spiritual wifery, broken friendship, and many evils too numerous to mention.

God from the beginning instituted the family relations, and has given us these natural sympathies and affections. *All* that he has given is good, provided it be enjoyed *as his gift* and not separated from him. You recollect Paul mentions as one result of heathenism, that they were without natural affection; and Christ illustrates his love to the church, by husband and wife, (one flesh) mother and child; and it seems that John was the beloved disciple. Our affections sanctified cover the whole ground,—love to God and man. If we are taught by the Spirit we shall learn to look upon all our friends as belonging to God, and shall love them rather for his sake than our own: we shall regard all the duties growing out of the several relations of life, as so many things which God has given us to do for his children, and consequently as so many methods and opportunities of showing our love to Him. We are commanded to obey our parents in the *Lord;* to marry in the Lord; but where we see family duties discharged in the most perfect manner, where the children bask in the smile of their parents, and the parents live for them and for each other,—this is only self-love refined and expended—God is not there; they live and move and have their being in each other, when they ought to have it in the Lord. Loving God supremely, does not imply that I cannot love relatives and friends. We have the promise if we seek the kingdom first, *all things* needful shall be added. If we seek or desire the praise of men, it will bring a snare. They that will be rich whether it be in gold, or in golden opinions,—"fall into a snare, and into many foolish and hurtful lusts, which drown men's souls in perdition." The moment we are given up to God—the Spirit witnesseth with ours—it then is easy to love all of God's creatures for his sake. "We must sweetly take the commands and grace together." We are to love and pray for our enemies, to do good to all, especially to the saints, love more than those who love us, salute more than our brethren, or else, what do we more than the Pharisee, or hypocrite?

Jesus Christ mingled with the wicked and ungodly to do them good. The Bible definition of pure religion and [illegible] is not to shut ourselves up, and [illegible] a very few choice friends [illegible] others, no, no. What [illegible]

words of those to whom the King shall say, "Come ye blessed of my Father ?"—Read Matt. 25: 31—46. Yes, we can labor anywhere, and keep ourselves "unspotted from the world," if we put on all the Gospel armor.

Dear sister, may the Lord save you from casting off natural affection, but give you grace to keep it sanctified. The Bible is a *whole* book. There, are directions to meet every emergency in life with harmony in all its parts. We must not take *one* idea and run that on but the whole; as I wrote you before, we need to study the word and plant our feet upon the rock — We need to be established in the truth.

We are living in the perils of the last days. We understand by the Word, but little faith will be found on earth, when the Lord comes; and while we see the present confusion, as though the earth was reeling to and fro, politically and spiritually, let us strive to make our calling and election sure, for our case is between us and our Lord.

Yours for God and truth.

T. F. S.

The World's Crisis.

BOSTON, NOVEMBER 26, 1856.

Chistian Union.

NUMBER ONE.

The Bible is particularly plain and pointed in relation to the subject mentioned in our heading.

But we are convinced that but few realize its importance, and the sad effects of disregarding the instruction of our blessed Master on this point.

Although it stands forth in bold relief in almost every chapter of the New Testament, and was made a prominent theme in the discourses of our Savior, still the arch enemy of man has succeeded in splitting the professed church of Christ into almost a thousand fragments, each claiming to be right, and to be sustained by the Bible; while each says, practically, to the other, "I have no need of thee."

Witness the strife for power, and the selfish efforts to gain the ascendency in the honors of the world, in obtaining numbers and influence in advance of their church neighbor, and we think nothing can be plainer, than that christian union exists only in *name*, except in a few isolated cases.

We are repeatedly taught in the New Testament that the church is the *body* of Christ, and that we are members in particular.

Judging from the spirit manifested in the present existing churches, would any one suppose they were but parts or members of the same body, and that, the body of *Christ?*

It sometimes happens that wild *maniacs* will bite and pound the members of their own body, thus giving the clearest possible proof of their insanity and madness, but a sane healthy man was never known to commit such an outrageous deed.

The *Papal* church has been noted for its war upon every member of Christ's body, that would not subscribe to her creed and support her policy; and in this way she has presented to the world the clearest evidence of her moral insanity; but who would have supposed that the *Protestant* churches would ever imitate such an unholy example?

But when we look about us, how sad the spectacle presented, and how little do we see that is in keeping with the following prayer of our Savior,—"Neither pray I for these alone, but for them also which *shall* believe on me through their word; that they *all* may be *one*; as thou Father art in me, and I in thee, that they also may be *one* in us; that the *world* may believe that thou hast sent me." John 17: 20, 21.

Let each inquire of himself, have I done or said anything to destroy or prevent the *oneness* for which our Savior prays? Have I planted, or nourished a "root of bitterness?"

Have *I* caused a brother or sister to offend? Have *I* been courteous and kind, a peace-maker, doing as I would be done by? Or have I aided in sowing discord among brethren? Have I assisted to build sectarian pens, and strengthen party prejudices? The Lord declares by his servant, that, "he that soweth *discord* among brethten" is "an abomination unto him."

Christian union is a subject of great importance, and one that demands special attention at the present time, because much discord exists, and the responsibility of it must fall somewhere; and let us not forget, that if we are the cause of its commencement or continuation, we are *abominable* in the sight of the Lord so long as we help to produce such a result.

There can be no genuine prosperity where there is not *Christian union*. If our course has tended to perpetuate petty party interests by defending and upholding Satan's sectarian walls, let us repent, that we may be forgiven, and from this time "provoke one another to [illegible]." This work has commenced in earnest [illegible] places, and the good Lord has most signally blessed those who have been engaged in the heavenly enterprise.

Well has the poet said when speaking of Satan's wiles;—

"We laugh to scorn his cruel pow'r,
While by our Shepherds side;
The sheep he never can devour
Unless he first divide."

Wherever our great adversary, the Devil, has succeeded in driving a wedge of discord, let us rally to the rescue in the name of the Lord.

Let those, whose eyes are open to the devices of the destroyer, stand firm and quit themselves like soldiers of the cross. Forget not that Jesus has said—"blessed are the peacemakers."

In our next, we purpose to notice the *basis* of Christian union.

Springfield.

Wednesday evening, Nov. 19th, was pleasantly spent with the church in this city at their usual place of worship. Their meeting was like an oasis in the desert, or cool water to a thirsty traveler. The spirit of the Lord was in our midst to comfort the saint and reprove the sinner.

Satan has tried for years to destroy this church, but has been foiled in all his plans, and they now stand firm in the strength of the Lord, a happy united company of christians.

Bro. Ladd, their pastor, was present, with whom we had a most pleasing interview.

His faithful labors of love are appreciated by the church, and blessed by the Lord, the church and pastor are resolved in the strength of their Redeemer to be guided by the principles of the New Testament, and provoke one another unto love and good works.

Bro. Munger was present also, as well as several others from Chickopee Falls. Our meeting was one of happy remembrance.

The soul-stirring exhortations from Brn. Ladd, Munger and others were truly refreshing to a weary pilgrim. May the peace of God rest upon them.

☞ The Post Office address of Dr. A. M. Higgins is Palmer Depot, Mass., where all letters, orders, telegraph or express matter must be directed.

NOTICE.—All letters, orders for tracts, communications, remittances, &c., &c., for H. L. Hastings, must be directed to Rochester, N. Y.

The Convention at Providence.

Wednesday morning, Nov. 12th.—This Convention assembled agreeably to appointment at New Market Hall, at 9 o'clock A. M., and opened with devotional exercises. The convention then proceeded to organize, and the following officers were appointed:

President, S. Bliss; Vice President, Elder P. Hawks, Providence; Secretaries, Elders F. Gunner, of New York; J. Pearson, Jr., of Newburyport, Mass.; O. R Fassett, of Boston.

Business Committee, Elders Josiah Litch, of Philadelphia. T. M. Preble, of N. H.; J. M. Orrock, of C. E.; John Pearson, jr., of Newburyport, Mass.; E. Crowell, Hartford, Ct.; Miles Grant, of Boston. Mass.; J. S. White of Wrentham, Mass.; L. Osler and S. S. Brewer, of Providence, and Mr. S. Bliss, of Boston, Mass.

The Business Committee presented before the Convention the following preamble and resolution for their consideration:

Whereas, we find ourselves occupying a position distinct from other religious bodies, and in some respects dissimilar; and as in all divinely sanctioned reformations, marked and abundant proofs of divine purpose have ben given; and as we are satisfied that our distinctive position has been brought about by the Providences of God, and is therefore sanctioned by him, therefore,

Resolved, That we will endeavor by divine aid, more fully to understand the duties growing out of this position, and apply ourselves to their faithful performance.

On the motion to adopt the above preamble and resolution, Elder E Crowell said:—"Perhaps the preamble introduced by the business committee for the consideration of the Convention, embraces a sentiment with which we may not all really be lieve, viz.: that there are abunpant evidences in our existence as a people, that we occupy a position designed by Divine Providence. I am desirous that this particular point may receive our notice, and call forth a full expression,"

The remarks of Br. Crowell, elicited a very animated and interesting discussion, in which the following brethren took part: Gunner, Osler, G. W. Burnham, Gates, Litch, Pearson and Preble.

AFTERNOON SESSION.

The discussion on the preamble and resolution that claimed the attention of the morning session was resumed. It was amended by erasing the words "direct agency," and the substitution of the term providences. After the amendment, Brn. Brewer, Osler, Parks, Preble, Crowell, Pearson, Gunner, Haswell, G. W. Burnham, Coburn and Hutchinson, offered some exceedingly interesting and profitable reflections, after which, it was unanimously adopted.

The committee on business reported the following:

Whereas, unity of labor, and as far as may be, unity of faith are necessary to the successful prosecution of the work of God; and as there is a diversity of sentiment among us as a people, producing to some extent dissimilar interests; and as we believe, that a candid and Christian interchange of views would remove in a great measure the conflicting interests, if not harmonize the discordant views: therefore,

Resolved, That as co-laborers in the promulgation of the doctrines intimately connected with the near coming of Christ, they hereafter avoid preaching on the subjects relating to the state of the dead, and final destiny of the wicked, in a manner calculated to give offence to those holding opposing sentiments: and that they as far as is practicable, express themselves in the language of Scripture.

This gave rise to an exceedingly lively debate on the true Christian and brotherly policy of holding and proclaiming these doctrines upon which there is a diversity of opinion, and opened a very fruitful and profitable subject of discussion, which occupied the time until the hour of adjournment.

EVENING SESSION.

The evening was set apart to devotional exercises: reading of the Scriptures by Elder B. S. Bachelder, of New Bedford; prayer by Elder J. M. Orrock, of Canada East, and a discourse by Elder F. Gunner, of N. Y., from the following text: "For this is for your health."—Acts 27: 34. Subject, natural and spiritual health.

THURSDAY A. M. SESSION.

President in the chair. The morning devotional exercises were conducted by Elder Grant, of Boston.

The discussion on the policy to be pursued in the preaching of those sentiments touching the state of the dead, and the final end of the wicked was resumed. Elder J. Litch gave an interesting history of the origin and progress of the division caused by the agitation of these and similar questions. He was followed by appropriate remarks on the necessity of mutual forbearance, &c., a judicious manner of promulgating these secondary subjects upon which there is a settled difference of views, by brethren Peck, Bachelder, Crowell, Osler, Gunner, Grant, Brewer, Chapman, G. W. Burnham, Harvey and Parks. The last brother spoke in opposition to the resolution, and gave way for a motion to adjourn.

AFTERNOON SESSION.

Elder Parks being entitled to the floor resumed the debate on the preamble and resolution before the Convention. Brother Parks was followed by brethren Grant, Fassett, Gates and Hutchinson. The question being called for, it was adopted with great unanimity of feeling.

The Convention appeared to approach the consideration of this subject with considerable caution, but as the discussion progressed, a feeling of brotherly fellowship and confidence developed itself, until the utmost freedom of expression prevailed, which called forth the strongest desire for a removal of all obstacles for future union of spirit and labor.

The committee next presented the following proposition for the consideration of the Convention:

By what scriptural designations is Jesus Christ known to men before and since his incarnation, and in what sense is He denominated the Son of God?

The subjects involved in the above questions, were ably opened by Elder Litch.—He expressed his deep conviction of the vast importance of the two leading, prominent views cherished by the Christian world; that termed the Orthodox, and that known as the Arian view. He said the subject had caused much controversy, and much bitter feeling, but it seemed to him, that one cause of this dissension was a defect in the views of Christ's sonship—in the time when he sustained, or when this relationship was made known to men, and had been the means of turning the church from the contemplation of the real merits of this question. He then called attention to the simple view of Christ's sonship as given by the evangelist; his genealogy: the account of his miraculous conception, and the designation given to him.

The Vice President was then called to the chair, and brother Bliss said: We should not attempt a discussion of a question of this nature without a profound sense of our inability to comprehend the mode of the Divine existence. I am happy not to disagree with Elder Litch respecting the eternity of Christ's existence, and his pre-existent equality with the Father. We differ only on the point whether he is properly denominated the Son of God before his incarnation. While he is properly called the Son because he was conceived of the Holy Ghost in the womb of the virgin, and thus took upon his pre-existent Divinity our nature, yet I conceive that independent of that he is properly denominated the Son of God because of his eternal relation with the Father—a relationship not dependent on some act in the Divine existence, before which he was not the Son and then became the Son, but a relationship that existed from all eternity. As the Logos, who was with God, who made the worlds, who was before Abraham and before the world was, He was in the form of God and thought it not robbery to be equal with God, before his birth of Mary, but then took on himself the form of a servant and assumed humanity. Now I conceive that this relationship with the Father was such as to make it *possible* for he second person in the Divine Tri-unity o take upon himself our nature, but impossible for the Father or the Holy Spirit to have been thus incarnated. And this relationship, which made that compatible for him which was incompatible for the Father or Spirit, I conceive properly entitles him to the denominative of the eternal Son of God. An eternal relationship is no more difficult of comprehension than is an eternal existence, and is therefore not contrary to our reason, though it is infinitely beyond our comprehension. But in virtue of this relationship, God covenanted with him from all eternity, that he should, in the garments of humanity, purchase the redemption of fallen man.

Brother Bosworth said, that brother Litch had explained the faith he had entertained for years. If Christ had sustained the relation of Son before his incarnation, then some term, or terms, would have been given in the Old Testament by which he would have been thus recognized. I fully believe that Christ existed before his birth, but not as holding the relation of Son.

Brother Hutchinson said, brother Bliss has given the generally received view of Protestant Christendom, and to which I give my approval. When I entered the Christian ministry, the question was put, "Do you believe in the eternal sonship of Christ?" This I answered in the affirmative, and it seems to me, that this is the clear teaching of the Divine Scriptures.

Remarks of interest were also made by brethren Osler, Gates, Preble and Phelps.

Elder Litch then offered the following resolution which was adopted:

Resolved, that this subject be committed to a committee of three, to be appointed by the chair, to consider and embody answers to the questions proposed, and report to the Convention.

Elders Litch, Pearson and Preble, were appointed.

[*To be continued.*]

For the Crisis.

The Sabbath.

NUMBER II.

We will proceed to prove that the law of Moses, or the law of God, was given to no other nation, save the Hebrew. "For until the Law sin was in the world; but sin is not imputed whe there is no law," Rom. 5: 13. "For the law was given by Moses, but grace and truth came by Jesus Christ," John 1: 17. "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things, that we call upon him for? And what nation is there so great, that hath statutes, and judgments so righteous as all this law, which I set before you this day? Duet. 4: 7, 8. "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not *dealt so* with any nation; and as for his judgments, *they* (the other nations) *have not known them*. Praise ye the Lord." Ps. 147: 19, 20.

"(For the Lord thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

Did *ever* people, hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?

Unto thee it was shewed, that thou mightest know that the Lord he *is* God; *there is* none else beside him.

Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire: and thou heardest his words out of the midst of the fire.

And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt.

To drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

Know therefore this day, and consider *it* in thine heart, that the Lord he *is* God in heaven above, and upon the earth beneath: *there is* none else.

Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and that thou mayest prolong *thy* days upon the earth, which the Lord thy God giveth thee forever." Deut. 4: 31–40. "What advantage then hath the Jew? or what profit is there of circumsion? Much every way; chiefly, because that unto them were committed the oracles of God." Rom. 3: 1, 2. Paul says, "I lie not, I have great heaviness and continual sorrow in my heart. For I could wish that myselt were accursed from Christ for my brethren, my kinsmen according to the flesh; who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9: 1, 4. With such testimony before us, we come to the unavoidable conclusion, that the law was given tothe Israelitish nation, at the exode, and to no other nations under the heavens of God.

Now, by further inquiry we ask, what is embraced in this law that God gave to Israel by the hand of Moses? This we cannot answer without quoting sixteen chapters in Ex. and twenty-six in Sev. As this cannot be done, we request all to read that portion of Revelation to satisfy themselves what the Law contains. In concluding these chapters, God says, "these are the statutes, and judgments, and laws, which the Lord made between him, and the children of Israel in Mount Sinai." Lev. 26; 46 and 27: 34. But some say that all this was the *law of Moses*, save the ten commandments, and these constituted God's Law. Thus they make a distinction, and call one part, the law of God, and the other, the Law of Moses; as though Moses was the originator of one part, and God the other. This is unjust; for the Lord gave the *entire code* of over forty chapters, as we have shown, and thirty-six times it is said in the book of Lev.—"*The Lord said unto Moses.*" Then a portion of the Law would follow, and then it would be repeated—"*The Lord said unto Moses.*" Then other specificatiens would be added, and so on to the conclusion, when it is said that this sum total was given by the Lord on Mount Sinai.

But some are laboring to sustain a theory on the system of two separate and distinct laws or constitutions in the Old Testament; calling the ten commandments, the law of the Lord or the commandments of God, by way of pre-eminence, and all the rest the law of Moses, as though it (the rest) was of much less importance. But we have proved that the Lord gave it all; and the expressions, "law of Moses" and "law of the Lord" are only used interchangeably. For more proof of this, see Luke 2: 22, 24.

"And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

(As it is written in the law of the Lord, every male that openeth the womb shall be called holy to the Lord;)

And to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtle doves, or two young pigeons." Also, Mal. 4: 4, "Remember ye the law of Moses my servant which I commanded unto him in Horeb for all Israel, with the statutes and judgments." In connection with this, we quote Deut. 4: 10–18, and 1 Kings 2: 1–4.

"*Specially* the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard* a voice.

Annd he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone."

"Now the days of David drew nigh that he should die; and he charged Solomon his son, saying,

I go the way of all the earth: be thou strong therefore, and shew thyself a man;

And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

That the Lord may continue his word which he spake concerning me, saying, if thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel."

But it is argued that the Lord spake only the "ten commandments with an audible voice so that the Hebrews heard him. Admitted. Why did they not hear it all? Is the reason given? It is. What is it? Because they feared and could not endure the night. Proof. Heb. 12: 18, 21.

"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

And the sound of a trumpet, and the voice of words: which *voice* they that heard intreated that the word should not be spoken to them any more:

(For they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

And so terrible was the sight, *that* Moses said, I exceedingly fear and quake." Ex. 20: 18–21.

"And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

And they said unto Moses, speak thou with us, and we will hear: but let not God speak with us, lest we die.

And Moses said unto the people, fear not: for God has come to prove you, and that his fear may be before your faces, that ye sin not.

And the people stood afar off, and Moses drew near unto the thick darkness where God was."

Again, it is said that the ten commandments were written upon the tables of stone, by way of superiority, and for the sake of preservation. Whether this argument be valid or not, one thing is sure, that those stones are not now extant. We might say the same, of all that was written in the book of the law of Moses; for *that* also was written upon tables of stone, after a smooth surface was prepared. See Josh. 8: 32. "And he (Joshua) wrote there upon the stones a *copy* of the law of Moses which he wrote in the presence of the children of Israel." But some say that the tables of stone, on which God wrote the ten commandments, are in the heavenly sanctuary, for they were seen theee by E. G. White, in vision. See her "Christian experience," page 16. It is not for me to say what she has, or has not seen; but one thing is sure, the stones she saw were not such ones as God gave Moses; for, she says they were folded like a book, and Jesus had to open the tables of stone before she could read the commandments. But the ones God gave were written on both their sides. Ex. 32: 15. And Josephus says there were five commandments on each stone, while she says there were four on one, and six on the other.

The Love of God.

O the amazing love of God to man!—Who can begin to tell the height, and depth, and length, and breadth thereof? It is higher than heaven, deeper than hell, and broader than creation. It is an immeasurable, unchangeable, eternal, and almighty love.

E. B.

x Delegate from N. H. Conference.

works, of those to whom the King shall say, "Come ye blessed of my Father ?"—Read Matt. 25: 31—46. Yes, we can labor anywhere, and keep ourselves "unspotted from the world," if we put on all the Gospel armor.

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Yours for God and truth.

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The Bible is particularly plain and pointed in relation to the subject mentioned in our heading.

But we are convinced that but few realize its importance, and the sad effects of disregarding the instruction of our blessed Master on this point.

Although it stands forth in bold relief in almost every chapter of the New Testament, and was made a prominent theme in the discourses of our Savior, still the arch enemy of man has succeeded in splitting the professed church of Christ into almost a thousand fragments, each claiming to be right, and to be sustained by the Bible; while each says, practically, to the other, "I have no need of thee."

Witness the strife for power, and the selfish efforts to gain the ascendency in the honors of the world, in obtaining numbers and influence in advance of their church neighbor, and we think nothing can be plainer, than that christian union exists only in *name*, except in a few isolated cases.

We are repeatedly taught in the New Testament that the church is the *body* of Christ, and that we are members in particular.

Judging from the spirit manifested in the present existing churches, would any one suppose they were but parts or members of the same body, and that, the body of *Christ?*

It sometimes happens that wild *maniacs* will bite and pound the members of their own body, thus giving the clearest possible proof of their insanity and madness, but a sane healthy man was never known to commit such an outrageous deed.

The *Papal* church has been noted for its war upon every member of Christ's body, that would not subscribe to her creed and support her policy; and in this way she has presented to the world the clearest evidence of her moral insanity; but who would have supposed that the *Protestant* churches would ever imitate such an unholy example?

But when we look about us, how sad the spectacle presented, and how little do we see that is in keeping with the following prayer of our Savior,—"Neither pray I for these alone, but for them also which *shall* believe on me through their word; that they *all* may be *one*; as thou Father art in me, and I in thee, that they also may be *one* in us; that the *world* may believe that thou hast sent me." John 17: 20, 21.

Let each inquire of himself, have I done or said anything to destroy or prevent the *oneness* for which our Savior prays? Have I planted, or nourished a "root of bitterness?"

Have *I* caused a brother or sister to offend? Have *I* been courteous and kind, a peacemaker, doing as I would be done by? Or have I aided in sowing discord among brethren? Have I assisted to build sectarian pens, and strengthen party prejudices? The Lord declares by his servant, that, "he that soweth *discord* among brethten" is "an abomination unto him."

Christian union is a subject of great importance, and one that demands special attention at the present time, because much discord exists, and the responsibility of it must fall somewhere; and let us not forget, that if we are the cause of its commencement or continuation, we are *abominable* in the sight of the Lord so long as we help to produce such a result.

There can be no genuine prosperity where there is not *Christian union*. If our course has tended to perpetuate petty party interests by defending and upholding Satan's sectarian walls, let us repent, that we may be forgiven, and from this time "provoke one another to love." This work has commenced in earnest in some places, and the good Lord has most signally blessed those who have been engaged in the heavenly enterprise.

Well has the poet said when speaking of Satan's wiles;—

"We laugh to scorn his cruel pow'r,
While by our Shepherds side;
The sheep he never can devour
Unless he first divide."

Wherever our great adversary, the Devil, has succeeded in driving a wedge of discord, let us rally to the rescue in the name of the Lord.

Let those, whose eyes are open to the devices of the destroyer, stand firm and quit themselves like soldiers of the cross. Forget not that Jesus has said—"blessed are the peacemakers."

In our next, we purpose to notice the *basis* of Christian union.

Springfield.

Wednesday evening, Nov. 19th, was pleasantly spent with the church in this city at their usual place of worship. Their meeting was like an oasis in the desert, or cool water to a thirsty traveler. The spirit of the Lord was in our midst to comfort the saint and reprove the sinner.

Satan has tried for years to destroy this church, but has been foiled in all his plans, and they now stand firm in the strength of the Lord, a happy united company of christians.

Bro. Ladd, their pastor, was present, with whom we had a most pleasing interview.

His faithful labors of love are appreciated by the church, and blessed by the Lord, the church and pastor are resolved in the strength of their Redeemer to be guided by the principles of the New Testament, and provoke one another unto love and good works.

Bro. Munger was present also, as well as several others from Chickopee Falls. Our meeting was one of happy remembrance.

The soul-stirring exhortations from Brn. Ladd, Munger and others were truly refreshing to a weary pilgrim. May the peace of God rest upon them.

☞ The Post Office address of Dr. A. M. Higgins is Palmer Depot, Mass., where all letters, orders, telegraph or express matter must be directed.

NOTICE.—All letters, orders for tracts, communications, remittances, &c., &c., for H. L. Hastings, must be directed to Rochester, N. Y.

The Convention at Providence.

Wednesday morning, Nov. 12th.—This Convention assembled agreeably to appointment at New Market Hall, at 9 o'clock A. M., and opened with devotional exercises. The convention then proceeded to organize, and the following officers were appointed:

President, S. Bliss; Vice President, Elder P. Hawks, Providence; Secretaries, Elders F. Gunner, of New York; J. Pearson, Jr., of Newburyport, Mass.; O. R Fassett, of Boston.

Business Committee, Elders Josiah Litch, of Philadelphia. T. M. Preble,× of N. H.; J. M. Orrock, of C. E.; John Pearson, jr., of Newburyport, Mass.; E. Crowell, Hartford, Ct.; Miles Grant, of Boston. Mass.; J. S. White of Wrentham, Mass.; L. Osler and S. S. Brewer, of Providence, and Mr. S. Bliss, of Boston, Mass.

The Business Committee presented before the Convention the following preamble and resolution for their consideration:

Whereas, we find ourselves occupying a position distinct from other religious bodies, and in some respects dissimilar; and as in all divinely sanctioned reformations, marked and abundant proofs of divine purpose have ben given; and as we are satisfied that our distinctive position has been brought about by the Providences of God, and is therefore sanctioned by him, therefore,

Resolved, That we will endeavor by divine aid, more fully to understand the duties growing out of this position, and apply ourselves to their faithful performance.

On the motion to adopt the above preamble and resolution, Elder E Crowell said:—"Perhaps the preamble introduced by the business committee for the consideration of the Convention, embraces a sentiment with which we may not all really be lieve, viz.: that there are abunpant evidences in our existence as a people, that we occupy a position designed by Divine Providence. I am desirous that this particular point may receive our notice, and call forth a full expression,"

The remarks of Br. Crowell, elicited a very animated and interesting discussion, in which the following brethren took part: Gunner, Osler, G. W. Burnham, Gates, Litch, Pearson and Preble.

AFTERNOON SESSION.

The discussion on the preamble and resolution that claimed the attention of the morning session was resumed. It was amended by erasing the words "direct agency," and the substitution of the term providences. After the amendment, Brn. Brewer, Osler, Parks, Preble, Crowell, Pearson, Gunner, Haswell, G. W. Burnham, Coburn and Hutchinson, offered some exceedingly interesting and profitable reflections, after which, it was unanimously adopted.

The committee on business reported the following:

Whereas, unity of labor, and as far as may be, unity of faith are necessary to the successful prosecution of the work of God; and as there is a diversity of sentiment among us as a people, producing to some extent dissimilar interests; and as we believe, that a candid and Christian interchange of views would remove in a great measure the conflicting interests, if not harmonize the discordant views: therefore,

Resolved, That as co-laborers in the promulgation of the doctrines intimately connected with the near coming of Christ, they hereafter avoid preaching on the subjects relating to the state of the dead, and final destiny of the wicked, in a manner calculated to give offence to those holding opposing sentiments: and that they as far as is practicable, express themselves in the language of Scripture.

This gave rise to an exceedingly lively debate on the true Christian and brotherly policy of holding and proclaiming these doctrines upon which there is a diversity of opinion, and opened a very fruitful and profitable subject of discussion, which occupied the time until the hour of adjournment.

EVENING SESSION.

The evening was set apart to devotional exercises: reading of the Scriptures by Elder B. S. Bachelder, of New Bedford; prayer by Elder J. M. Orrock, of Canada East, and a discourse by Elder F. Gunner, of N. Y., from the following text: "For this is for your health."—Acts 27: 34. Subject, natural and spiritual health.

THURSDAY A. M. SESSION.

President in the chair. The morning devotional exercises were conducted by Elder Grant, of Boston.

The discussion on the policy to be pursued in the preaching of those sentiments touching the state of the dead, and the final end of the wicked was resumed. Elder J. Litch gave an interesting history of the origin and progress of the division caused by the agitation of these and similar questions. He was followed by appropriate remarks on the necessity of mutual forbearance, &c., a judicious manner of promulgating these secondary subjects upon which there is a settled difference of views, by brethren Peck, Bachelder, Crowell, Osler, Gunner, Grant, Brewer, Chapman, G. W. Burnham, Harvey and Parks. The last brother spoke in opposition to the resolution, and gave way for a motion to adjourn.

AFTERNOON SESSION.

Elder Parks being entitled to the floor resumed the debate on the preamble and resolution before the Convention. Brother Parks was followed by brethren Grant, Fassett, Gates and Hutchinson. The question being called for, it was adopted with great unanimity of feeling.

The Convention appeared to approach the consideration of this subject with considerable caution, but as the discussion progressed, a feeling of brotherly fellowship and confidence developed itself, until the utmost freedom of expression prevailed, which called forth the strongest desire for a removal of all obstacles for future union of spirit and labor.

The committee next presented the following proposition for the consideration of the Convention:

By what scriptural designations is Jesus Christ known to men before and since his incarnation, and in what sense is He denominated the Son of God?

The subjects involved in the above questions, were ably opened by Elder Litch.—He expressed his deep conviction of the vast importance of the two leading, prominent views cherished by the Christian world; that termed the Orthodox, and that known as the Arian view. He said the subject had caused much controversy, and much bitter feeling, but it seemed to him, that one cause of this dissension was a defect in the views of Christ's sonship—in the time when he sustained. or when this relationship was made known to men, and had been the means of turning the church from the contemplation of the real merits of this question. He then called attention to the simple view of Christ's sonship as given by the evangelist; his genealogy: the account of his miraculous conception, and the designation given to him.

The Vice President was then called to the chair, and brother Bliss said: We should not attempt a discussion of a question of this nature without a profound sense of our inability to comprehend the mode of the Divine existence. I am happy not to disagree with Elder Litch respecting the eternity of Christ's existence, and his pre-existent equality with the Father. We differ only on the point whether he is properly denominated the Son of God before his incarnation. While he is properly called the Son because he was conceived of the Holy Ghost in the womb of the virgin, and thus took upon his pre-existent Divinity our nature, yet I conceive that independent of that he is properly denominated the Son of God because of his eternal relation with the Father—a relationship not dependent on some act in the Divine existence, before which he was not the Son and then became the Son, but a relationship that existed from all eternity. As the Logos, who was with God, who made the worlds, who was before Abraham and before the world was, He was in the form of God and thought it not robbery to be equal with God, before his birth of Mary, but then took on himself the form of a servant and assumed humanity. Now I conceive that this relationship with the Father was such as to make it *possible* for he second person in the Divine Tri-unity o take upon himself our nature, but impossible for the Father or the Holy Spirit to have been thus incarnated. And this relationship, which made that compatible for him which was incompatible for the Father or Spirit, I conceive properly entitles him to the denominative of the eternal Son of God. An eternal relationship is no more difficult of comprehension than is an eternal existence, and is therefore not contrary to our reason, though it is infinitely beyond our comprehension. But in virtue of this relationship, God covenanted with him from all eternity, that he should, in the garments of humanity, purchase the redemption of fallen man.

Brother Bosworth said, that brother Litch had explained the faith he had entertained for years. If Christ had sustained the relation of Son before his incarnation, then some term, or terms, would have been given in the Old Testament by which he would have been thus recognized. I fully believe that Christ existed before his birth, but not as holding the relation of Son.

Brother Hutchinson said, brother Bliss has given the generally received view of Protestant Christendom, and to which I give my approval. When I entered the Christian ministry, the question was put, "Do you believe in the eternal sonship of Christ?" This I answered in the affirmative, and it seems to me, that this is the clear teaching of the Divine Scriptures.

Remarks of interest were also made by brethren Osler, Gates, Preble and Phelps.

Elder Litch then offered the following resolution which was adopted:

Resolved, that this subject be committed to a committee of three, to be appointed by the chair, to consider and embody answers to the questions proposed, and report to the Convention.

Elders Litch, Pearson and Preble, were appointed.

[*To be continued.*]

For the Crisis.

The Sabbath.

NUMBER II.

We will proceed to prove that the law of Moses, or the law of God, was given to no other nation, save the Hebrew. "For until the Law sin was in the world; but sin is not imputed whe there is no law," Rom. 5: 13. "For the law was given by Moses, but grace and truth came by Jesus Christ," John 1: 17. "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things, that we call upon him for? And what nation is there so great, that hath statutes, and judgments so righteous as all this law, which I set before you this day? Duet. 4: 7, 8. "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not *dealt so* with any nation; and as for his judgments, *they* (the other nations) *have not known them*. Praise ye the Lord." Ps. 147: 19, 20.

"(For the Lord thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?

Unto thee it was shewed, that thou mightest know that the Lord he *is* God; *there is* none else beside him.

Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire: and thou heardest his words out of the midst of the fire.

And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt.

To drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

Know therefore this day, and consider *it* in thine heart, that the Lord he *is* God in heaven above, and upon the earth beneath: *there is* none else.

Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and that thou mayest prolong *thy* days upon the earth, which the Lord thy God giveth thee forever." Deut. 4: 31–40. "What advantage then hath the Jew? or what profit is there of circumcision? Much every way; chiefly, because that unto them were committed the oracles of God." Rom. 3: 1, 2. Paul says, "I lie not, I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh; who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9: 1, 4. With such testimony before us, we come to the unavoidable conclusion, that the law was given to the Israelitish nation, at the exode, and to no other nations under the heavens of God.

Now, by further inquiry we ask, what is embraced in this law that God gave to Israel by the hand of Moses? This we cannot answer without quoting sixteen chapters in Ex. and twenty-six in Sev. As this cannot be done, we request all to read that portion of Revelation to satisfy themselves what the Law contains. In concluding these chapters, God says, "these are the statutes, and judgments, and laws, which the Lord made between him, and the children of Israel in Mount Sinai." Lev. 26; 46 and 27: 34. But some say that all this was the *law of Moses*, save the ten commandments, and these constituted God's Law. Thus they make a distinction, and call one part, the law of God, and the other, the Law of Moses; as though Moses was the originator of one part, and God the other. This is unjust; for the Lord gave the *entire code* of over forty chapters, as we have shown, and thirty-six times it is said in the book of Lev.—"*The Lord said unto Moses.*" Then a portion of the Law would follow, and then it would be repeated—"*The Lord said unto Moses.*" Then other specificatiens would be added, and so on to the conclusion, when it is said that this sum total was given by the Lord on Mount Sinai.

But some are laboring to sustain a theory on the system of two separate and distinct laws or constitutions in the Old Testament; calling the ten commandments, the law of the Lord or the commandments of God, by way of pre-eminence, and all the rest the law of Moses, as though it (the rest) was of much less importance. But we have proved that the Lord gave it all; and the expressions, "law of Moses" and "law of the Lord" are only used interchangeably. For more proof of this, see Luke 2: 22, 24.

"And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

(As it is written in the law of the Lord, every male that openeth the womb shall be called holy to the Lord;)

And to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtle doves, or two young pigeons." Also, Mal. 4: 4, "Remember ye the law of Moses my servant which I commanded unto him in Horeb for all Israel, with the statutes and judgments." In connection with this, we quote Deut. 4: 10–13, and 1 Kings 2: 1–4.

"*Specially* the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

And the Lord spake unto you out of the midst of she fire: ye heard the voice of the words, but saw no similitude; only *ye heard* a voice.

Annd he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone."

"Now the days of David drew nigh that he should die; and he charged Solomon his son, saying,

I go the way of all the earth: be thou strong therefore, and shew thyself a man;

And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

That the Lord may continue his word which he spake concerning me, saying, if thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel."

But it is argued that the Lord spake only the "ten commandments with an audible voice so that the Hebrews heard him. Admitted. Why did they not hear it all? Is the reason given? It is. What is it? Because they feared and could not endure the night. Proof. Heb. 12: 18, 21.

"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

And the sound of a trumpet, and the voice of words: which *voice* they that heard intreated that the word should not be spoken to them any more:

(For they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

And so terrible was the sight, *that* Moses said, I exceedingly fear and quake." Ex 20: 18–21.

"And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

And they said unto Moses, speak thou with us, and we will hear: but let not God speak with us, lest we die.

And Moses said unto the people, fear not: for God has come to prove you, and that his fear may be before your faces, that ye sin not.

And the people stood afar off, and Moses drew near unto the thick darkness where God was."

Again, it is said that the ten commandments were written upon the tables of stone, by way of superiority, and for the sake of preservation. Whether this argument be valid or not, one thing is sure, that those stones are not now extant. We might say the same, of all that was written in the book of the law of Moses; for *that* also was written upon tables of stone, after a smooth surface was prepared. See Josh. 8: 32. "And he (Joshua) wrote there upon the stones a *copy* of the law of Moses which he wrote in the presence of the children of Israel." But some say that the tables of stone, on which God wrote the ten commandments, are in the heavenly sanctuary, for they were seen theee by E. G. White, in vision. See her "Christian experience," page 16. It is not for me to say what she has, or has not seen; but one thing is sure, the stones she saw were not such ones as God gave Moses; for, she says they were folded like a book, and Jesus had to open the tables of stone before she could read the commandments. But the ones God gave were written on both their sides. Ex. 32: 15. And Josephus says there were five commandments on each stone, while she says there were four on one, and six on the other.

The Love of God.

O the amazing love of God to man!—Who can begin to tell the height, and depth, and length, and breadth thereof? It is higher than heaven, deeper than hell, and broader than creation. It is an immeasurable, unchangeable, eternal, and almighty love.

E. B.

× Delegate from N. H. Conference.

Peace Dale, R. I., Nov. 19, 1856.

Bro. Grant:—The Church in this place, request by a unanimous vote that you publish the following in the colums of the *Crisis*. John T. Dixon.

—

Peace Dale, R. I., Nov 9th, 1856.

Whereas: Bro. H. L. Hastings has this day requested to be released from his charge as spiritual instructor and guide of the Church of God in Peace Dale, that he may labor in other and destitute fields; therefore, we, the before named Church, feel it our duty to comply with his request in this matter.

Bro. Hastings came to this place from New-York City, Feb. 16, 1854, in answer to a call from the Church, which he regarded a call from God, and commenced holding a series of meetings which resulted in a genuine revival of religion; for, notwithstanding some are sickly, and some have backslidden, many continue to this day. To God and his Son be the praise.

The succeeding spring, by invitation of the Church, Bro. Hastings removed to this place and devoted much of his time to ministering to our spiritual wants, establishing an increased number of meetings for prayer and conference, and also class-meetings; thus encouraging the Church by these means of grace, freely circulating tracts aiding him with the means to preach the word in various parts of this region; by a hearty and active co-operation in the same, awakening among them a missionary spirit worthy of imitation; so that the great truths of the speedy coming and kingdom of Jesus, the inheritance of the Saints, life and immortality as brought to light in the Gospel, and other gospel truths, have, through their instrumentalities, been quite generally made known in these and adjacent localities; thus leaving the willingly and wilfully ignorant without excuse, and affording the sincere and faithful an opportunity to understand the truth as it is in Jesus.

While we, therefore, regret the necessity that compels our separation, we feel to acquiesce in the arrangements of providence, believing that our God ruleth all things right, and causeth them to work together for our good.

Bro. H., while with us, though necessarily absent much of the time issuing publications to spread the truth, and preaching the word of Life to the perishing in other localities, has maintained a consistent walk as a christian and able minister of the new Testament: not preaching for filthy lucre, nor by constraint, but of a ready mind, in many instances here and elsewhere not receiving enough to defray necessary expenses.

We can most cheerfully recommend our beloved Bro. to the churches wherever he may be called to labor, as one who, we feel confident, will never bring reproach upon his profession, or upon the cause of his master; but who will prove himself an efficient laborer, and an active co-worker in the cause of truth and righteousness.

That the choicest of heaven's blessings may follow him, and his beloved companion and helpmate; and that he may be successful in winning many precious souls to Christ, that they may be made ready for the coming of the Lord; and that we may be privileged to hear from him again (should time and God's good providence permit) the words of eternal life: and that at last we may all meet in an unbroken circle in that land soon to be given to the waiting church of God, is the unanimous and heartfelt desire of this Church.

At a church meeting held in the Chapel Nov. 9th, 1854, it was unanimously voted that this expression of the feelings of the Church be recorded among the church records by the clerk, and that he be instructed to send a copy for publication to the Editor of the *World's Crisis*.

By order, and in behalf of the Church of God in Peace Dale, R. I.

Chas. F. Dixon, *Clerk*.

For the Crisis.

My Journal.

NUMBER TWO

Sept. 11th.—Left Worcester for Westford Camp meeting; heard some new ideas relative to being converted, and that there is a feasibility of getting where we cannot fall. I think we had better take heed lest we fall, keep under our bodies, and bring them into subjection, lest after we have preached to others we should be cast away. 14th.—Lord's day. At Lynn Dye-house ville. Spoke three times. Had a free time, think the brethren and sisters were encouraged to hold on their way.

15th.—At Boston.

16th.—Lowell. Prayer meeting. 17th.—Meeting at the Chapel; nothing special.

18th.—Lawrence. At Chapel Hall; but few attended.

20th and 21st.—Salem, Union Street Chapel. Spoke three times; quite a number present. Some there I think that still feel determined to endure until the end. May the Lord help them. 22nd and 23d.—Visiting. 24th.—At the Chapel.

25th—South Braintree. 26th.—South Weymouth. Called to see Eld. Chase Taylor and family; was kindly received by them and the brethren, as I usually am, although differing in doctrine.

28th.—North Abington. in company with Bro. Billings, divided the day; had rather a good meeting.

29th and 30th—At Salem

Oct. Ist.—Little South Natick, at the school house but few attended. The people there are pretty well decided to stay away. 2nd to 4th.—Visiting relatives.

5th—Fornoon, at Little South Natick; eve., South Natick, Unitarian Meeting House. Had quite a number to hear: paid good attention; hope that some prejudice was removed. 6th.—Visiting.

7th.—Boston, at the Chapel in Lowell St. Had quite a free time speaking. Bro. Grant was present, and took part in the meeting 8th. Roxbury, at Webster Hall. Had a free time. The brethren there are still looking for deliverance, may the Lord help them to be faithful a little longer.

9th. Salem. 10th. Dye-house. But few present, rather discouraging time. 11th. Lynn City. Called to see the Christian Minister, Bro. Miller. He treated me very kindly, and gave me an invitation to preach to his people part of Lord's day, which I accepted.

12th. Forenoon, at Dye-house. But few attended; but little interest. P. M. At the Christian Meeting House in the city. Had a good free time speaking; some hundreds present, who paid good attention and appear- to listen with interest. I think it was not a lost season to them or to me. I spoke of the heirship, the inheritance being the earth made new, the coming of the Lord, and our being made like him when he comes, and the victory over death at that time; and told them that I believed from the fulfillment of prophecy that the coming of the Lord was nigh. Bro. Miller took a part in the meeting, and if that was advent doctrine, he was an Adventist. He gave me an invitation to preach the next Lord's day, but I could not, for I had an appointment. So we see that there are some who are willing to hear about the Lord's speedy coming.

13th. Salem. Visiting. 15th. At Lynn City. Enquiry meeting at the Christian Church. Had quite a good meeting; free for all to relate their feelings. I had a free time relating some of my christian experience.

15th. Salem. Eve. at the Chapel; not a large number present.

16th. New Market.

17th and 18th. Portsmouth. Attended Conference; heard some good preaching. 19th. Rye. Spoke three times at a private house to a few; had quite a free time. 20th. Visiting. 21st. Visiting. Evening meeting at Eld. Philbrick's, but few present: had a good meeting. 22d. Visiting. Evening meeting at Bro. Moses Garland's: had quite a free time: think it was not a lost season: hope there were some present that will decide to be for the the Lord.

At Rye, they were repairing the school house, so we had the meetings at private houses. I hope the Brethren at Rye will soon build a convenient Chapel to meet in. I never felt more than now like going through. Cheer up, pilgrim, the end is nearing: be faithful a little longer, and the prize will be given, and the family gathered home. From a pilgrim and stranger still looking for speedy redemption.

Bangor, Me. Wm. M. Ingham.

Letter from sister L. Boles.

Bro. Grant:—Although I am here as a pilgrim alone, I can tell you truly I have been led to cry the more earnestly for Jesus to come. I rejoice that I ever heard the glad tidings of our soon coming king preached by Bro. E. Whitney. I love the coming kingdom, and it is with delight that I think of the glory to be revealed; and with joyful anticipations I wait for the time to arrive when I shall leave this vale of sin and gloom and dwell with Christ at home. Lift up thy head, poor pilgrim, for thy redemption draweth nigh; soon thy trials will be o'er, and thou shalt bask in the sun beams of God's eternal glory. Some of us are poor in this world's good and are troubled to get along, but I feel determined to pressing away onward and "free the storm, it can't be long—we will anchor by and by."

Bath, N. H. Lois Boles.

For the Crisis.

Letter from sister Julia Dodge.

Brn. and Srs:—I wish to speak through the Crisis to you at this time. Since I saw you, I have been in affliction deep and sore. My only brother, my much loved brother is sleeping the quiet sleep of death. Yet, I have a hope, a consoling hope of meeting him at the resurrection of the just. Now some of you pray that this sore affliction may do us good. Many nights I have passed alone, my husband being with him, for he seemed to like to have him with him better than any one else. Sister M., did you pray for him, or did you not get my letter? I feel to ask, "How long, O Lord our Savior, wilt thou remain away?"

I am weary and sick of the *groaning earth*, and long for a quiet, peaceful home in the land where the "inhabitants shall not say, I am sick." O that camp-meeting! How good it was to meet the children. Bless the Lord for such a privilege, and for all his mercies and long-suffering to the children of men. Bro. Mills and Sr. Fenn, did you get my short letters? If you did, please write to me.

Yours, waiting for Jesus,

Julia Dodge.

Pawlings, N. Y., Oct, 25, '56.

The Heavenly Measure of Time.—The following extract from Mr. Everett's Albany address is a perfect gem:

"But for the kindreds, and tribes, and tongues of men, each upon their own meridian, from the Arctic pole to the Equator, from the Equator to the Antarctic pole, the eternal sun strikes twelve at noon, and the glorious constellations far up in the everlasting belfries of the skies chime twelve at midnight—twelve for the pale student over his flickering lamp—twelve amid the flaming glories of Orion's belt, if he crosses the meridian at that fatal hour—twelve by the weary couch of languishing humanity—twelve in the star-paved courts of empyrean—twelve for the heaving tides of the ocean—twelve for the weary arm of labor—twelve for the toiling brain—twelve for the watching, waking, broken heart—twelve for the meteor which blazes for a moment and expires—twelve for the comet whose period is measured by centuries—twelve for every substantial, for every imaginary thing which exists in the sense, the intellect, or the fancy, and which the speech or thought of man at the given meridian, refers to the lapse of time."

Poetry.

For the Crisis

LINES,

written on the death of sister Lucina M. Grant, who fell asleep in Jesus at Newfield, Oct. 31, '56.

BY M. J. W. S.

She rests! and in death's sweet and soft repose
That voice is hushed—those beaming eyes are closed
A pallid hue now clothes her cheek,
Her much-loved form lies cold and weak;
No throbbing heart, no heaving breast,
Will e'er disturb her peaceful rest.

Sister, we oft shall miss thy voice so sweet,
When in the house of God, for prayer we meet;
'T was joy to hear thee sing the strain,—
"The Lamb is coming soon to reign!"
But, shall we murmur, shall we weep?
No! for thou dost in Jesus sleep.

Although her tender tones no more will cheer
The partner of her youth—nor daughter dear;
Mourn not dear ones, she only rests
'Till Jesus comes, t' awake the blest.
Be faithful! you with her may be,
Robed in immortality!

Newfield, Nov. 13, '56.

Obituary.

Died, in North Hermon, Sept. 21st, Sister Joan, wife of Bro. Mansil, aged twenty-six. Sister M. was converted, and embraced the hope of the Lord's coming several years ago; and was one that was disappointed in '54, but endured it with patience, hoping to live to behold him without tasting death. In May, she was taken bleeding at the lungs. It was fatal. Death must do its work. We hope soon to see her in the family of the second Adam, immortal. May God sustain Bro. M. under his loss. A discourse by the writer from Isa. 6: 19. "Thy dead men shall live together with my dead body shall they arise."

N. F. Nason.

Died, in North Hermon, Me., Nov 5, Delaine, daughter of Bro. Anthony and Sister Charlotte Kelly, aged thirteen. Our Bro. and Sr. mourn their first-born. God sustain them. A discourse by the writer, from 1 Cor. 15: 26. "The last enemy that shall be destroyed is death." Oh God speed his destruction.

N. F. Nason.

North Hermon, Me., Nov. 7th, 1856.

Foreign News.

Halifax, Nov. 10—midnight.

The Royal Mail Steamship Niagara, from Liverpool afternoon of the 8th inst., has just arrived en route for Boston.

Great Britain.—Lord Palmerston delivered an address on education before a large assembly in Free Trade Hall, Manchester; he also made two speeches in defence of his foreign policy, and thence went to Liverpool, where an address to him by the President of the Chamber of Commerce, the following passage occurred:—"It would not be doing justice to the commercial community of Liverpool were no mention made of that question which most deeply affects it, the late difficulties, or threatened difference between this country and the United States. There is my lord, but one expression of feeling among us to the manner in which your lordship and her Majesty's adviser disposed of that which threatened at one time to be a question that might involve us in a dispute with America. We feel that by the mode in which your lordship and her Majesty's adviser settle that question, you not only consulted the dignity of this country, but in spirit and in fact satisfied all the interests concerned. My lord, for that we feel deeply indebted to your lordship, and to her Majesty's Government.

To this Lord Palmerston replied with considerable embarrassment of manner:—"I was sure, gentlemen, that the policy which he recently adopted in our differences with the United States must meet with your approbation. We felt that while on the one hand it was necessary to maintain the dignity of the country, that it was necessary to show that even the calamities of war in those neighboring races would be encountered if there was a necessity for it upon adequate grounds: he felt that while it was necessary to show this, we ought to waive all minor and party considerations: that we ought not to take advantage of circumstances which might perhaps have justified the expression of angry feelings: but it was more dignified to look to what we believed to be the friendly feelings of the great mass of the people of the United States, than to take too much notice of circumstances in a narrow sphere that might perhaps have justified feelings of irritation.

The result has fully borne out, I think, the wisdom of this course. I am sure that in proportion as your prosperity increases, in proportion as your enterprise is developed, in the same proportion we may look to cementing permanently those ties of friendship and good which exist, and ought to be perpetuated, between the peoples on the two shores of the Atlantic."

In Lord Palmerston's speech at Manchester, he used the following expression which has been the subject of much remark:—"I hope the peace will be lasting, but its endurance must depend on the fidelity with which its conditions are fulfilled. If that power which provoked hostility faithfully carried out the treaty, then no doubt peace will be long preserved.'

France. Rumors continue of a peaceful modification in the Ministry. M. de Persigny's visit to the Emperor is connected with these rumors.

The Emperor continues the revels at Campeigne, where his third and last batch of guests have arrived, including the Ministers of Russia, Sweden and Holland, Marshals Pellissier and Bauguay, and E'Hilliers.

These protracted country entertainments give offence to the Parisians, and among the placards surreptitiously posted on the walls are some headed "Le Roi Samus."

The event of the week is a semi-official editorial in the Constitutionnel, on the questions at issue between the French and English governments. This article speaks plainly and says—

"The presence of the Naval squadron of England in the Black Sea, and of the Austrian troops in the Principalities, are, henceforth, only an arbitrary and violent means of preventing a solution of the difference which Russia has been the first to propose, in offering to submit the question to its natural judges. Is it desired rather to have recourse to arms? Is war again desired? Does the English ministry itch to enter again upon hostilities without France? Not certainly to assure the execution of the Treaty of Paris, but imprudently to rend it in pieces in the face of the world, with the object of satisfying an ambition that had been for the moment disguised?

We repeat that it now depends upon the Cabinets of London and Vienna to put an end to the pending disputes, and to terminate the anxieties to which the present situation gives rise. Let them consent to the re-assembling of the Plenipotentiaries, without making arbitrary and inadmissible exclusions a condition; exclusions which would completely change the character, and be an additional breach of the treaties. Let us add that if a peaceful solution is desired, this is the only proposal for that purpose, which can decently be made."

Spanish affairs are unchanged, but the accounts of the stability of Narvaez' government are contradictory.

Italy. Respecting the Neapolitan difficulties, we have nothing more definite than the following, from the Paris Patrie:—"The Neapolitan differences, if we may believe reports published by the Belgian journals, are upon the point of entering on a better phase, and, although the King of Naples has, it is said, ordered his representatives in France and England to demand their passports so soon as they should be informed of the return of Baron Bremiere and M. Petre. It is thought an arrangement will be come to through the friendly interference of the Russian Minister at Naples. We shall know what we may expect on this subject, for a manifesto from the Neapolitan government is every day expected, and, if that document should not be of a conciliatory character, it is probable that the Neapolitan envoys will take their passports.

According to recent agreements with the Pope, the Austrians are withdrawing their troops from several of the towns in the Papal dominions, which they have for some time past occupied. At the same time they are making preparations for an overwhelming display of military force in Lombardy, and on the frontier. The posts evacuated are immediately re occupied by Papal and Swiss regiments.

Prussia. Letters say that the relations between France and Prussia are becoming closer, there being talk of but two policies, that of France, Russia, and Prussia, against England and Austria. Such talk however is of little value.

Russia. By a letter from Vienna, in the Cologne Gazette, we learn something about the diplomatic correspondence which resulted from the intention of Russia to erect new fortifications on the Finnish coast, in the Bothnian Gulf. We are told that the matter has come to an amicable understanding, so far as the relations of the French Government to Russia are concerned, but the British Government, it is said, still maintains that in these fortifications there is an evasion of the article of the Treaty of Peace, by which the erection of the fortifications of the Alared Islands is interdicted.

Count Morney is represented as having declared to Prince Gortschakoff, in reply to a direct question, that France had no objection to the erection of the proposed fortresses.

Turkey. The new Turkish Ministry is reported as follows:

Grand Vizier—Reschid Pacha; War—Omar Pasha; Marine—Riza Pacha; Finance—Jaffette Pacha. Faud Pacha will, in the meantime, retain the Portfolio of Foreign affairs, until Ali Pasha, to whom it is offered, consents to accept it.

The French as well as the English Governments, are favorable to the above ministry.

An ultimatum has been sent by England to Persia. The Shah persits in his refusals, and the British expedition against him was about to sail.

The Mormans in Denmark. A foreign paper states that Mormanism is making such progress in Denmark as to cause the religious and reflecting part of the inhabitants to look with dread to the future, as it has a most baneful influence on the peasantry and lower classes, who are exclusively its converts. Several petitions have been sent to the Government, from different parts of the kingdom, praying that a stop may be put to it, and that the Mormons should be prohibited from exercising their religious ceremonies with so much demonstrative ostentation as they are now allowed to do. Jutland is the great hot-bed of Mormon proselytism, and as they eventually make up caravans, or parties of 400 or 500 together, to emigrate to America, to settle on the banks of the Great Salt Lake, it will have the effect of ultimately depopulating the province, and depriving its agriculture of many industrious hands.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

—:o:—

Providence permitting, I will preach in New Bedford, Nov. 30. M. Grant.

—:o:—

Eld. S. W. Bishop appoints to preach at
Portsmouth, N. H., Nov. 30.
Concord, Dec. 7.

—:o:—

Bro. Edwin Burnham appoints to preach at
Rye, N H, Sunday Nov 30.
Lowell, Mass, " Dec. 7.

—:o:—

Bro. W. S. Campbell appoints to preach at
Jawbuck, 27.
Hazardville, 28.
Yaugau R I, 14.

If these appointments conflict with others, please inform me, to save expense and trouble. W. S. C.

—:o:—

Bro. Ira Morgan appoints to preach at
Collinsville, Nov. 30.
Bridgeport, Dec 7, at the new chapel.

—:o:—

Bro. J. Howell appoints to preach at
Boston, at Chapman Hall, Nov. 30.
Salem, Dec. 7.

—:o:—

Bro. B. P. Manning appoints to preach at
New Boston, Nov. 30.

—:o:—

Bro. Z. Campbell appoints to preach at
Jawbuck, Conn., Nov. 26.
Warehouse Point, " 27.
Windsor, " 28.
New Britain, " 30.
Plymouth Hollow, Dec. 2.
Wolcott Centre, " 3.
Prospect, Dec 6 and Dec. 7, where Bro, Wilson may appoint
Mansfield, Conn., (at Bro Abbys') Dec. 14.

—:o:—

Providence permitting, I will preach at
Lynn, Dye House Village, Sunday, Nov. 30
Concord, N. H., Sunday, Dec. 7.
J. Hemenway.

—:o:—

Bro. C. Goodrich appoints to preach at
Savoy, at the house of Bro. Morandvill, 26.
Savoy Tannery, 27.
North Adams, Sunday, 30.

—

Bro. H. Munger appoints to preach at
Waterbury, Ct., Monday eve. Dec. 1.
Camp-Mills, Tuesday eve, " 2.
Litchfield, if there is a conveyance over from the station, Wednesday, " 3.
Newfield, Thursday, " 4.
Winsted, Friday " 5.
Saturday and Sunday, where Providence opens the way.

:o:—

Bro. E. Whitney appoints to preach in Salem, Nov. 30.

Eld. S. S. Brewer appoints to preach at
Springfield, Mass., on the evenings of Nov. 26 and 27.
New Britain, Ct., Sunday, Nov. 30.
Bridgeport, " evenings, Dec. 3 and 4.
Newark, New Jersey, Sunday, " 7.
Boston, " 14.

Bro. J. Howell appoints to preach at
Lowell, Mass., Dec. 14.

A brother sends us the following appoint-
Jawbuck, Conn., Nov. 26.
Warehouse Point, 27.
Windsor, 28.
New Britain, 30.
Plymouth Hollow, Dec. 2
Wolcott Centre, Dec. 3.
Prospect, Dec. 6, also Sunday, Dec. 7, where Bro. Wilson may appoint.
Mansfield, Conn., (at Bro. Abby's) Dec. 14.

BUSINESS MATTERS.

Eld. J. Howell's P. O. address is Salem, Mass.

Joseph Kimball's P. O. address is Unity, N. H.

J T Ongley's P. O. address is Blooming Valley Crawford Co., Pa.

Eld. John Howell's P. O. address is Salem, Mass.

For Books.—C. H. Pilgrim $2.77.

Books Sent.—C H Pilgrim.

A. B. Read—You haae paid to No. 72.

J. Damon—You have paid to No. 104.

H. Babcock—You have paid to No. 95.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

E Macomber, W Berry, M M Leyman, M A Cotton, A Coburn, A B Read, T White, M Cooper, W S Howden, G W Chisman, J Damon, N Cole, J Mc Cracklen, $1 each.

P J Miliken, P C Rodman $2 each.

C Piper, Mrs J Rogers, G Phelps. 50 cents each.

C H Pilgrim, $ 2.23; W G Higgins, $5.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Persons ordering publications will do well to send a small amount to pre-pay postage. The postage on tracts, if sent in packages of eight ounces, or more, is only one half cent per ounce.

—:o:—

TREATISE ON MATT. XXIV. By L. C. Welcome. 33 cents; postage 6 cents.

THE THREE COVENANTS. By Z. Campbell. Price 5 cents; postage 1 cent.

AN EXPOSITION OF THE BOOK OF SEVEN SEALS. By S. S. Brewer. Price 5 cents; postage 1 ct.

FUTURE PUNISHMENT. By H. H. Dobney. An able and convincing argument. Price 75 cents: postage 16 cts.

THE UNITY OF MAN, or Life and Death Realities; a Review of Lee on the Soul. 15 cents; postage 1 ct.

BOUND TRACTS. By H. L. Hastings. Containing nearly 200 pages, in plain cloth binding. 40 cents; postage 6 cents.

THE CHRISTIAN'S ONLY HOPE: or, the Faith once Delivered to the Saints. By Z. Campbell. Price 10 cents; postage 1 ct.

PAULINE THEOLOGY, or the Christian Doctrine of Future Punishment as Taught by Paul. 15 cents; postage 1 ct.

THE SAINTS' INHERITANCE. By William Shepherd. Price—four copies, 25 cents; nine copies, 50 cents; eighteen copies, $1; one hundred, $5—post-paid.

CHURCH DEBTS. By William Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents: postage 9 cents.

THE WORLD AS IT WAS, AS IT IS, AND AS IT WILL BE. With several poems. By Mrs. A C. Judson. 38 cents; postage 3 cents.

THE DISCUSSION: Between Prof. H. Mattison, of the Methodist E. Church, and George Storrs, Editor of the Bible Examiner. Price 25 cents; postage 3 cents.

THE PLAIN WAY, or Conviction and Conversion, and The New Birth. By J Lenfest. Single copy, 12 cents; $8 per hundred. Postage 1 cent per copy.

THE VOICE OF THE CHURCH ON THE REIGN OF CHRIST. By D. T. Taylor. A most excellent work. Price $1. Postage 18 cents.

A VIEW OF THE SCRIPTURE REVELATIONS Concerning a Future State. By Richard Whately, D. D., Archbishop of Dublin. Price $1; pastage 18 cents.

THE SEVEN SEALS: with Scriptural Facts concerning the Four Angels, the Four Winds, the Sealing Angel, the Seal of the Living God, &c. By W. Sheldon. Price 3 cents.

THE FIRST FRUITS: a Scriptural Inquiry into the Time and Season of the First Resurrection, and Change of Those who are Alive and Remain. Price 10 cents per copy; postage 1 cent.

THE OLD PATHS, or the Primitive Doctrine of a future Life; embracing copious extracts from the apostolical fathers, with arguments and remarks. 18 cents; postage 1 cent.

JUBILEE HARP. By S. S. Brewer. A good selection of hymns well adapted to the present wants of the church. Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. Postage 7 cents.

SPIRITUALISM A SATANIC DELUSION and a Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price in paper covers, 38 cents—postage 3 cts.; cloth gilt, 50 cts.—postage 9 cents.

GLAD TIDINGS, or Bible Proof that Woe and Sin are to End in the Universe, by a Literal Destruction of Wicked Men and Devils, at the Judgment. All texts on Future Punishment Collected and Arranged. By Jacob Blain. Price 10 cents; postage 1 cent.

THE LIFE AND RELIGIOUS EXPERIENCE OF HIRAM MUNGER, Including many Singular Circumstances connected with Campmeetings and Revivals. Written by Himself. This is a very entertaining book, and will be read with interest by all. Price 50 cents; postage 10 cents.

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THE WORKS OF JOHN CUMMING. "Benedictions of the Blessed Life," "The Church before the Flood," "Lectures on the Apocalypse," (series 1 and 2,) "Signs of the Times," "The End," "The Tent and the Altar,"—75 cents per volume. "Lectures on Romanism," $1. Postage 16 cents per volume.

A REVIEW: Giving the Main Ideas in Dr. E. Beecher's 'Conflict of Ages,' and a Reply to Them, and to his many Reviewers. To which is added the Bible meaning of the word Hell. Also, two hundred texts quoted, to show the Nature of Future Punishment. By Jacob Blain, Baptist minister. Price 8 cents; postage 1 cent.

TRACTS.—The Church not in Darkness—The Three Worlds—The Last Days—by H. L. Hastings. The New Heavens and Earth—A Voice of Warning from the Four Winds—by D. T. Taylor. Noah, his Age and Ours—The Desire of all Nations—It is Done—by John Cumming. State of the Dead, by Milton. Intermediate State, by Grew. Each 24 pages. Price [illegible] single; $3 per hundred. ——Outline of the Coast of Man—Ancient Landmarks—Destiny of the Wicked—The Great Incentive—price 3 cents single; $1.50 per hundred. ——Future Punishment—The Key of Truth—The Night Cometh—price [illegible] single; $1 per hundred.

The above named publications can be obtained at the office of the World's Crisis, 167 Hanover street, Boston; H. L. Hastings, Rochester, N. Y.; W. [illegible]; [illegible] F. Porter, 20 [illegible] street, [illegible]; S. S. Brewer, 54 [illegible], [illegible] R. I.; S. W. Bishop, [illegible]

Poetry.

For the Crisis.

THE ABSENT KING'S INQUIRIES.

BY MARIA.

Air.—"Do they miss me at home?"

Do they miss me on earth, do they miss me?
Ah! 'tis an assurance most dear,
To know that the heirs of the kingdom,
Are saying, "when will He appear?"
To know that they long to behold me,
And join th' angelic song;
To know in each heart is awakened
Regret, that I tarry so long.

When the dark shades of fear gather round them,
And the day-star seems never to rise,
Doth Hope in her brightness surround them?
Or Faith look away to the skies,
To view their Redeemer eternal,
Prepared, in his glory to come
To earth, with the sweet invitation—
"Ye bless'd of my Father, come home?"

When loved ones for edification,
Still trusting in Heaven, do meet,
Do they cry as they gaze on their number
"Lord, return to the long-vacant seat!
Return that thy people now weary,
In the homes of the promised land,
By permanent pleasure surrounded,
Redeemed from death e'er may stand?"

When poverty, sin, and temptation,
Oppression, delusion, dismay,—
The terrors of death are before them,
And standing in peaceful array,
Do they patiently bear each affliction,
While under the "chastening rod,"
Assured that a home will be given,
To the down-trodden people of God?

Danville, C. E., Oct., '56.

Original Articles.

For the Crisis.

A Voice from the West.

Bro. Grant:—I thought I would pen a few lines for you to publish if you think best. And as I wish to write under different heads, I will commence first with our

WANTS.

We want preaching, and much of one kind. And if I am to decide, I would say that we want Gospel preaching; I mean, pure, undefiled wholesome truth, the kind that the Apostles preached. There are plenty of preachers here, but their preaching is too much like the traditions of the elders. Paul says, "faith comes by hearing and hearing by the word of God;" then the faith that Paul would recommend is that, that comes by the word of God. If it is that kind, it will be Gospel faith, and not faith in fables and the doctrines of men. If we have bible preaching,

WE WANT BIBLE TEACHERS.

Without they are bible men they will not give us the good news of the kingdom of God. But there are other things to be considered. Men should live right every where, but the preachers that come West need something about them that we are not all blest with; that is, a strong constitution, like Paul's, with their own hands administering to their wants; for a minister has got to work that comes out here, as it is a new field and the people generally poor.

Then, we want self-sacrificing men; those who will hazard their lives, if need be, spend and be spent for the cause of Christ; those who are able to take the bible in their hand and go on foot miles, to spread the light of the Gospel of the Son of God: men, with patience and endurance, who can suffer hardness as good soldiers knowing the reward is ahead.

WE WANT TRACTS.

These we want very much now, whether we get any more ministers or not to help those that are already here. I mean, when I say we want tracts, we want them to give away—spread broad cast throughout the land. And if ever there was a great door opened, it is here in the West. Men will not buy the truth unless they are interested in it; the ear must be reached before we can get money for tracts. And I hope the day is not far distant when I shall have the privilege of giving to all; that there will be funds raised for that purpose, and the sooner the better.

When I look into the past, I see that it has been hard for man to give up what has been taught from infancy: and when I look upon the reformation of Luther's time, I see tradition mingled with the great light which then shone on the bible. Following the history of the Church, we find that a portion are learning and coming to the truth, while others are going back to darkness. Mark one thing; man has not found out all of the truth at one time, but there has been a growth in the knowledge of our Lord and Savior Jesus Christ. Can any one say, I have all the truth; I am right and you are wrong? I think not. Too much has this been the case. One says, this way; another, that way. I have learned, that by giving to man the right of judgment, or in other words giving him liberty, if he has an error it will not be long before he will renounce it and receive the truth.

The best way is to preach our views, then let men look for themselves, and not say they must believe it or be damned. How often this has been the case. O that ministers would study to be more of the mind of Christ! Some have got the spirit of the Apostles at a certain time, when they found some that did not go with them, and commanded them not to do so any more. Men have different gifts.

Let us do to others as we wish others would do to us. Much might be written on this subject, but I forbear by saying I am willing to fellowship men as they will be tested at the judgment, that is, by their works. It will not be,—do you believe this, or that, but have you done so and so? My prospects are good. I have many trials here, but have found that the same foolish preaching, *as viewed by the world*, is the power of God. I find it takes effect on the minds of the people. One place, I have visited five times every two weeks,—preached one sermon every time; the result altho' small, considering the large field, is that seven have arisen for prayers. The work moves slowly. If I could hold a protracted meeting the result might be much better; but as I have said, a preacher must work, so it of course hinders his labors, if he has not money to do with. I am willing to work, and also to preach, for I know in whom I believe. I hope, brethren, you will pray that God will bless the labors in the West; and while you pray, put your hands in your pockets to buy *tracts*, that we may have to give away; and so fulfill the law of Christ. We are almost home. How cheering it is to think the chief Shepherd is so near, and we shall soon have the crown of righteousness that fadeth not away.

Peter S. W. Deyo.

Strawberry Point, Iowa, Oct. 26, 1856.

For the Crisis.

Cleanliness.

Cleanliness is intimately connected with religion. Indeed, it is difficult to conceive of an *uncleanly christian!* Be sure, under some peculiar circumstances, such as sickness, we cannot be so scrupulous, as to the laws of health, as under ordinary circumstances. Cleanliness should be regarded in every department—in person, in the family, in the house, bed, at table, in garments, and throughout the entire connections of physical life. It costs but little to be clean, when once we set ourselves about it, and the gain of health and comfort is incalculable.

E. B.

Correspondence.

For the Crisis.

Letter from Sr. S. Wells.

Bro. Grant:—Permit me, although poor and unworthy, to ask the privilege of saying a few words through the Crisis to the dear brethren and sisters scattered abroad.

First, I would desire to thank the dear friend in the Lord, who has been so kind as to send my companion, D. Wells, your much wished for paper, the "World's Crisis." Although poverty and sickness have been our lot in this world for the last five years, yet the good Lord has been a present help in every time of need, and blessed be his holy name for his goodness to such poor unworthy creatures as we are.

Our privileges are very limited, yet it is our delight to serve the Lord. We live in the midst of popular preaching, but it does not satisfy the soul that is longing to be fed with the truths of the Bible. I would say of those who are opposed to such plain truths as we have set forth, they have eyes but they see not, and ears, but they hear not.

Does it not look like the time when "God shall send them strong delusion, that they should believe a lie?" 2 Thess. 2: 11. O how can a true child of God help rejoicing at the glorious sound of our Lord and Savior's soon coming to take home his waiting Bride? Long has she been clad in the habiliments of mourning, longing and waiting for her Lord's appearing. How sweetly does she catch each encouraging gale as it wafts her to that sweet heavenly rest, which remains for the children of God. It is the intense desire of her heart to have her lamps trimmed and burning, for she feels her departed Lord cannot be far distant. O, how often is she led to cry out in the language of John while on the isle of Patmos,—"Come, Lord Jesus!"—And she often feels to say—"Come quickly."

O the contrast between the lovers of the present truth, and the popular preachers of the present day. It seems as if nothing gave them so much pain, as to mention the near coming of our dear Savior, in their hearing. But how can we help speaking of that once dying, but now risen Savior of mankind, who is so soon to gather his children home? Soon, I believe, the last message will be given,

"Gabriel, go proclaim the sound,
Awake ye nations under ground."

O my dear brothers and sisters, what a day is about to burst in upon this guilty world! Are we prepared to meet it?—Have we warned every one who has been within our reach? Soon, very soon, we must meet them at the bar of God. What done must be done quickly. I do entreat all who are able to sustain the Crisis to help. Help Bro. Grant—it is a trying time, he needs all the assistance that can be given him, and all the prayers of the church in Christ Jesus.

Do not forget the poor; they often suffer. I, for one, can sympathize with them, and I would say to them, our trials are almost ended, and if we are faithful a few days, we shall all be at home. Bless the Lord. That we all may prove faithful, is the prayer of your unworthy sister,

Sarah S. Wells.

Wells, Me.

From Bro. Latimer.

Bro. Grant:—"While I was musing the fire burned; then spake I with my tongue;" but as I cannot thus speak to those I would, I will pen a few lines to those of like precious faith. Although conscious of coming short many times of doing my duty, yet, I have great reason to thank the Lord that he has kept me thus far in the one hope to which we are called, and am still looking for the final consummation of the same at the soon return of the Son of man; and my prayer still is,—"Come, Lord Jesus, and come quickly." Oh, how I long to see the bloody scenes of earth exchanged for the blissful reign of peace; when He whose right it is shall take the throne, and reign over the house of David forever.

And how those that profess to have any understanding of the scriptures, can believe that there is to be a reign of peace before the Lord comes, is more than I can conceive; and when there is not a text in the whole bible for it, but many things flatly against it, and wickedness at the same time is continually on the increase. Men are proud, blasphemers, lovers of their own-selves more than of God. What a sad, desolate picture our world now presents! Never, I believe, has religion and politics been so much blended together as now.—Almost every professed preacher of the gospel of Jesus Christ has got "Fremont and Freedom" mixed with their preaching; and never, methinks, has the devil been more subtile, in his schemes to blind and deceive than the one now before the people. Every christian must hate to see his fellow beings enslaved; but while these promise them liberty, they themselves are the servants of sin and corruption, and all are acting from selfish motives, expecting to bring about what God has said cannot be done; and if you talk to them of the Lord's soon coming, they say it cannot be for a thousand years to come, for the world must be converted. Blind, delusive hope! thanks be to the Lord that he has shown me a better way, a more glorious hope, and one that is fully sustained by the word of Divine truth; and by it I have been led to look upon the evil state of things now existing, as a bright harbinger of a better day. When Israel shall dwell safely within his own borders, then no stranger shall pass through Jerusalem any more at all. I will close by desiring the prayers of God's people, that we may be kept until the appearing of our life-giver. Life eternal! what a blessing! how rich! how full! what is this life compared unto it? Lord, help us to consider these things, and work while the day lasts.

N. S. Latimer.

Silver Lake, Wis.

For the Crisis.

A Reformation.

I am thankful to the Lord that there is quite a reformation going on among our brethren and sisters, on the matter of using tobacco. Let the good work go on, until not only this filthy habit shall be entirely abandoned, but also other habits almost as pernicious as this, such as using tea, and coffee, and continually dosing with medicine. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." James 1: 21.

E. B.

Poetry.

For the Crisis.

"LET THE STRONG BEAR WITH THE WEAK."

BY MARIA

Love that trav'ler:—dark and dreary,
Long has been his journey here;
Lo! he seeks a "heavenly city,"
Where will come no troubled tear,—
Lonely, weary,
Without love, will all appear.

Ask him, should he cease to languish,
When a *Brother* standeth by;
Should despondency and anguish,
In divine obedience fly;
Ask, O, ask him,
And he'll quickly tell thee why!

Ask him if a smile e'er gladdened
Him, while on his lonely way,
When by sin and sorrow saddened
And eclipsed each beacon ray,—
If, before him,
Rose the everlasting day?

When the last loud trump has sounded,
From the dead he'll rise again;
Thou shalt see him, clad in beauty,
Stand before the "Judge of men,"—
To *his* blessing,
Jesus adds a blessing then.

Danville, C. E.

Choice Selections.

God's Kingdom First.

'Seek ye first the kingdom of God and his righteousness," is a requirement which never has been abrogated. In the nature of things it cannot be annulled. The kingdom of God, and the righteousness therewith associated, must ever be held by all right minded intelligences as paramount and superior to all other interests. Next after the ascription of honor to God, 'Thy Kingdom come' is the leading petition in the Lord's prayer; and all our desires and all our actions should take this order. Not merely the divine honor but the highest of the whole universe, demands that the supremacy and priority of his kingdom, and the advancement of his righteousness, should be thus sought and thus maintained.

To set any other object before this, is a disorderly proceeding, and breaks the harmony of the universe. Jehovah can-never allow such a course, and prosperity cannot attend it,

As individuals, our truest welfare can be secured only by 'seeking first the kingdom of God and his righteousness.' He in whose heart this kingdom reigns, in its divine sovereignty, and in whose soul this righteousness is supremely loved and cherished, and welcomed, and enshrined, will invariably find his own interest and advantage most effectually subserved and secured. 'All these things shall be added to you.' And if we would labor for the welfare of others—of our friends, of the community, of the State, of the nation—still the rule is, 'Seek ye first the kingdom of God and his righteousness,' that is, make true piety, true spirituality, true holiness the object of your highest solicitude. Hold other ends paramount—let other issues constitute your ideal of success, and the result will be a failure. Only as God's kingdom and righteousness are established and promoted in the land, is a true success achieved. Above all the expedients and all the prescriptions of all the body politic, this stands supreme as the antagonist and antidote of all disorder and all wrong.

Let the Christian citizen, then, abide by the divine expediency and the divine philosophy. Whatever be our political preferences or policy, let us be sure and hold the kingdom of God and his righteousness nearest and dearest to our hearts, first and foremost in our desires and in our efforts. He makes a sad mistake, who, professing to seek the good of his country, sinks his allegiance to Christ and his church in the whirlpool of political excitement and enthusiasm. To hold the interests of Zion in abeyance, or to make them a secondary and subordinate consideration, is no true patriotism. This is not to 'let your conversation (your *politeuma*, politics) be as becometh the gospel of Christ.' Yet this is the type of politics which your country needs—that which is in harmony with the gospel, its spirit, its sanctions, and its claims. Suffer not Cæsar to usurp the place of Chrsst, Exalt the Savior, honor his name, cleave to his standard, identify yourself with his people, his kingdom, and his worship, and be a politician only so far as is clearly consonant with the fulfillment of these duties and these obligations.

The Kingdom of God first—let this be the Christian's motto and rule, always and everywhere.

Prayer

'Prayer is the Christian's staff, with which
To walk with God all day.'

How true this is. How often we have proved its utility, and how often have we found, to our sorrow, the effects of neglecting it. When the morning hour has been given to fervent and earnest wrestling at the throne of grace—when the wakeful moments of the passing night have been consecrated to the same blessed employment—how sweetly speed the passing hours! how quietly and safely we walk with God! But let the morning thanksgiving and morning prayer be omitted, and the whole day goes wrong.

It is said that, on that fatal day in which Cranmer denied his Lord and abjured his faith, he neglected his accustomed morning devotions. Who knows but that, if he had not neglected duty, he might have been spared the bitterness of repentance, and have died without exclaiming as he did, 'That unworthy right hand?'

Peter neglected to watch and pray, and he fell into temptation. So have you done, and so have I, oftentimes. Satan, seeing us at ease, has taken from us, piece by piece, the armor wherein we trusted, and left us nothing but nakedness and shame. Let us watch against his devices, and pray without ceasing.

H. L. H.

Family Unity.

What more interesting and lovely sight can be contemplated on earth than a kind, peaceable and united family? Equally so, whether we refer to a *natural* family, or to a *Christian church* family. Said the ancient man of God, "Behold how good and how pleasant it is for brethren (relations) to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of heaven, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessings, even life forevermore."

Many families do not realize what unspeakable happiness they lose by living in the uncongenial and jangling manner they do. They turn the most delightful spots of God's creation into a dreary desert.—They change fountains of almost divine sweetness into loathsome pools of stagnant gall. They blast, and waste, and rample down the fairest gardens that the Almighty has made to bloom. The crime of family jarring is enormous. It takes hold on interests personal, social, physical, moral, spiritual, divine, and eternal. It is a crime, the mischief of which cannot be fully estimated. A united and happy family is a kind of ante-chamber to heaven itself. A kind of vestibule of the kingdom of God. In such soil, virtue, truth, and religion shall flourish. How happy is that husband's and father's heart, when the toils of the day are over, and he turns his footsteps homeward, sure to be greeted by the sweet smiles of a loving wife, and merry welcoming shouts of glad and happy children! Home to that man, is the sweetest, brightest spot on earth. His family will never complain of the want of his society while he lives, and when duty will permit him to remain in their midst. How happy is that affectionate wife, as she moves amidst the duties of her household, feeling confident that a generous husband loves her with all his heart, and obedient children thankfully confide in her watchful care! How happy are those playful, peaceable children, who live in each other's interests and pleasures, and in the pleasure of their devoted parents.—E. B.—*Newburyport Herald.*

Secret Prayer.

President Edwards in one of his discourses on prayer gives the following solemn advice:

"I would exhort those who have entertained a hope of their being true converts, and yet since their supposed conversion have left off the duty of secret prayer, and do ordinarily allow themselves in the omission of it, to throw away their hope. If you have left off calling upon God, it is time for you to leave off hoping and flattering yourselves with an imagination that you are the children of God. Probably it will be a very difficult thing for you to do this. It is hard for a man to let go a hope of heaven, on which he hath once allowed himself to lay hold, and which he hath retained for a considerable time.—Those things in men which, if known to others, would be sufficient to convince others that they are hypocrites, will not convince themselves."

Here are truths which cannot be gainsayed, and how many professors are there in our churches who probably do not maintain the habit of secret prayer?

In another place the same writer says: "He that prays only when he prays with others, *would not pray at all*, were it not that the eyes of other men are upon him."

Cyristian, ponder these words, and ask yourself whether they hold true in your own case.—*Gen. Evan.*

For the Children.

A Good Story.

Henry, the Hero—Or Difficulties Overcome.

Onward! you've no time for dreaming,
Mere resolves, nor standing still;
Time its rapid course is speeding;—
Seek to do thy Master's will.

Onward! though the steep ascending
Makes thy progress hard and slow;
Angel guides, thy steps attending,
Cheer thee greatly as you go.

Beloved readers, are you disposed to deno yourselves, make great sacrifices for great things, glorious things? Well, read the following; it will help you on.

Henry Burgett was not quite twelve years old when his father died; and fast as his tears fell when he knew that his kind papa could be with him no more, he wept, if possible, more violently, when his mother told him they must leave the pretty cottage, the only home they had ever known, and that hereafter he was to live with farmer Howard.

"We are poor, Henry," said she, "very poor, and young as you are, my boy, you must now earn your own support. But keep up a stout heart, you can do it. Fie on those tears!" and she turned hastily that he might not perceive the grief that was piercing her own soul.

Farmer Howard was a hard master, and a sorry time had poor Harry during the long summer days that succeeded this interview with his mother. It was work, with no relaxation, from the earliest dawn till twilight had quite faded. Often did his courage fail, and despondency and indolence urge him to stop, but a stern necessity was upon him, he must do or starve; and hence he kept at it, wearily enough to be sure, until the last apple was in the cellar, the last ear of corn in the crib, and all things secured against the winter, with the most pains taking thoroughness.

The winter, tardy as its approach appeared to Henry, came at last, with its three months privilege of school, and its glorious long evenings that he might spend as he chose, with no spectres of huge heaps of corn to husk, or vast fields of potatoes to dig looming up in the distance.

How well these hours for study were improved, or how highly prized the bright light which the blazing pine splinter shed from the attic window, until long past the hour of twelve might tell. (A pine splinter, because the mistress was a careful soul, and saved the candle-ends to light Henry to bed.) He advanced with surprising rapidity in his studies, and what wonder? Ardent, persevering effort was never unsuccessful. When the spring came he was quite master of the Latin grammar, and was beginning to read in this language with some degree of ease. The summer, with its wearisome round of duties, could not damp his desire for knowledge. Every spare moment was carefully seized and sedulously employed in his favorite study.

The winter came again, and with gleeful heart Henry bounded away to the village school. On the way a classmate overtook him; one who had often jeered him for his bashfulness, and plain, homespun attire, and who, with every advantage had uninterruptedly pursued his studies.

"Ha! ha! how are you, Hal?" said he, "dont you wish you could read all that?", triumphantly holding up a Latin Reader and spreading his palm complacently over the open page. Henry kept his own counsel, and together they proceeded toward the school-house

Soon after the opening of the morning exercises, the class in Latin was called to the recitation bench.

"Henry," said the master, "I think you will not be able to go on with the class you were in last winter; you must fall back with the beginners."

"I should like to enter the Virgil class, Sir."

"Virgil class! Nonsense, boy, you could not read one word, just let me see now," opening the book and placing it in his hand.

"How far shall I read?"

"As far as you can," replied the master, with a sharp twinkle of his grey eye, and an involuntary sarcastic smile.

Henry had commenced unhesitatingly to read, and had turned the first, second, and third leaves before the Master had sufficiently recovered from his surprise to arrest him.

"Stop, sir! Where did you learn all this?"

Henry told him where. Taking him by the arm, the master led him to the centre of the room, and placing his hand upon his head, said:

"Atttention, boys; here is a hero, a greater conqueror than was Cæsar or Napoleon. Give him a round, three times three, now."

Cheerily, heartily, rung out that applause, penetrating the farthest recesses of that time-worn building, making the windows fairly shake again. What a joyful day was that for Harry! How his heart leaped and almost bounded out of his bosom—how the boys shook hands and envied him—how the girls nodded and blinked their pretty eyes at him; he has not yet forgotten, and although at the present time, the laurels of a country's regard are clustering thick around his brow, he often says: "that was the victory of my life. It was at farmer Howard's I learned to labor unflinchingly for a given and."

Children, this is no fancy sketch. Such a lad as I have described really existed, and from his example may we not learn to plant for ourselves elevated standards, and never give over until we have mastered every obstacle and reached our aim.

It is not always lessons to be learned, or wood-piles to be demolished and re-built. There are bad hearts to govern, vicious inclinations to restrain, selfish dispositions to overcome, many, many wrongs to be righted. There is room for a life-long labor in our hearts.

Up, then, my friends, with a strong purpose of life. Shrink not at the sight of difficulty. Remember that "where there's a will, there's a way," and that perseverance is a sure guaranty of success.—*Golden Rule.*

Philosophers tell us in their speculations that we cannot lift a finger without moving the distant spheres. Solemn is the thought, but no more solemn to the Christian mother than the thought that every word that falls from her lips, every expression of her countenance, even in the sheltered walk and retirement, may leave an indelible impression upon the young souls around her, and form, as it were, the underling strain of that education which peoples heaven with the celestial being, and gives to the white brow of the angel next to the grace of God its crown of glory.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER STREET, BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, DECEMBER 3, 1856. WHOLE NO. 66. VOL. IV. NO. 14

The World's Crisis, is published weekly by believers in the Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.
HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION
TO BE PAID IN ADVANCE.

For a single copy 6 months - - - -	$1.00
For a single copy 3 months - - - - -	50
Five copies to one address for 6 months -	4.50
Ten copies to one address for 6 months -	8.00
Twenty copies to one address for 6 months,	15.00
Thirty copies to one address for 6 months,	22.00

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Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private*.

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Over all business matters, write *Business*.

Original Articles.

The Unpardonable Sin.

BY EDWIN BURNHAM.

No. II.

If there be in the mind of a person a disposition of penitence, and a desire for the pardon of sin, the Holy Spirit has begotten that disposition and desire. The spirit of evil will not create such a desire. And the Holy Spirit would not create such a disposition and desire in one who is utterly rejected of God! And since the Spirit has wrought "*to will*," in that one, it is because it can and will, if submitted to, help "*to do*" what is thus begotten in the will. Let every one, then, who wills to repent, and who desires to live a holy life, know, most assuredly, that such a condition of mind is the most absolute and positive evidence that the person is in a salvable state. O thou desponding, trembling, fearing, doubting one, dismiss all thy gloomy, despairing thoughts, and believe what is written, that thy holy Redeemer is "able to save them to the UTTERMOST that come unto God by him." Dost thou "hunger and thirst after righteousness?" It is written, such "SHALL be filled." Dost thou "mourn" for thy sins? It is written, such "SHALL be comforted." Hope thou in the mercy of God; for "the Lord taketh pleasure in them that hope in his mercy."—Trust him to save you. "Ask, and you SHALL receive." Look, and live!

Again. "For if we sin willfully after that we have received the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." Heb. 10: 26–29.—Sinning "willfully," here mentioned, means more than sinning knowingly, deliberately, or even willingly. It implies a set, malicious and determined will to sin at all hazards, against the whole evidence of the gospel. A person may go, under the power of temptation, knowingly, deliberately, and willingly into sin, and yet while he does not maliciously abuse the Holy Spirit, or reject the holy "covenant" utterly, tho' his case may be dreary it is not hopeless. The "willful" sin is defined by the apostle, in this connection, to consist of three most awfully wicked acts.

1. *Trample "under foot the Son of God."*
2. *Count "the blood of the covenant an unholy thing."*
3. *Do "despite unto the Spirit of grace."*

It is seldom persons are found who have gone such fatal lengths; and when such persons are met with, they are not found to manifest any penitent anxiety about themselves, but "a certain fearful looking for of judgment," such as is peculiar to devils themselves. Trembling soul, you are not of this class. You, in your very heart, adore the Savior; you reverence the thought of "the blood of the covenant;" and you earnestly desire the indwelling of the blessed Spirit, instead of doing despite to it. Once more. "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." Heb., 12: 16, 17.

The "*place of repentance*," mentioned here, refers to Esau's father's mind, and not the mind of Esau himself: this is conceded by pretty much all Bible students, and, indeed, the circumstances and facts positively show this: and therefore, the sense of the language is as follows: "*when he would have inherited the blessing he was rejected: for he found no" disposition to reform or change in his father's mind, "though he" entreated his father "with tears" to change his mind.* The whole passage, then, may be paraphrased in the following manner: Be careful that none of you fall into the sin of fornication * or profanity, and thus depart from God, and go on in sin, step by step, until you become so fallen as to give up all desire and disposition to serve the Lord, and thus for simple pleasure sell your heavenly birthright, as Esau sold his family "birthright" "for one morsel of meat:" and, in such a case, you will desire to be saved, in the day of Judgment, when it is too late, just as he desired the blessing when it had been given to his brother, and could not be recalled. One blessed passage of Scripture should silence all our fears of being rejected of God. It is this: "*Whosoever* cometh unto me I will in *nowise* cast out. Do you desire to be a christian? will you give yourself up to be one? If so, as sure as God maintains His throne, you cannot be lost!

* Fornication or profanity, in themselves, are not unpardonable sins, but if persons fall into them they will be likely to go farther, and finally commit the fatal sin. Let all, therefore, who have fallen into any such, repent immediately.

For the Crisis.

The Lord's Day.

BY W. SHEPHERD.

No. III.

These are some of the important things which are to transpire in this period under consideration, and glorious things they are for the saint to contemplate.

But we must not omit to mention one other distinguished feature brought to view by this prophet, which in that day will also have its accomplishment. It is this. "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Isa. 44: 5. Which is a synonymy denoting one and the same thing. It will not be as it is now, one saying, I am a Baptist; another subscribing to the Presbyterian creed; another surnaming himself a Methodist, Episcopalian, Dutch Reformed, Quaker, and the almost thousand other names whereby nominal Christians distinguish themselves.

Names and creeds, catechisms and human disciplines, articles of faith, sects and denominations; things, which are *now* held in such high esteem, will then meet with no commendation.

"Mid thunders of the judgment day,
They'll sink a wreck and pass away."

No names will be acknowledged then, save such as shall be found "written in heaven"—recorded "in the book of life."

Beloved, look to it, that ye fail not to escape all these things and to stand upright [illegible] elled from every human device and system before the Son of Man when he appeareth.

Once more and we hasten from this prophet to the next. "At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. He shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made." Isa. 17: 7, 8. It will not be then as now, looking to our, mine, or your preacher, or church. There will not be any unusual regard entertained then for the Rev. Mr. So-and-so, D. D., the Right Rev., or Very Right Rev., or Bishop this one or that one. There will be no crowding around the "Altars, the work of men's hands" in order to get a knowledge of God and his religion; no looking to the pulpits to catch their soft and velvet-spun discourses; there will be none so foolish, weak minded, and deluded as to pin their faith to the flowing surplice of a fellow mortal, a self-made priest.—"Altars, the work of men's hands" shall fail then as a shelter, and hireling priests who make *their* plants (not God's, as *they* will never be plucked up, Matt. 15: 13.) to grow, and *their* seed (not "the seed which the Lord hath blest," Isa. 61: 9.) to flourish,—"But, the harvest shall be a heap, in the day of grief and of desperate sorrow." Isa. 18: 11.

"Some cling to prelates' surplice strings—
We bow to no created things;
ONE God we worship, one alone,
Earth is his footstool—Heaven his throne."

Beloved, let us adopt the above truthful sentiment of the poet, and begin now more intensely, to look to our Maker, and direct our eyes, hearts and minds to the Holy One of Israel. And O, that the deluded and blinded thousands did but understand their true position; that they were sensible of their wretched condition and danger; that they did but know that many of these very individuals whom they look up to with awe and reverence which belongs to the supreme Jehovah alone, regarding them as the true expounders of God's blessed word, confiding in their teachings, relying upon their prayers and intercessions for a *hope* of salvation; did they but know that many of their teachers were doomed to condemnation in the great day, and that our beloved Messiah and coming King (whom they now hypocritically profess to love and serve) will deny ever knowing them and bid them depart from his spotless presence "where there shall be weeping and gnashing of teeth. But no, we cannot make them believe the truth; they turn away their ears from the *truth*, and with avidity grasp at fables. "Many," says Jesus, —not a few,—but, "many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done MANY WONDERFUL WORKS? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7: 22, 23. O may the Lord give us grace to endure, that we may not be left to mingle with that vast multitude who shall in that day knock for admission—be recognized by the Son of God as hypocrites, and forbidden to enter!

And now, let us notice what Jeremiah affirms in reference to this time. "Thus saith the Lord God of hosts, behold, evil shall go forth from nation to nation, and a whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord, shall be at that day from one end of the earth, even unto the other end of the earth; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished, and ye shall fall like a pleasant vessel; and the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock shall be heard: for the Lord hath spoiled their pasture; and the peaceable habitations are cut down because of the fierce anger of the Lord." Jer. 25: 32–37. "For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries; and the sword shall devour flesh, and it shall be satiate and made drunk with blood." Jer. 46: 10. This is sufficient for Jeremiah.

We now come to Ezekiel. He informs us at this period, that men will be led to discover the emptiness of all worldly wealth and riches, and will sorely grieve that they have been such fools—finding that it has proved their ruin—"the stumbling block of their iniquity"—the chief cause of their being cut off from life eternal.

He says, "All hands shall be feeble, and all knees shall be weak as water."—"They shall cast their silver in the streets, and their gold shall be removed; (from their coffers and iron safes,) their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." Ezek. 7: 17, 19.

This lesson they will then learn, but too late; they should have learned it before, and then been saved the bitter experience of piercing themselves through with "many sorrows." But alas, for them, there always has been, and will be even to the end of time, a class of mortals who "are ever learning, and never able to come to the knowledge of the truth;" and when they do, unhappily for them as in the case here brought to view, they obtain it too late to do them any real service or good. The Lord help us to learn now, that we may perceive things in their proper light, then we shall not be cumbered with much silver or gold, and have none to cast [illegible] with painful regret in the trying [illegible]

Again. The beginning of the era no doubt [illegible] the time spoken of by Daniel [illegible] saints of the Most High sh[illegible] possess the kingdom, under the [illegible]ven. "And (when) many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 2.

God says, "It shall come as a destruction from the Almighty."

He also declares,—"the earth shall quake," "and the heavens shall tremble. And the Lord shall utter his voice before his army . . . . for the day of the Lord is great and very terrible;" and then presents the inquiry, "who can abide it?" But notwithstanding this awful state of things, the prophet assures us, that though "the Lord shall roar out of Zion, and utter his voice from Jerusalem;" though "the heavens and earth shall shake," the Lord shall be the hope of his people, and the strength of the children of Israel." And they shall *know*, (not only hope, or think, but know,) that he is the Lord their God, dwelling in Zion his holy hill. Then shall "Jerusalem be holy, and there shall be no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, (see Matt. 26: 29.) and the hills shall flow with milk; and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim." "But Judah shall dwell forever, and Jerusalem from generation to generation;" for "the Lord dwelleth in Zion." Joel 1: 15; 2: 10, 11; 3: 15–21. Then God "will come down, and tread upon the high places of the earth; and the mountains shall be molten under him, and the valleys shall be cleft as wax before the fire." Mic. 1: 3, 4.

Zechariah says, at that time, all nations shall be gathered against Jerusalem to battle—the Lord will appear—his feet stand upon Mount Olivet—a tremendous earthquake takes place—the mountain is cleft asunder—a desperate conflict transpires between the Cæsars (the kings of the earth,) of this world and their armies, and the Lord Jesus and his armies; (Rev. 19:) which of course results in the entire overthrow, defeat, and ruin of all God's enemies, and triumph of Messiah and those that are with him. Zech. 14.

Malachi predicts thus: "The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1. This implies a complete and perfect obliteration of every being and thing which is opposed to the holy government of God under the divine administration of the Messiah; and the impossibility of any wicked power ever prevailing again from the fact, that their very "root" and "branch" is to be *consumed—destroyed*.

For the Crisis.

he Sabbath.

No. III.

Again, it is said that the *ten* commandments are *moral precepts*; and the inference is drawn from such declarations that all the other commandments are not moral. Hence, God has given a code of immoral precepts, by the hand of Moses. Is this true? We answer emphatically, *No*. All of God's commandments, whether belonging to this or any preceding dispensation, are moral. It matters not what the nature of any requirement may be, there is certainly a *moral principle* involved in each and all of the commands of God. Because, we demonstrate to the world that we love God and also the children of God, and the world, when we love God, and keep his commandments. I John 5: 2, 3.

How can this possibly be otherwise?—The entire Sinai law, flowed from a spiritual, righteous, holy, just, good, pure, and heavenly fountain, even from the blessed God himself. Can a stream issuing from such a fountain be impure? Impossible. The Son of God says, Matt. 7: 18, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Again, the Psalmist says,—"The words of the Lord are pure words; as silver tried in the furnace of earth, purified seven times." Ps. 12: 6. "Thy word is very pure, therefore thy servant loveth it." Ps. 119: 140. "Every word of God is pure," &c. Prov. 30: 5. "In the mouth of two or three witnesses every word shall be established."

There is no more sanctity attached to the *fourth* commandment than to the entire law. Paul says "the law is holy."—Then we settle down upon a solid and immovable basis, that the entire law of God, which is sometimes called the law of Moses, *was moral*, spiritual, holy, just, and good, at the time it was given; and *that* law never has changed its spirituality or goodness from that day to this. It stands out as a monument of God's eternal goodness, love and benevolence, even to this very hour; and it is commendable to use that law *now*, if it is used in a lawful manner. See 1 Tim. 1: 8. For without it how could we demonstrate that Christ, the Son of God, is the true Messiah? Here are precepts in the law which, to our minds, test a man's moral character much more than the fourth or even any of the ten commands. Israel was required to give the firstling of their herds, and flocks, and the first fruit of all their increase to the Lord.

Again, it is said that the seventh day sabbath is a sign, or seal; Ex. 31: 13, 17, and unless we keep that day, we cannot be sealed, with the seal of the living God. Consequently, we cannot be saved. We readily admit that the seventh day sabbath is a sign, but to whom? all nations? No, not by any means. It is a sign to Israel, and Israel alone; and here is clear proof that God never gave the sabbath to other nations, for if all nations kept this day, then the sign, or sabbath would cease to be a sign to distinguish Israel from other nations. For an illustration, suppose that vessels from all nations should sail into New York harbor, all bearing precisely the same standard, how would the multitude who throng the shore and gaze with intense interest, recognize the vessels belonging to the various nations? All would be mystery. All the standards being the same they would not give them the desired information. Just so with the sabbath. Now then, the seventh day is not only a sign to Israel, but all sabbaths are a sign to that people. Proof. Ezek. 20: 10–21.

"Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them.

Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the *glory of all lands*;

Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

But I said unto their children in the wilderness, walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols;

I am the Lord your God; walk in my statutes, and keep my judgments, and do them;

And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your G[illegible]

Notwithstanding the chil[illegible] against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them: they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness." God is the originator of all sabbaths; he ordained them all in Mount Sinai, and gave them all to *Israel* for a *sign* and not only so, but the entire law was given for a *sign* to the *same identical people*. Deut. 6: 1—9. "Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it:

That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee; thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

Hear therefore, O Israel, and observe to do it, that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.

Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words, which I command thee this day, shall be in thine heart:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

And thou shalt write them upon the posts of thy house, and on thy gates."

And 11: 13—22." "And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, [illegible]

That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest [illegible] thy corn, and thy wine, [illegible]

And I will send [illegible]

thy cattle, that thou mayest eat and be full.

Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

And then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit: and lest ye perish quickly from off the good land which the Lord giveth you.

Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

And thou shalt write them upon the door posts of thine house, and upon thy gates:

That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.

For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him." Deut. 11: 13-22.

Hence, in order for Israel to receive the full impress of *God's Mount Sinai seal*, they must keep the *whole law*, in order to be justified." For whosoever shall keep the *whole law*, and yet offend in *one point* he is *guilty of all*." Therefore, the *Sabbath seal* amounts to nothing, from the fact, that neither the law, nor the gospel, will save him under such circumstances. And just so with Jews and Gentiles in this dispensation, providing that law is now in full force; and it should be *remembered* that the ten commandments are never called the "law of God" separate from the rest.

Now as Israel was sealed by observing and performing the deeds of the law under which they existed, so christians are sealed by observing and doing the deeds of the gospel, or law of Christ. Eph. 1: 13, 14. "In whom (Christ) ye also trusted after that ye heard the word of truth, the gospel of your salvation. In whom also, after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."

What is this word of truth, this gospel of our salvation? It is faith in Christ as the true Messiah, or "Prophet" that was to be raised up. Deut. 18: 18, Acts 3: 22. And in his *sayings*, Matt. 18: 20; 7: 24—26. By believing and obeying him we are sealed with the holy spirit. "Grieve not the Holy Spirit by which ye are sealed unto the day of redemption." Eph. 4: 30.

With such testimony, the conclusion is inevitable that the *Spirit's impress*, (after we believe the gospel of the Son of God) is the seal of the living God in the present age, or dispensation, and ultimately the Father's name will be in our foreheads.

(*To be continued.*)

For the Crisis.

Trust in God.

The husbandman ploughs, plants, sows, and cultivates, and then waits for God to send the rain and sunshine to bring his crops to maturity. The sailor has his ship rigged, and his canvas ready for the breeze, and then trusts God to send the winds. We should use the means of grace which the Lord hath put in our power, to the very utmost, and then wait for His blessing, in His own time and manner.—"He that will not plough, by reason of the cold, shall beg in harvest, and have nothing." E. B.

A WONDERFUL RELIC.—It is stated that in cutting through Oliver street, New York, for the purpose of extending the Bowery, a tombstone was exhumed, and a perfect skull found beneath it. The inscription was in Hebrew characters, and after being submitted to the inspection of many learned citizens of Israelitish persuasion, it was deciphered to bear the name "Grenada," while the date runs back some 899 years, which was before the discovery of America by Columbus.

NOTICE.—All letters, orders for tracts, communications, remittances, &c., &c., for [illegible], must be directed to Rochester, N. Y.

The World's Crisis.

BOSTON, DECEMBER 3, 1856

Chistian Union.

NUMBER TWO.

The importance of *christian union* can not be overestimated; but nothing is more apparent than the fact, that there is a great want of it at the present day. If it consisted in a union of the world and the church we think its consummation is nearly completed, but we know that such a connection is strictly forbidden in the word of the Lord. It is not countenanced in the least. We are chosen "out of the world," and instructed not to be conformed to this world, for the friendship of the world is at enmity with God. We read again that *pure* religiou requires us "to keep ourselves unspotted from the world."

Having hinted at the *importance* of christian union, we now proceed to notice the *basis* on which christians can unite.

We remark negatively; that *doctrine* is not the foundation of union, neither can we expect it will be before the coming of the Lord. The church in its brightest and most prosperous days did not all think alike, and I find nothing in the scriptures to show there is to be any more harmony of *opinion* from now to the end of time, than during the past history of the church.

If we had a pope to tell us what we may believe, and what we may not, and were we disposed to obey as do the Catholics, we might be in harmony on doctrine; or were our heads all made in one mold, and we all taught in one school when acquiring our education, and not allowed to think independently for ourselves, we might all think alike; but our Creator has not so ordered.

The same object has various appearances, when viewed from different stand points; so honest men arrive at varied conclusions upon the same subject.

We now inquire, what is the *true* test, of christian fellowship?

ANS. CHRISTIAN CHARACTER.

Hear our Savior,—"Whosoever shall *do* the will of my Father which is in heaven, the same is my brother, and sister and mother." Matt. 12: 50.

In the foregoing scripture the genuine test is given. All others will fail. *Man* has instituted many others, but the Lord's is the only one that demands our attention. By this we must stand or fall. He does not call those his brethren who believe the midnight cry is in the *past*, or those who believe it *future*; neither those who keep the seventh day Sabbath, or on the contrary observe the first day; nor those who believe the thousand years are in the past, or in the future; the test is not whether we believe man is mortal or immortal; whether the wicked will be destroyed or preserved eternally; whether the saints will live on the earth, or in some other place; for were either of these made a test of salvation, many good men and women, who had not the light on these subjects which we enjoy, would be shut out of the kingdom; but it is "whosoever shall *do* the will of my Father which is in heaven."

Let *us* contend for this test, and reject all others. Let us fellowship all that the *Lord* accepts, and cease to try men on our petty iron bedsteads which are too long for some, and too short for others.

We fear that when the *Lord's* test is applied, some who have tested others will find themselves wanting.

Attention.

We wish to say a word to our readers concerning financial matters.

We have now reached the end of the first quarter, and we observe that a large number of subscribers have not paid anything on the present vol. We are well aware that these are *hard times* for many of our patrons and we feel willing to share the burden with them; but we *must* pay our printer, compositors, paper-maker, pressman, &c.

At the present time we owe no man anything; but unless our brethren respond in *earnest* to this note of alarm, we shall soon be in debt. We see breakers ahead; but we believe the good Lord will prompt our friends to send the aid we need, for we have no other object in publishing our paper but to glorify the Author of our being, by comforting, enlightening, and strengthening his children.

Brn and Srs., remember the Crisis is *your* paper and if you are pleased with it, do not make it go begging for a living, but do all you can to extend its circulation.

We hope our preaching brethren will act as agents for us, for if the paper is productive of good to its readers, then he who scatters it is benefitting his fellow men.

As we send a large number to the poor who cannot pay, and there are none that we supply more cheerfully, we hope that those who can, will send in the means so that we shall not be obliged to cut off any sent to this class, but be able to extend its circulation among this portion of the flock of God.

We are willing to labor day and night for the benefit of our dear Brn. and Srs., but we *entreat* them that they do not let us be perplexed with debts.—[Editor in behalf of the Committee.

Providence Conference.

We think some have gathered a wrong impression from the resolution passed at the Providence Conference relative to preaching on "the state of the dead and final destiny of the wicked."

Some not present have concluded from the resolution, that it was decided not best to preach on those subjects at all; and that such a pledge was made.

Such a conclusion is very far from being correct. No such course was advocated, but every one was left to decide for himself when and where to preach on those topics.

The only point aimed at in the resolution is the *manner* of speaking on these and other subjects wherein we differ; and not to institute a gag law for the preacher of the gospel.

It is well known that some who have spoken on these and other themes *pro* and *con*, have been in the habit of using unkind expressions which have tended to alienate Christian love and esteem. The resolution opposes this practice.

We make this statement that our readers may have correct information concerning the matter.

THE SABBATH.—We would recommend to our contributors that they consent to give the Sabbath question [illegible]

☞ Last Thursday was a Thanksgiving day in Mass.; and on account of it, our paper is issued one day later this week.

☞ The Post Office address of Dr. A. M. Higgins is Palmer Depot, Mass., where all letters, orders, telegraph or express matter must be directed.

The Convention at Providence.

[CONTINUED]

EVENING SESSION.

Prayer was offered by Elder Geo. W. Burnham. An excellent sermon was delivered by Elder J. S. White, of Wrentham, Mass., from Matt. 6: 12. "Thy kingdom come." His subject was on the character and location of the kingdom of God. This discourse was listened to by a large and attentive audience.

A. M. SESSION.

Friday, Nov. 14th. The President in the chair. Devotional services were conducted by Elder J. Litch, of Philadelphia.

The business committee reported the following:

It was voted in Committee that we recommend to the Convention, that when we adjourn, it be to the time and place of the next Annual Conference.

This recommendation elicited considerable debate, and occupied most of the time allotted to the morning session. It was disposed of by a vote to lay it on the table.

On motion of Elder Osler, it was voted, that the Convention continue in session during the coming week. Adjourned.

FRIDAY P. M. SESSION.

The opening religious services were conducted by Elder E. Crowell, of Hartford, Ct.

The following resolutions were introduced by the committee on business.

Resolved, That we recommend to ministers and churches of the Advent faith, the cultivation of mutual Christian love, and that ministers occupy the position as in former times, of friendly interchange in their official capacity; making Christian character the test of fellowship.

Resolved, That as two distinct parties, recognized as Adventists, are represented in this Convention, and as by them separate interests are sustained in various places, we will do all in our power to unite these bodies, or at least to induce them to act in harmony.

Resolved, That we recommend the *Advent Herald* and the *World's Crisis*, to use their influence to effect these objects.

Elder Phelps said, that his desire was to have but one test of fellowship, which is faith and love.

Elder Fassett expressed himself heartily in favor of the resolutions. He thought if the brethren professing to believe in the speedy return of Christ could be united, the cause would be far better sustained. For the want of this co-operation in the past, our efforts have been much crippled. In this city, he said, there is sufficient strength if brought together, to erect a comfortable place of worship, and ably sustain pastoral labor.

Elder Grant said, that he felt called upon to speak; for nothing, like these resolutions had touched his heart-strings. The cause in Boston would be in a better condition, if we had but one interest and one body. It is not so much opposing sentiments which have distracted us, as the manner and spirit of those who have urged opposing doctrines. I am, Mr. President, delighted with the spirit of this Conference. I love you all as brethren. Let us exert ourselves for union, and in so doing, God will bless us. My whole heart is moved, deeply so, for the accomplishment of this high and holy object, viz., Christian union.

Elder Smith said, These resolutions have touched me, more than anything else yet presented. Thus far the existence of two parties has wrought much evil, and caused, in New Hampshire, much discouragement. Feeling their blighting influence, and seeing the melancholy consequences, we have asked, Where shall we go? To whom shall we go? I hope every brother will show himself in favor of these resolutions, heart and soul, and carry out their spirit in public and in private.

Elder Bosworth said, That he was prepared for the passage of the resolutions. He had pursued a conciliatory course, had found it beneficial, and he hoped that we should all go home, carry out the design of the resolutions, and not simply endorse them here.

Elder White said, That he had felt with deep sorrow, the effects of this disunion in past days. Where there has been wrong on our part, we will endeavor to cultivate for the future, a spirit of evangelical forbearance and Christian affection. In reference to difference of opinion on minor subjects, they will exist until the coming of Jesus Christ. I have for years, cherished views on the state of the dead, different from many of my brethren. Their views are as dear to them as mine are to me. I am glad to behold the unanimity of feeling and concert of action exhibited in this Convention. If all our brethren could look in upon our harmony, many of them would feel as brother Grant has expressed himself. It is not the difference in doctrine which has caused this disunion, but in the spirit in which they have been held, for there are churches wherein a difference in sentiment exists, but in those churches a perfect brotherly union is enjoyed.

Elder Brewer remarked, That these resolutions came up in the right time. We were not before prepared for them. The past is gone, and let it be forgotten; and may God in his mercy, throw his mantle of forgiveness over it. The future is before us—may we rightly improve it. I shall act in view of the coming judgment. The path of duty is plain before me, and by the aid of God, I will pursue it.

Elder G. W. Burnham said, I am compelled to leave for a time, but should feel condemned if I did not decidedly express myself in favor of the resolutions now under consideration, before leaving. We must *act* as well as *talk*. We must labor to remove all obstacles out of the way of effecting a union on Christian principles.

Dr. Huntington spoke of the happy union in the church in Abington, Ct. We have had various distracting questions, but we admit no contention. We have confidence one withanother, and are not troubled with hearing a contrary sentiment, or a contested point. Unity can be maintained if there is a determination to carry it out.

Elder Osler remarked, We want co-hesion. If the people have a sufficiency of divine grace, all will be well. I hope we shall unite on the ground of moral character alone; we can only have true union where moral character is strictly acknowledged. We must seek more of the spirit and religion of our Master, and then all shall be well.

Elder Crowell said, That he felt the importance of the resolution. There may be local reasons which will prevent the union of churches in the same place for the present, and which time alone can modify and remove. He quoted from a sermon delivered by Dr. Wayland, to show that brotherly respect in the ministry does not demand that one minister is obligated to always invite another into his desk, when in the congregation, or present, nor does Christian courtesy demand an exchange of desks with every brother minister. He desired the passage of the resolution.

Elder Gates said, I admire the resolution; it is of God; it breathes the spirit of christian union. I can discuss with brethren, questions wherein we differ without estrangement of brotherly love. My brethren loved me when I had less light than now, and I love them for it. Such a sentiment as expressed in the resolution is for our good, for it speaks of love of union, and should receive our sanction.

Brother Parks said, That he felt, like Sarah, to laugh inwardly, and rejoiced in the prospect of healing the existing divisions. He endorsed the resolution with all his heart, for he did not believe in proselyting any person, friend or foe, to any of his particular tenets, but in simply preaching what he conceived to be truth, and then leaving the result with God.

Brother Coburn approved the resolution on the ground that there was a good prospect of accomplishing their design.

Elder Boyer went for the resolution with all his heart, not on account of divisions in his field of labor, but because of the great difficulty of acting understandingly with other brethren. He hoped the resolution would pass.

After some additional pertinent, and interesting remarks on the subject of the resolution, and the necessity of putting its spirit into practice, by Elder Preble; the resolutions were unanimously adopted.—The adoption was then re-considered in order to give others, not present, an opportunity to express their approval or disapproval of the resolutions, and which were by vote laid upon the table.

The Convention closed by singing,

"From whence doth this union arise."

EVENING EXERCISES.

The evening exercises were opened by singing the 1013th hymn.

"Bride of the Lamb, awake, awake!"

Prayer was offered by Elder Boswell. The sermon was delivered by Elder Orrock, from Canada East, from the following text: "He will swallow up death in victory."

A. M. SESSION.

Saturday Nov. 15th—The Vice President in the chair. Devotional exercises were conducted by Elder Bosworth, of Bristol, Vt.

Elder Litch, chairman of the Business Committee, reported to the Convention the following:

Resolved, That the term "Israel" is not appropriated to any Gentile, whether in or out of Christ but belongs to Jacob and his descendants; and the promises to Israel of restoration to their own land, and to the eternal possession of that land, are to those Israelites who are in Christ, and not to Gentile Christians.

On motion of Elder Pearson, the resolution was amended by striking out the words, "whether in or out of Christ."

This resolution was laid on the table, in order to the appointment of committees on the following subjects, which were reported by the Business Committee.

Whereas, in effecting good, by any principles, it is necessary that they should be distinctly understood; and as there are many who, if they knew the sentiments entertained by us, would embrace them: and as for the last ten years the cause we advocate has been misrepresented—false issues having been raised, and injurious doctrines having been promulgated under the name of Adventism, thereby giving to those desiring the opportunity, to reproach the sentiments held by us, and turning honest minds from the real merits of the case; and as we owe it to ourselves, to the doctrines we preach, and to God, to present to the world in an associated capacity, an expose of our faith, and the ground of our action, therefore;

Resolved, That a committee of five be appointed to prepare such a digest to be submitted to the action of this Convention, and if approved, published to the world.

Whereas, it being essential to the effectiveness of any body, civil or ecclesiastical, that its *particular work* should be understood, and as it is especially important for us at this particular juncture, to have our position and work fully defined, therefore,

Resolved, That a committee of three be appointed to prepare an address on this subject, which shall be first submitted to this Convention, and if approved, published.

Whereas, many of our churches, and societies are suffering for the want of ministerial labor; as there is throughout the land an effectual door opened for the dissemination of light on the great gospel truths of the age; and as there are ministers among us who have wholly, or partially abandoned their legitimate work, and engaged in secular pursuits; and as there are those who are not identified with us, yet cherishing similar views; therefore,

Resolved, That a committee of three be appointed, who shall prepare and report to this Convention a plan by which those among us, not devoting their entire time to the ministry, may be brought into active service, and, others, who are with us in doctrine, may be induced to co-operate in this work of faith, and labor of love.

Whereas, many of our ministers have been induced, or compelled to leave the field of active service for the want of sufficient support; and as others who are devoting their time and energies to the work are suffering with their families, and their usefulness curtailed from a similar cause; and as this deficiency of ministerial support is owing more to indifference, carelessness or covetousness, than inability; and as the Scriptures declare, that those who preach the gospel shall live of the gospel; therefore,

Resolved, That a committee of five be appointed to prepare and report a plan for the removal of this evil.

Whereas, much has been, and more can be done by the distribution of timely and well-written tracts; and as there is ability enough among us to make this agency extensively beneficial, therfore,

Resolved, That a committee of three be appointed to prepare and report a plan for the successful prosecution of this work.

Whereas, properly conducted Sabbath schools are important auxiliaries in the cause of God; and as this department of Christian labor has been too much neglected among us, and as light is necessary to proper action on this, as on other subjects; therefore,

Resolved, That connected with our Annual Conference, we have a Sabbath school anniversary, when the claims and blessings of Sabbath schools may be presented.

Resolved, That an afternoon during the session of this Convention be devoted to the consideration of the Sabbath school cause as connected with us.

On motion, a committee of nomination was appointed by the chair, consisting of Elders Litch, Preble and Pearson.

The resolution referring to the promises touching the eternal occupancy of the land of Palestine, was taken from the table.

Elder Preble said, that the three promises made to Abraham were,

First, that he should be heir of the world, &c., Gen. 13: 14, 15; Rev. 4: 13.

Second, the promise made to Abraham in answer to the question, "Whereby shall I know that I shall inherit it," Gen. 15: 8. This promise was made to Abraham in the following manner: "Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates," Gen. 15: 18, and this promise was fulfilled as declared in Joshua 21: 43-45.

Third. The third promise relates to Christ, the "seed," Gal. 3: 16, in whom all nations shall be blessed, and was fulfilled in our Savior's first advent; but the first promise, which relates to Abraham and his true seed, Gal. 3: 29, inheriting the land and dwelling in it forever, can only be realized when that passage is fulfilled which declares, "O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel."—Ezek. 37: 12.

Elder Litch referred to the term Israel, as only applicable to the literal descendants of Jacob, therefore the promises made to Israel, and to Israelites, belong to such. This gave rise to a somewhat exciting and pleasant debate, in which Brn. Parks, White and Gunner took part.

AFTERNOON SESSION.

The Convention was opened by devotional exercises, conducted by Elder Blake.

On motion of Elder Pearson, the resolution was amended by striking out the word "natural."

Elder Osler said, that he did not understand the Scriptures to teach that the term Israel belonged exclusively to the descendants of Jacob. There were Jews and Israelites by blood relationship, but the apostle Paul said, "All are not Israel which are of Israel." The promises made

by God, refer to all believers, though they be not the natural descendants of Jacob. It is said, Abraham is the heir of the world, and is he so alone? are not those who are Christ's children to share with Abraham? Certainly. "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise."

Elder Litch said, I do not see brother Osler's conclusions. It does not follow, because Jews and Gentiles share in the heirship of the world, that therefore they are Israel or Judah; none have this right except Israel and his descendants. I also dissent from the view, that the descendants of Jacob were such by reason of any personal compliance with the commandments of Jehovah. This may be seen in sacred history, and in proof, read Ex. 15 : 4, and Hosea, chap. 1st. The phraseology is, in this prophecy, used in reference to the ten tribes, and fulfilled to the house of Israel.

Elder Pearson inquired if Elder Litch wished to be understood to say, that neither of the terms, Israel, Judah or Jew, are never in the Scriptures employed as applicable to Gentiles? Elder Litch replied in the affirmative.

Elder Pearson remarked, That he was desirous to keep a single point before the Convention; and distinctly discuss, and settle if possible, the question if the term Israel, be simply and only a national or natural title, having no regard to character.

The subject elicited many spirited remarks and important criticisms, full of deep interest, in which brethren Litch, Osler, Parks, Bosworth, Phelps and Gates took part.

The Convention adjourned to Monday 2 o'clock P. M.

(*To be continued.*)

How to render Preaching acceptable to the World.

Preach such doctrine as will be pleasing to the people. Do not disturb their consciences too much; rather make them feel easy in view of their accountability to God. Show them that God is so good, so kind and benignant, that he will never lay upon them any other burden than the sufferings of this life; that punishment according to his deeds, rendered to every soul of man that doeth evil on *this side* of the grave. Get them to believe this, and you will make them feel quite happy; they will bless you for such comforting words, and will be ready to apply to you the words of the prophet, "How beautiful are the feet of him that bringeth glad tidings of good things!"

But if you cannot go quite to this length, tell them that their future welfare is pretty much in their own hands; that they can, by being honest, upright, and benevolent, according to their ability, and by refraining from blasphemy, Sabbath-breaking, and other flagrant sins, render all the righteousness which God requires; that though he *would* exact more of them, provided they had suffered no *misfortune* by the apostacy of Adam, yet now he has relaxed the law and in condescension to their *infirmity*, will count their well-meant endeavors as the fulfilment of their whole duty. Thus you will gratify that disposition which every man naturally has, to stand before God upon the merits of another. Be sure, at the same time to say nothing about the deep-rooted, desperate corruption of the human heart. Let it be understood that though the sinner is not quite what he should be, on the contrary has failed in many respects, his heart nevertheless in the right place, and that his misconduct has doubtless arisen from thoughtlessness, more than from any evil intention.

But perhaps this is going a little too far. It will not do to leave Christ out of the question altogether; *something* behoves to be said of one whose name is so often referred to in what purports to be the plan of salvation. Tell them, therefore, that Christ came to instruct mankind; that by heeding his instruction, and endeavoring to imitate his life, even to the extent of *martyrdom*, if Providence so order, they will show themselves to be his true disciples, and in a fair way to obtain eternal blessedness. But say nothing about his death as an *atonement* for sins; let them not suspect themselves so deep in corruption that they cannot help themselves out; that salvation is "not of him that willeth, nor of him that runneth, but of God that showeth mercy;" that the New Birth is "not of blood, nor of the will of the flesh, nor of the will of man but of God." Indeed, it will be well to be cautious about quoting such passages of Scripture at all, lest the plain terms in which they are couched should convey to your hearers some idea of their absolutely undone condition. Do not by any means put them out of conceit with themselves, but let them feel that Christ is simply a *Help* to them, and not their All.

Be not too pointed in your preaching. Declaim against sin in *general* terms, as much as you please, for everybody will agree with you in saying that sin is a very bad thing. But do not be too particular. Do not single out special sins to make them the subject of discussion, it might disturb the quiet of some of your auditors; it might make them angry. True, Christ sometimes spoke so that the people took it to themselves. (Matt. 21 : 45,) but then it is not to be supposed that your people are to be classed in the same category with "chief priests and Pharisees." Christ never intended that *you* should forego the good opinion of those around you. Your aim must be to make them your friends; and you must consider it settled, that you can never succeed in making them the friends of Christ, until you have made them friends to yourself. Some of the old-fashioned preachers such as the Apostles endeavored to make men the friends of Christ first, and found their own friends among those who were first reconciled to the Redeemer. But the times are altered, and the wiser course now is for preachers first to make sure of their own friends. Be careful, then how you designate the particular sins of which any of your auditors happen to be guilty. They will only take offence, and your acceptableness among them will be endangered.

If you can manage withal, to dress your sermons in flowery language, and to add the graces of oratory, intermingled with curious and fanciful speculations, together with quotations from the heathen classics, you will not only acquire popularity, but make christianity *respectable* in the eyes of those who wish to profess its doctrines without following its precepts.—*Calendar.*

Rural Beauty.—Who does not love rural beauty? What active, generous, and amiable mind does not delight, from the height of some lofty mountain, to drink in the loveliness of the surrounding landscape?—the richness of cultivated fields, varied foliage, extended plains, flowery vales, verdant pastures, modest hills, rolling rivers, leaping brooks, sparkling fountains, glassy lakes, silvery pools, enchanting meadows, dancing cascades, thundering waterfalls, sporting flocks, grazing herds, and thousands of flittering birds, of divers wing and color?

Who does not love, in sunshiny, dewy morn, to stroll along the varying margin of some majestic stream, and listen to the lively notes of the feathered songsters of heaven, breathe in the fragrance of a thousand flowers, and watch the sportings of millions of different insects that creep and move around.

What can be more grateful than to walk amidst patches of waving grain; vigorous and thrifty vines, loaded with the tempting clusters of delicious grapes; well cared for trees, hanging with an abundance of golden fruit; and productions of nature ripening on every side? or to pass along the laughing valleys, made melodious by nature's own promptings, and admire the shapes and colors of countless plants and blossoms?

To me, these things are Eden in ruins! They are the scattered and disconnected fragments of what, when arranged in perfection's order, Jehovah himself pronounced "Very Good!" Nor shall this scattered and fragmentary beauty ever remain as now. No, the "curse" now resting here shall at length be removed; and again shall nature sing her primal song, when all the children of innocence shall rejoice together. Again the mountain shall tower in undisturbed grandeur; the hills shall stand in peaceful sublimity—the streams shall wander amid manifestations of perfect beauty on every side; the fields shall grow in living green; the groves and woodlands shall be crowned with undecaying verdure. Paradise "shall come!" and God shall dwell "with men."—*Herald.* E. B.

Jews in London.—At a meeting held in Norwich, the Rev. Dr. Ewald, one of the missionaries of the Society for Propagating the Gospel among the Jews, stated that there was now more Jews in Whitechapel than in Jerusalem, and more Jews in London than in the whole of the Holy land. The total number of Jews in the metropolis is estimated at 20,000, and Dr. Ewald stated that during the last five years he had baptized 124 or 125 converts.

In London, out of a population of two and a half millions, only five hundred thousand attend church.

Four and a half million dollars worth of raw silks are annually imported from China in to this country.

Poetry.

For the Crisis.

AUTUMN LEAVES.

BY MARIA.

Pale Autumn leaves, sere autumn leaves
  Crushed 'neath each careless tread,
How your low rustling, to my heart,
  Speaks of the early dead.

They that were gathered by my side
  Through all youth's summer day;
That budded fair as spring-time flowers,
  And passed so soon away.

How bleak and desolate your boughs,
  That waved their leaves so green;
How lone and dark each hall and hearth
  Where their bright forms have been.

O, withered, dying, auutmn leaves,
  Or rustling neath my tread,
Or stirreb by sighing gales, ye bring
  Sad mem'ries of the dead.

So darkly in the chill damp earth
  Is laid each lovely brow,—
O, all unheeding of the tears
  That fall above them now.

Ye waken ever in my heart
  A deep and yearning prayer,
For the blest hour that shall restore
  Our earth, as Eden fair.

And robe it in eternal green
  Bedecked with fadeless flowers,
Where changing seasons bring no blight
  To dim the blooming bowers.

There our sad lays breathe forth no more
  "We all fade as a leaf"
We'll number long eternal years,
  Nor know of pain or grief.

(The above is re-published by request.—Ed.

Obituary.

Our beloved Bro. Rusher sleeps in Jesus. Calmly resigned he fell asleep on Thursday, the 20th inst. He had fondly hoped with his Brethren, to live until the Lord should come; but he fell by the arch enemy, and we are left a few days to mourn, yet not as those that have no hope. The Christian walk, the godly conversation and calm manner of Bro. Rusher, gained him the confidence and love of all who knew him; and although some hated the Advent doctrine, they loved him and paid due respect by attending his funeral. Although our dear Bro. lived ten miles from the city, about twenty-five of the brethren and sisters went out to the funeral. A large audience was in attendance. Bro. Matthias preached from 1 Thess. 4 : 13—17; showing clearly the difference between the hope of the child of God and the heathen who believe in transmigration; also the fallacy of the hope of going to heaven at death: that there is no life without the resurrection, and if Christ is not risen they which are fallen asleep in Christ are perished. Most of the audience listened with attention, and my prayer is they may embrace the hope of the gospel.

We lament the death of our dear brother. His deep piety was an example for all. He seemed to walk and talk with God. His conversation was in heaven. He loved the appearing of the Lord, and no doubt the last object his eyes caught was Jesus, and the first object he sees on that blest morn, when the trumpet sounds, will be Jesus: and though he struggled against the foe, when he found death determined to conquer, he calmly submitted, and made arrangements for his funeral. He desired his brethren to come and minister at his funeral: and selected the following hymn from *Watts*, to be read at the grave:

"Unveil thy bosom, faithful tomb;
Take this new treasure to thy trust,
And give these sacred relics room
To slumber in the silent dust.

Nor pain, nor grief, nor anxious fear,
Invades thy bounds; no mortal woes
Can reach the peaceful sleeper here,
While angels watch the soft repose.

So Jesus slept: God's dying Son
Passed through the grave, and blest the bed;
Rest here, blest Saint, till from his throne
The morning break, and pierce the shade.

Break from his throne, illustrious morn!
Attend, O earth, his sovereign word!
Restore thy trust; a glorious form
Shall then arise to meet the Lord."

I. K. Bellows.

New York, Nov. 25, 1856.

Fell asleep in Jesus, Oct. 31, in Newfield, Conn., Sr. Lusena M. Grant, wife of Bro. Wm. A. Grant. Our sister embraced the love of Jesus, and the faith of his immediate appearing and kingdom, in the Fall of 1850; when the Lord graciously visited Newfield, by his spirit, and numbers were reclaimed and converted. Her seat was seldom vacant in the house of prayer. She loved communion with Saints; and although fondly hoping with them to wait until the King should descend in his beauty from heaven; when death laid his cold hand upon her, she submitted, and fell asleep in full expectation of coming forth from the tomb, on the morn of the resurrection, clad in glory and immortality.

She leaves a beloved companion and daughter to mourn her loss. May the God of all grace and consolation be unto them a "very present help" in this time of affliction; and grant them an eternal reunion with the loved wife and mother, in that better country, before whose glory the darkness of the earth's long night shall disappear, and the brief tribulation endured here shall be forgotten "in the abounding blessedness of Jesus' everlasting presence."—Brewer.

Fell asleep in Jesus, on the 13th day of Nov., aged nine years and four months, Sybil H. daughter of Samuel and Susan Jenkins, of New Bedford, Mass. A discourse was preached on the occasion from 1 Thess. 4 : 18.

"A few short days of evil past,
  We reach that happy shore
Where death divided friends at last,
  Shall meet to part no more.

There, there adieus are sounds unknown,
  Death frowns not in that scene;
But life and glorious beauty shine
  Untroubled and serene."

S. S. Brewer.

Foreign News.

ARRIVAL OF THE NIAGARA.

Halifax, Wednesday, Nov. 20, 1856.

The Royal Mail steamship Niagara, Capt. Ryrie, from Liverpool on the afternoon of Saturday, Nov. 8, arrived here at midnight.

There is little important news by this arrival.

Additional symptoms had manifested themselves of a close union between France, Russia and Prussia. It would appear that France supports the unconditional admission of Russia and Prussia to the second meeting of the European Conference, while England is said to oppose the admission of the former and Austria of the latter.

Treaties of commerce between Russia and France, and railway treaties between Russia and Prussia were in preparation.

Neapolitan affairs continued without change.

There had nothing of interest been received from Spain.

ARRIVAL OF THE PERSIA.

Sandy Hook, Nov. 25.

The steamship Persia is now going up the Bay. She left Liverpool on the morning of the 15th inst., at 7 o'clock.

The London ministerial journals publish, in conspicuous type, the announcement that the alliance between France and England is as close and cordial as ever; that it is unbroken, and has at no time been interrupted, or even impaired.

The opposition papers, on the contrary, declare that the alliance is virtually, if not formally, at an end: and that England stands at the present moment almost alone in Europe.

Affairs in China.—The present rebellion in China is in some respects still a mystery. The reputed first leader of the insurrection, said to be a descendant from the ancient Chinese Emperors, is now not heard from, and it is supposed may be dead. A letter in the New York Herald, from China, quotes the following in regard to the rebels:

They now only speak of two great men—Tong-Wong, Eastern Emperor, and Yu-Wong, Assistant Emperor.

This Yu-Wong was a millionaire, who at different times gave them large amounts of money to aid in carrying on the war. They finally invited him to move to the capital, which he did, and they made him Assistant [illegible] Assistant Emperor is general in chief of the army.

[illegible] the persons who have recently come down say that nothing is now heard of Western King, Southern King, Northern King, nor of Tai-ping-wong.

So this seer of visions and dreamer of dreams, Eastern Emperor, is doubtless the *de facto* ruler of the revolution. What has become of the other ruling spirits who started the movement with him is involved in mystery.

From this it appears that the Eastern King has, like Aaron's rod, swallowed all his sticks of fellow serpents, even the very highest, and replaced them by this Rothschild.

England and Caffre-land.—It appears that throughout a great part of Caffre-land, and principally in the region beyond the Kei, a prophet, or wizard doctor, named Umhlakaza, has possessed the people with the belief that a great natural and political revolution is at hand. The dead are to rise, both man and beast, lost friends are to revisit the earth, and slain cattle to be restored manyfold. The country which has passed into the possession of the white men is to revert to its original lords, while English and Dutch will be swept from the face of the earth. This fanatic or impositor is, we learn, the companion of Kreli, the acknowledged Chief of the Caffre tribes, and the real reason why he orders them to slay their cattle is that they may be driven by starvation to invade the British territory for the sake of carrying off our cattle. Whether the Prophet be the adviser or the tool of the Chief does not appear; but it is said that between them they are sapping the allegiance of the other Chiefs, who dread to disobey the Prophet or are tempted by his promises.

At King William's Town war was considered imminent. The authorities were, however, fully prepared. The Caffre police was disarmed, the pickets doubled, the soldiers kept in quarters after dark, the town fully fortified, and redoubts occupied by the 73d Regt. According to report, the Caffres believed that a trumpet was to sound at the full moon, when all the great changes were to take place. The white men were to be swept away, and the dead to rise after the second day's fight. From the superstition and excitement of the tribes it was expected that the war, if it commenced, would be long and bloody. On the other hand, it is said that certain tribes, as the Gaikas and Tambookies had no sympathy with "the doctor" and his disciples, and were buying up the stock which the other Caffres were abandoning. Yet the colony was suffering by anticipating the horrors of war. Farms were being destroyed, and the farmers flying from the frontier with their family and stock. The inhabitants were organizing themselves into regiments and rifle corps. Lieutenant Colonel Armstrong, who has had the experience of two Caffre wars, has been appointed to the command at Fort Peddie. The 6th regiment had been sent up to the frontier. In short, the authorities seem to have done all in their power, and have nothing now but to wait the event.

A ragged school association, in a public appeal, state that there are in London 1,400,000 who never attend public worship, 150,000 habitual drunkards, 150,000 open profligates, 20,000 professed beggars, 10,00 gamblers, 30,000 destitute children, and 30,000 receivers of stolen goods. More than 10,000 young men, under eighteen years of age, are annually committed for theft in Great Britain.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

—:o:—

Eld. S. W. Bishop appoints to preach at Concord, Dec. 7.

Bro. Edwin Burnham appoints to preach at Lowell, Mass, " Dec. 7.

—:o:—

Bro. Ira Morgan appoints to preach at Bridgeport, Dec. 7, at the new chapel.

—:o:—

Bro. J. Howell appoints to preach at Salem, Dec. 7.

—:o:—

Bro. Z. Campbell appoints to preach at
Plymouth Hollow, Dec. 2.
Wolcott Centre, " 3.
Prospect, Dec. 6 and Dec. 7, where Bro. Wilson may appoint.
Mansfield, Conn., (at Bro. Abbys') Dec. 14.

—:o:—

Providence permitting, I will preach at Concord, N. H. Sunday, Dec. 7.

J. Hemenway.

—:o:—

Bro. H. Munger appoints to preach at
Waterbury, Ct., Monday eve. Dec. 1.
Camp-Mills, Tuesday eve, " 2.
Litchfield, if there is a conveyance over from the station, Wednesday, " 3.
Newfield, Thursday, " 4.
Winsted, Friday " 5.
Saturday and Sunday, where Providence opens the way.

—:o:—

Eld. S. S. Brewer appoints to preach at
Bridgeport, " evenings, Dec. 3 and 4.
Newark, New Jersey, Sunday, " 7.
Boston, " 14.

—:o:—

Bro. J. Howell appoints to preach at Lowell, Mass., Dec. 14.

—:o:—

If the Lord will, O. G. Smith will preach
at West Alton, Sabbath, Nov. 29.
Hill's Corner, in Canterbury, Sabbath, Dec. 7.
Lake Village, Sabbath, " 14.
Page School House, in Holderness, Sabbath, Dec. 21.
Alton West, Sabbath, " 28.
Melvin Village, Sabbath, Jan. 4.
Vittum School House, Monday evening, Jany. 5.
January 6th and 7th, as the Brethren Hoyt and Hodsdon may appoint.
Lake Village, Sabbath, Jan. 11.

Bro. Munn appoints to preach in Lovely Street, Canton, Ct., Dec. 14, and North Canton, Dec. 21.

E. Kinsman.

Eld H. Pratt appoints to preach at Worcester, Dec. 7th.
Wilmington, Ct., " 14,
where Bro. Anderson may appoint.

Providence permitting, I will preach in Portsmouth, N. H., Dec. 14. M. Grant.

If God permit, I will preach at Brunswick
Village, Baptist Church, Dec. 7.
Saccarappa, " 14.
West Falmouth, " 21
Freeport, (Swamp School House,) " 28.

R. R. York.

Bro. Grant: We purpose to preach, the Lord willing, as follows:
Bowdoinham, near Bro. Sparks, Dec. 15.
Hallowell, " 16.
Augusta, where the Brn. may think best " 17.
Fairfield, " 18.
Exeter, Me., Saturday afternoon and Sunday, 20 and 21.
Newbury, where Brn. may prepare, " 28.

Will Brn. that want us to come to their places and hold meetings, please inform us at Exeter and Newbury.

L. L. Howard.
I. Damman.

Dear Brn.,—We intend to come to you in the love of the truth, and to know nothing among you save Jesus Christ and him crucified; and hope that we shall be enabled to comfort and not distract the flock of God.

Brethren pray for us.

Yours, in love,
Israel Damman.

BUSINESS MATTERS.

R. R. York,—You have paid to No. 97. Cordelia Howard paid to No. 56.

L. D. Allen,—You have paid to No. 91.

S. Titus, M. Austin, H. Basset. All right.

J. T. Cornell,—You have paid to No. 87.

Bro. Draper,—We have none of the unbound Spiritualism, and for this reason send the bound.

F. E. Bliss,—We have Bible vs. Tradition, but not the Gospel Vindicator.

Eld. J. Howell's P. O. address is Salem, Mass.

Joseph Kimball's P. O. address is Unity, N. H.

J T Ongley's P. O. address is Blooming Valley Crawford Co., Pa.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

Mrs J Tuck. A M Higgins, R Williams, D Smith, O Carpenter, W Whitford, G Bliss, B W Leonard, J Porter, L D Allen, Mrs Orrock, M Wilcox, J T Cornell, S Locy, H Lucas, E Marsh, R Morrell, J B Walker, one dollar each; J R Allen, two dollars.

D Kinsman, for brethren in Collinsville, $4,00; W Draper, $2,42; J G Hook, $3,00; C Farrington, M. Nelson, S H Waldron, 50 cents each.

For the Poor.—A M Higgins, J G Hook, each $2.00.

For Books Sent.—W J Hoyt, $1,18, W Draper, 58 cents.

For Bro. Sheldon's Tracts.—C. Swift, $1,00.

For Debt of Watchman.—C Swift, $1,00.

For Bro. Sheldon.—New Bedford Tract Society, $8,00.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THE CRISIS.

Persons ordering publications will do well to send a small amount to pre-pay postage. The postage on tracts, if sent in packages of eight ounces, or more, is only one-half cent per ounce.

—:o:—

TREATISE ON MATT. XXIV. By I. C. Welcome. 33 cents; postage 6 cents.

THE THREE COVENANTS. By Z. Campbell. Price 5 cents; postage 1 cent.

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PAULINE THEOLOGY, or the Christian Doctrine of Future Punishment as Taught by Paul. 15 cents; postage 1 ct.

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THE OLD PATHS, or the Primitive Doctrine of a future Life; embracing copious extracts from the apostolical fathers, with arguments and remarks. 18 cents; postage 1 cent.

JUBILEE HARP. By S. S. Brewer. A good selection of hymns well adapted to the present wants of the church. Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. Postage 7 cents.

SPIRITUALISM A SATANIC DELUSION and a Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price in paper covers, 38 cents—postage 3 cts.; cloth gilt, 50 cts.—postage 8 cents.

GLAD TIDINGS, or Bible Proof that Woe and Sin are to End in the Universe, by a Literal Destruction of Wicked Men and Devils, at the Judgment. All texts on Future Punishment Collected and Arranged. By Jacob Blain. Price 10 cents; postage 1 cent.

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TRACTS.—The Church not in Darkness—The Three Worlds—The Last Days—by H. L. Hastings. The New Heavens and Earth—A Voice of Warning from the Four Winds—by D. T. Taylor. Noah, his Age and Ours—The Desire of all Nations—It is Done—by John Cumming. State of the Dead, by Milton. Intermediate State, by Grew. Each 24 pages. Price 5 cts. single; $3 per hundred. [illegible]—The Night Cometh— price 2 cents single; $1 per hundred.

The above named publications can be obtained at the office of the World's Crisis, 167 Hanover street, Boston; [illegible]

Poetry.

For the Crisis.

THE END DRAWETH NEAR.

BY S. S. BREWER.

The evening hours of time
Have stretched themselves around
And dim the sun doth shine,—
How fast it's sinking down.
The earth around me wears
A sad and sick'ning gloom;
The breeze upon it bears
A requiem for its doom.

Kings tremble on their thrones,
And look with fear and dread;
Awaked by sighs and groans,
They raise their gory head,
And bid their men of might—
Their men of war draw near—
Swear for them and their right,
Despite of groans and tears.

Europe begins to rock,
And dreads the vengeful blow;
Columbia feels the shock
Of coming wrath and wo.
The bondman's groans and prayers
Beneath the tyrant's rod,
Have burdened long the ears
Of a prayer-hearing God.

Tyrants are bold and swear
They'll mangle, crush, and kill,—
With blasphemy declare,
To rule with iron will.
Were Sodomites of old,
So destitute of fear?
In wickedness so bold,
As sinners now appear?

O 'tis mid-hour of night,
The time to watch and pray,
To keep the armor bright,
And cast the world away.
Deliverance is near,
It truly seems to me,
The Lord must soon appear
In all his majesty.

For the Crisis.

THE DEAD.

BY H. L. H.

Written by request on the death of Bro. C Crawford and his wife.

Sadly in life's pure opening day,
Have our beloved ones past away—
Borne down by toils and anxious care,
They slumber now in silence there.

Sadly we mourn their hapless lot—
We weep above their resting spot,
And wish once more to see their face
And hear their words of truth and grace.

But they are gone, the tide of life
Has borne them from earth's scenes of strife;
And silent in their holy rest,
They sweetly sleep, in Jesus blest.

They're gone, our hearts their absence mourn;
They're gone, and ne'er shall they return
Until the heavens no more shall be,
Till time sinks in eternity.

O, then the morning light shall break,
And death's cold captives shall awake;
And harps with holiest praise shall ring,
For saints who sleep shall wake and sing.

Original Articles.

For the Crisis.

The Marriage Covenant.

BY ZETA.

No. I.

It is a fact standing out before all thinking and mature minds, that very many who enter into the marriage relation do not properly consider the importance of the obligations which they take upon them, nor realize the nature of the covenant which they make in the presence of God, angels, and men. Of so much importance is this subject, and so great and frequent the delinquencies under so sacred a covenant, that so long as the world stands in which people "marry and are given in marriage," it will be a subject worthy of examination, of careful study, and patient instruction. It is a subject which is, however, treated with great neglect, while others of less importance are much written upon. Our Lord when here, clearly intimated (Matt. 24: 38, 39,) that a lack of observance, or a careless neglect of the divine rule and obligation in this matter, was one of the leading sins for which God produced the flood, (Gen. 6,) and that it would also constitute one of the great and blinding sins of the last days. Not that he condemned the marriage relation, for he showed that God ordained it, and we are to learn its use, and obey its sacred obligations, when we take its vows upon us. It is the most important relation which mortals are capable of forming in this life. On a proper connection, with a proper observance of its duties, much of the happiness of this life depends, both for ourselves, our offspring, our relatives, and society in which we move.

When Jesus, our Lawgiver was here to instruct men, and was asked for information about marriage obligations, (Mark 10: 6-8,) He said,—"from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife. And they twain shall be one flesh. What therefore God hath joined together, let not man put asunder." In the above we see that God ordained that the marriage covenant should be the most sacred and binding of any between mortals. And so it has been held by the best and purest minds "from the beginning," both among christian and heathen nations. Some of the heathen nations have held it as sacred, and made it as important a matter, and punished its abuse with as severe a penalty as have the more civilized and christianized nations. Others, it is true, have made a mock of this rite, disregarding both the law, Gen. 2: 24, and the natural desire pronounced by the Lord, Gen. 3: 16, seeming to come down to a full level with the brute, as regards the sacredness of the relations of society. Did it stop among the heathen, we might question the propriety of speaking of it in a christian land, and christian paper. But it is a lamentable fact that very many under a christian education esteem it a light affair to form a marriage relation, and live a while for their own social enjoyment, until some of the real duties of life cross their selfish feelings; then they wish to throw off responsibility, to disown the rules of duty, disregard the law of God, murder their offspring, and often break from the covenant they so solemnly pledged to keep inviolate, that they may be free to act out supreme self will.

But the evil is deeper still. Those, even, who profess to be followers of the Lord, and to have been renewed by the Holy Spirit, and to enjoy good hope of eternal life, often do the same things. Still more, some who profess to be teachers, called of God to teach the religion of Jesus, are found in the class of those who esteem the marriage covenant a trivial matter, and when tempted to indulge in a desire for freedom from restraint and domestic responsibilities, they begin to reason that they can be better prepared for usefulness, unincumbered, so as to follow their own views of duty, and be their own controllers in their callings. They claim to be called to other duties of more importance, forgetting the vows they have made in the sight of God, and rejecting their "own flesh" relation, coveting the circumstances of others. The heart not being "kept with all dilligence," love begins to wane, falter, and die. A wide door is easily opened by the tempter; apologies, pleas, reasons, and duties are easily made out. Alienation has taken place; duties become burdens; advice is considered reprimand; proper restraint, bondage; service, slavery; gentle admonition, abuse; society loathsome, and all union is gone. For love, the all-important principle of true union has ebbed out, while acrimony and sometimes hatred takes place. The result that follows is soon told. Discontent, sorrow, uneasiness of mind, perverseness of will, magnifying of faults, finding abundant opportunities for complaint, plenty of reasons for adopting an old maxim, "a bad bargain is better broke than kept"—God's law is laid by, and in their estimation it is abrogated by the circumstances in the case; or else, they are exceptions to the general rule, and consequently, plead justification in breaking the marriage covenant, to be free to act one's self; or, it is sometimes on the *free love* principle justified, for want of congeniality of spirits.

Many there are in the pale of the church, of the above named class, who for no scriptural reason have broken the most sacred covenant, and are being fellowshiped in the violation of the greatest obligations which God has ever enjoined upon man with his fellow; while society is being corrupted by their example, and a foundation laid for others to act the same part of selfishness and sin.

Let us look at the law: "Let not the husband put away his wife." 1 Cor. 7: 11. This is absolute, excepting for the one reason mentioned by our Lord, of course. Again. "And unto the married I command, yet not I, but the Lord, let not the wife depart from her husband." 1 Cor. 7: 10. Who in the face of such plain commands as these, can dissolve their covenant relations and be guiltless before the Lord, who ordained the covenant, and made the command? The violation of such, commit the greatest sin against a companion which can be perpetrated against a mortal, and also sets God at defiance.

Many others there are, who, though they dare not fully break away from their covenant, yet live in great violation of its obligations, destroying domestic happiness, while disorder and tumult take its place. Such evils should be pointed out, reproved and deplored, and the true remedy sought to correct them. My purpose in this series of articles is, to call attention to the subject, and to point out, though but imperfectly, the remedy the Lord has furnished to avoid them.

For the Crisis.

Sketches of Sermons.

No. I.

Synopsis of a course of lectures delivered in Concord, N. H., by Eld. S. S. Brewer, on the evenings of the 4th, 5th and 6th of Nov. 1856. His lectures were on the book of Rev., and were very interesting to all who love the appearing of Jesus. His expositions of history and prophecy seem very conclusive that we are living on the very last moments of time, and soon, *very soon* the seventh angel will pour his vial into the air, and the voice out of the temple of heaven, from the throne will be heard, "It is done."

The object in writing this synopsis is to call the attention of the brethren, far and near, to examine the subject, and search to know if these things are so. Evidently, everything is ominous, morally, physically, and politically, of the world's last crisis; and, as sure as there is a God, there is light for the righteous.

The subject is vast, and the light on the Word is seemingly brought to its final converging point. I will give you the order of the Scriptures on which he dwelt.

He commenced with the 7th of Rev.: "I saw four angels standing on the four corners of the earth, holding the four winds of the earth that the wind should not blow on the earth, nor on the sea, nor on any tree." Another angel is seen ascending from the East having the seal of the living God, who cries to the four angels to whom it was given to hurt the earth and sea; and the burden of his cry was for *them* to hold the winds, "*till we have sealed the servants of God* in their foreheads." Many have thought the four angels were the four allied powers, united after the overthrow of Napoleon in 1815, and that the sealing angel was a representative of the preaching of the Advent message. Br. Brewer considered this view erroneous, although he once believed and preached it.

Item 1.—"Four angels"—synonymous with Daniel's "four beasts." Here he turned the attention of his hearers to a representation of the earth, with the four beasts of Dan. 7, upon it; each occupying a cardinal point upon its surface, thus:—"the Lion," east; the "Bear, south: the "Leopard beast," north; and the "great and terrible Beast, west. In order to see this more clearly, he read the account of the rise and fall of each beats. Says Daniel, "the *four winds* strove upon the great sea" and the result was, "four beasts came up out of the sea, diverse one from the other." Here observe that there are but four beasts. None have arisen since their day through the strife of the "four winds upon the great sea." The fourth beast was in the height of its glory when Christ came upon earth; and although it has been modified, it still lives, and will until the saints are all sealed and delivered.

Synonymous with this, is the image of Dan. 2: 35. "Then was the iron, the clay, the brass, the silver and the gold broken to pieces *together*, and became like the chaff of the summer threshing-floor, and the *wind* carried them away."

Wind is symbol for *war*. What will be the effect when the "four winds" blow (or strive upon the great sea) again? Ans. A whirlwind. See Jer. 25: 32–33. Notice *one peculiar feature* in the destruction of the image representing four universal kingdoms; they are destroyed *together*. Dan. 2: 35. Therefore the "four angels" of Rev. 7, aptly correspond with the four kingdoms of Dan. Also, notice a feature in the whirlwind—it is raised up from the coasts of the earth, and the "slain of the Lord shall be in that day from one end of the earth to the other." What will be the cause of the whirlwind? Ans. The four winds blowing all at once. All earthly powers will be destroyed in that day, and the fifth universal kingdom be established in their place.

Item 2.—The *sealing angel* and his *seal*. The fourth beast having arisen and taken place a in the world marked for him in prophecy, we find him in A. D. 1, issuing decrees that all the world should be taxed, &c.; also, at the same time, according to prophecy, Christ was born, fulfilled his mission, was crucified, raised, meets his disciples and gives them their commission, and they go forth with mighty power. Behold their first work after receiving the Holy Spirit! They continue their work. Continuing to "ascend from the east," thousands believed and were confirmed by the Holy Spirit—were "*sealed*" by the "Holy Spirit of promise" unto the "day of redemption." But is that the seal of the living God? Hear Paul, 2 Cor. 1: 21, 22, "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also *sealed* us, given the earnest of the spirit in our hearts." What better seal can we find? Without the spirit ye are none of his. Oh, what abundance of scripture bears directly on this point. Thus we see the necessity of having the spirit. The gospel still is preached and still adds its *seal* to all its converts. The vast multitudes who have been slain for their faith in Jesus and those who have been laid away under the clods of the valley, having been sealed, will be gathered when the *sealing* time is over, and be clothed with immortality. O rapturous thought!

In tracing the work of the "angel ascending from the earth," we notice in Rev. 14: three angels, each with a respective message. These are symbols of God's ministry, the same as represented by the sealing angel, only they are typifying the work of the servants of God during the reign of the harlot power. A "falling away" had occurred in the church, and the church became Babylon. The "man of sin" undertakes to destroy the pure gospel. God's ministers cry out against the abominations. The first angel cries—"fear God!" The pope cries—"fear the Holy Catholic church, or die!"—"Fear God and give glory to Him, for the hour of his judgment is come." [The hour of his judgment here spoken of, refers to the beginning of the pouring out of the first vial of the wrath of God upon Babylon.]

But another feature in the work of the ministry must be represented, and therefore another angel is seen flying through the midst of heaven, saying, "Babylon is fallen." When did Babylon fall? Ans. When she emerged into Paul's "man of sin." Babylon implies confusion, wickedness. The church became Babylon between Constantine's day, A. D. 323, and Justin's day, 519. Never was there so much confusion and strife in the church of God as there was then. The church of Rome claimed *infallibility*. God's ministers declared she was a fallen, corrupt body—the "man of sin!" She was called in the 7th and 8th centuries—the Babylon of Rev. Br. Brewer here read history to correspond with this prophecy.

For the Crisis.

Tour in Canada.

By invitation, I set off, the last of Oct. to visit the expectants of the kingdom in Toronto and Canada. My series of appointments began in Thorold, but owing to the movement of the cars I could not fill that, hence, my way was on to Toronto. Bro. Skinner and wife gave me a christian's welcome, and a brother's home. Our meetings were small, but profitable. Four were "baptized." One candidate remains to take "the name of Jesus"—"obey the FORM" or type of his "doctrine;" and so be "espoused" to the heavenly "bridegroom" by the gospel nuptials.

"The Plymouth brethren" have a meeting in T., and our last two gatherings were in their Hall. They are an interesting people—having an intensely interesting history; and were it practicable I would enjoy a deeper and more enduring "fellowship."

In Whitby, sister Gage is the "candlestick." Her kind-hearted husband secured a hall for two meetings, in which "the word" was proclaimed with all my might.

In Reach, they reached out both hands. There is action in that body; and a consequent healthful appetite. "The word" went with a good relish. Expectation among the godly expectants "grew as the vine and flourished as the palm." Conviction by "the word" seemed general; six having "gladly received the word" went rejoicingly into the nuptial bond, to make up "the bride" of Jesus. There is no propriety in dragging up unwilling people, who go as if going to the gallows! Those who make "the name" of the Lord their "strong tower"—their "confession" and "cross" their badge of honor, and the coming and glory of the Bridegroom-King, their only "hope," are "willing!" Such would not be left out for the world! "They will be (his) disciples;" "The cross" becomes to them their star of triumph just so far as they bear it. Bear it then, brethren beloved, and it will lift you up amid the beaming glories of "the crown of life," the kingdom of God and freshness and fragrance of Paradise restored! It is not a calamity to be a christian; but man's highest wisdom, his divinest glory, his only unfailing assurance that he is a "son and heir of God."

In Darlington, the appointment somehow got the start of me, so that on my arrival we had to stir about to get up a meeting among those disappointed the evening before. But the brethren came out and had a sweet sitting "together in an heavenly place in Christ Jesus."

In Bowmanville, our meeting was held in the disciples' meeting house—a good audience heard; a portion of the "good seed" was sown to vegetate and await the final harvest. May fruit be found unto eternal life.

Port Hope has a few hopeful ones who "receive the word with all readiness of mind, and search the Scriptures daily to see if these things are so." At this point I write, hoping to fill out my tour under the guidance of God's good providence, seeing the brethren edified, sinners converted and the work of the Lord advanced. May the Lord return each ones marked kindess to his poor servant "an hundred fold," and give us ultimately a portion in endless life. Amen. J. B. COOK.

Poetry.

For the Crisis.

LINES.

Suggested on reading the obituary notice of Martha Ann Avery in the "Crisis" of Nov. 5th.

BY MARIA.

I'm tired, Mother, O "so tired" now,
This feeble frame is all too weak to bear
The weight of thought, of thought that ceaseless rolls
On my poor brain, so heavily pressing there.

I think of life, of this short earthly life,
Passing so swiftly from my grasp away;
Yet I have numbered but the gilded hours
Of childhood's morn, and youth's bright summer day.

I think of Earth—of all that I have loved
And joyed in here in vale and sea and sky;
But O, yet more of loved ones always near—
Eyes that still smile on me, yet I must die!

I think of Death—to lay this youthful brow,
Ere sorrow darkens, in a clay-cold bed,
And know the birds will sing, the flow'rets bud,
And sunbeams fall as bright, when I am dead!

And thoughts are with me, that I may not tell,
Of all the past, the present, and to come,—
But sink my failing powers when I would grasp
The untold glories of th' "eternal Home."

But O! the conflict—wearying this frail dust—
To shrink from death, and yet to long for rest;
O, would that Jesus might but "come to-day,"
I'd lay my aching head upon his breast.

I should not need then death's chill hand to lay
Upon my heart, the throbbing pain to still
And bring me rest,—but once to look on Him,
And "endless life" in every pulse would thrill!

But I am willing in the grave to sleep
A little while, if so my Father wills;
Trembling, yet trusting, I go down death's vale—
The light of glorious hope my bosom fills.

I'll wake in triumph on the rising morn.
Strong in immortal powers—death's victory o'er—
To think and sing of all God's wondrous love,
And weary, Mother, weary nevermore.

Cold Spring, Nov. 8.

Correspondence.

For the Crisis.

From Sr. M. C. Potter.

BRO. GRANT:—When I read Bro. Carpenter's article on "Who will join Ahab?" I was led to inquire, who *has* joined *Ahab?* Alas, too many of the dear children, who professed to know better, have gone up and done what they could to take Ramoth Gilead, to try to make this old earth that groans and heaves for deliverance a little better; when God has said it shall wax worse and worse, and has cursed it. O how has my heart bled, to see the children, who confessed that they were pilgrims and strangers on the earth, and that they were citizens of another land, seeking a "better country," (for here they have no continuing city, but they seek one to come whose builder and maker is God) engaging in these things. Who ever heard of pilgrim traveling through a strange country, stopping to make laws for that nation, when they had no interest there, and when *God* had commanded them to keep themselves unspotted from the world?

It was but a little act for Eve to pick the forbidden fruit, yet God drove her from the garden; and does it not become us, who are living down here at this point of time, to watch and pray lest we get absorbed in the spirit of the world? O let us all take heed, brothers and sisters, [illegible] another.

Never shall I forget the time of parting on the Lithcfield camp-ground, when Bro. Hastings described the scene on the mount of transfiguration. I often think of it, when I hear Bro. Burnham saying, —"onward" while Bro. Grant catches the sound and re-echoes it—"onward, children, onward!" Yes, we will go forward till Jesus comes, and then go home to part no more.

Your sister longing for deliverance,

M. E. POTTER.

Plymouth Hollow, Ct., Nov. 9, '56.

For the Crisis

From Sr. H. P. Chase.

BRO. GRANT:—Oh that the Lord would aid me in writing a word to the little flock scattered abroad up and down this earth, who are looking for the blessed hope and glorious appearing of our Lord and Savior Jesus Christ, who shall change our vile bodies and fashion them like his glorious body. "Then will be brought to pass the saying "O death where is thy sting, O grave, where is thy victory." Then will this mortal put on immortality. What joy does it give the weary pilgrims who have been striving for years to look their Bibles over and note the tokens there that speak the Savior's coming.

It cheers my heart to hear from those that are looking for Jesus, for unto them that look for him will he appear the second time without sin unto salvation." "Faithful is he that calleth you who also will do it." Finally, brethren, be strong in the Lord and in the power of his might; put on the whole armor of God that ye may be able to stand against the wiles of the Devil. Stand firm then, having your loins girt about with truth, your lights burning, and ye yourselves like unto men that wait for their Lord, that when he comes we may be all ready to go in to the marriage supper of the Lamb.

"Soon shall I lean upon Jesus's breast;
Then, there is rest, there is rest."

"There remaineth therefore a rest to the people of God;" an eternal, holy rest, where all the pure and the blest will dwell, and God himself shall be with them and be their God. Where the saints of all ages will in harmony meet, and separation will not be known; death never will enter there, no tears will ever flow, no afflictions no trials, but they will all be like Christ. The holy city, and the tree of life, will be there. It is impossible for pen to picture the beauty and glory of that everlasting kingdom. Soon, our Savior will come with all the holy angels, to be admired in all them that love him. I do feel, to-day, that I know I love that same Jesus, who ascended up into heaven there to appear in the presence of God for us, and he is coming again to be king and reign forever.— May God help us to endure that we may have part in that kingdom which is an everlasting kingdom and will never be destroyed.

Praise the Lord for eternal life, promised to the dear saints. Often does the thought arise in my mind, when shall our hopes be changed to a reality? when shall faith be swallowed up in sight, and this mortal put on immortality? I have been a great lover of time; and would it look strange if an earthly parent had been gone a long time if the children wanted to know when their father was coming? No. How they would rejoice to meet him. I hope the Lord will put it in the hearts of his children that have labored in this place to speak a word of comfort through the Crisis to the few in Bridgewater, if not permitted to do so face to face.

Your sister,

H. P. CHASE.

Bridgewater, 1856.

PRACTICAL RELIGION.—To believe is well, but to do is better. Religion—"sweet sister of the skies,' has a body and a soul.— An outward form has been given her in the scriptures of truth; and yet this form only lives as it is reduced to practice. They have the body but not the soul. He who can induce men to believe what Jesus taught does a good work; but he who is successful in leading them to do what he enjoins does a much greater work.

Practical piety is the great want of the age. It is the only practical remedy for the great evils of society. Obedience to the golden rule is the only thing which can make earth resemble heaven. This binds our race in the bond of holy brotherhood. This brings peace on earth and good will among men.—[Newburyport Herald.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, DECEMBER 10, 1856. WHOLE NO. 67. VOL. IV.

The World's Crisis, IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.
HENRY V. DAVIS, JOHN COUCH, | MILES GRANT, GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION

TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
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Original Articles.

For the Crisis.

Longing for Deliverance.

BY EDWIN BURNHAM.

How dark and gloomy this world appears! The curse and its effects are everywhere. Go where we will, we still feel that we are away from home. Our dear brethren and sisters are scattered all abroad. Those that we love in the truth, as we love our own souls, are, many of them, in circumstances of sorrow and pain. Our friends, and the fond ones that we loved are, many of them, hidden in the noisome grave. We ourselves are full of disappointment, mourning, anguish, and temptation. Our beloved Lord is not with us, and we dwell among strangers, in the land of the enemy. Our hearts are longing, sighing, breaking for our rest and our home. O the bands of mortality, how they bind us about! O the bondage of corruption, how grievously it oppresses our struggling souls! We wait for the Lord with more anxiety than the fevered patient waits for the breaking of the morning light. We pine for eternal deliverance.

We "which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." "In this" condition "we groan, earnestly desiring to be clothed upon with our house which is from heaven." How long shall we not fall at His feet," and crown Him Lord of all?" O that He "would rend the heavens and come down! O that He would haste, and "come quickly!" O that He would roll time more speedily away, and quench our burning desires in His glorifying love! Would to heaven we could see His welcome form now descending the eastern skies.

O Immanuel, Mount Olivet waits for thee! The hills of Palestine cry for the latter rain at thy coming. The waste places of the Gentiles mourn the protractedness of thy personal absence. When shall the celestial numbers be accomplished? When shall the last event of sacred writ fill up its vacant place? God of love, how can we much longer endure? We hate the wickedness of the wicked. We despise the pomp, the glory, the pride, the show, the glitters the fashions, and the spirit of this world. We ask not for long life for ourselves, or protracted life for our friends, or riches, or honors, or pleasures, or vengeance on our foes, in this mortal state, but, O, we ask to be with thee in our eternal home. We complain not of labor, of pain, or suffering; for we love to suffer and labor in thy cause, but we burn with vehement desire for the presence of thy glory, and for the dwelling of thy holy ones. Has not thine holy word been long enough despised, set at naught, and trampled in the dust, under the feet of evil generations? Has not enough of the blood of thy chosen ones been shed to gorge both earth and hell? Has not the pall of death hung long enough on the fairest portions of thine earthly creation? Has not the blood of martyred millions long enough cried unto thee for revenging judgment?

What, O holy one, what waitest thou for? Thou, O most holy One, knowest "the times and the seasons," and thou wilt order all things well. We will be patient before thee, and wait thine appointed time; but we can never cease to long for the glory of thy face; we shall never be satisfied until we are in thy blessed likeness. We must ever pray, "Come Lord Jesus quickly." Haste on ye mortal moments, haste; "ye cannot fly too fast!" Haste, "and bring the welcome day." Ye heavens, travail; thou earth, groan; lift up thy voice thou ocean, and cry for the presence of your Lord. Groan on, and travail with deeper pangs, thou congregation of the faithful, and give thy Redeemer no rest till He fill the face of the world with the fruit of everlasting praise.

For the Crisis.

Thoughts on the Sabbath.

BY E. R. SEAMAN.

The apostle informs us that "the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." "All things are naked and opened unto the eyes of him with whom we have to do;" and as we believe every word of God is profitable, how important it is that those who profess to be pilgrims and strangers here, should have a right understanding of their duty and relation to their Creator. In summing up the whole matter, the wise man has said,—"Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." The psalmist breaks out in singing.—"The law of thy mouth is better to me than thousands of gold and silver." Again, he says, Ps. 111: 7. 8,—"All his commandments are sure; they stand fast forever and ever, and are done in truth and uprightness."

The ten commandments which God spake from the burning mount with an audible voice, and added no more, I understand to be the moral law and rule of action, that the children of men may observe, and by obedience and a patient continuance in well-doing, secure for themselves through the atoning merits of Jesus Christ, their great High Priest, eternal life or immortality.

The difference of opinion among many, seems to be with regard to the perpetuity of this law or a portion of it. Some claiming that the law was given to the Jews, to continue only while they were the peculiar people of God. This view would leave us without any rule of action, and seems to contradict many plain passages, if I have a right understanding of them.

First, let me briefly allude to a few.—Ps. 105: 8. "He hath remembered his covenant forever, the word which he commanded to a thousand generations." No one will contend that one thousand generations have elapsed yet; then, the words of the covenant are in full force. What are they? Ans. Deut. 4: 13. "And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." So there can be no mistake about it. "My covenant will I not break nor alter the thing that is gone forth out of my lips." But the greatest objection against the perpetuity of the ten commandments seems to lie against the fourth precept, that which guards and enforces the observance of the seventh day. If this commandment has been blotted out, the New Testament is silent on the subject; and I think it will not do for us to argue this conclusion because the words of the fourth commandment are not repeated in the New Testament, any more than it would to argue the abolition of the second, or third, which might be done with equal propriety. A brother not long since, in New York, took the position that there was no law in existence for the people of God, but to obey our rulers.

If this be correct, then there is no sin; for sin is the transgression of the law, and where there is no law there is no transgression; therefore, Universalism is true, and Spiritualism has nothing to fear. But the tenor of the New Testament seems to teach that the "law is holy, and the commandments holy, just, and good." This is spoken after the commandments are supposed by many to be nailed to the cross. "Shall we continue in sin," says the apostle, "that grace may abound? God forbid." We certainly shall, if we are found violating any of the Lord's required precepts. Sin is the transgression of the law, and he that offends in one point is guilty of all.

It is true with me, that I did not wish to be found keeping the first day of the week, not wishing to be found obeying that power referred to in Dan. 7: which should "think to change times and laws," who, we find by referring to church history, has corrupted the commandments of God.

The Savior came to magnify the law and make it honorable; and it would be sin in me to take grounds with the pharisees, who called him a Sabbath breaker, when he has said he kept his Father's commandments.

God has never sanctified any day but the seventh. The Sabbath was instituted at creation, before a Jew was known. The Savior refers to this and says,—"The Sabbath was made for man." That the law of commandments contained in ordinances, which consisted in meats and drinks, and divers washings has been abolished is a plainly revealed fact. But the Sabbath commandment happens not to be found in their company, but is found alone, surrounded by these living words which show our relation to God and man.

The question comes home to us as christians,—shall we make void one of the commandments of God by our traditions, and walk hand in hand with the Catholic Church? Compare Dr. James Butler's *Catholic Catechism* with Eph. 20: or Deut. 5: and Dan. 7: 25. That there is a day existing in the gospel dispensation is apparent from the language found recorded in Rev. 1: 10; and that this day is the Sabbath day is clear from Isa 58: 13; and this day must be the seventh, because no other day is called the Sabbath of the Lord our God. The foregoing thoughts I submit, in the fear of God and patient waiting for his Son from heaven. May the good Lord lead us into all truth.

Lancaster, 1856.

For the Crisis.

The Lord's Day.

BY W. SHEPHERD.

No. III.

Concluded.

And now as we have occupied considerable more time among the prophets than anticipated, we conclude it expedient to rapidly run over the New Testament scriptures touching our subject, and then quickly come to a close.

From those infallible records, we learn that the introduction of this era defines the time when He, who is mightier than John the Baptist, and whose prerogative it is to baptize "with the Holy Ghost and with fire," shall make his appearance with fan in hand, to purge his floor, gather the wheat into the garner, and *burn up* the chaff with unquenchable fire. Matt. 3: 11, 12. And herein is a remarkable coincidence. The Old Testament closes with the burning day. The new one opens with a no less fiery ordeal. Again, this might (from the general tenor of Scripture,) be properly styled the fiery age. (See 1 Cor. 3: 13; 2 Thess. 1: 8; 1 Pet. 1: 7; 2 Pet. 3: 7.) It is that period when the separating and cleansing process is carried on; e. g. "The Son of man shall send forth his angels, and they shall gather *out* of his kingdom *all things* that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be weeping and knashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 41, 43. This same process is designated by our blessed Lord, in another place, "The Regeneration, when he shall sit upon the throne of his glory," (Luke 1: 32,) with his twelve apostles enthroned also, judging the twelve tribes of Israel.—Matt. 19: 28. In the Acts it is called "The Restitution of all Things." Acts 3: 21. It is a very peculiar period, a day which God hath set apart for himself, a day of wonders as the Psalmist declares.—This is the Lord's doing, it is marvellous in our eyes. This is the day which the Lord hath made, we will rejoice and be glad *in it*." Ps. 118: 23, 24. Read the connection. "The day when God will judge the secrets of men by Jesus Christ," according to St. Paul's preaching. Rom. 2: 16. It is a day when God will resurrect his sleeping ones from the dust, and invest with immortal beauty his entire Church—destroy the wicked with an "everlasting destruction." 1 Thess. 4: 15—17; 2 Thess. 1: 7—10. A day when God will have gathered together in one all things in Christ, both which are in heaven and which are on the earth, even in him. Eph. 1: 10,

Now let us notice Peter's testimony touching events at this point. He declares that "the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein, shall be burned up." And then he admonishes his brethren to be "looking for, and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." 2 Pet, 3: 10—12.

But we are forced to pass over a number of passages pertaining to our subject, and approach at once the Apocalypse. Here we find that "the Lord's day" is not ushered in surreptitiously; as it must have been if the popular opinion be correct; but by the heavens departing as a scroll when it is rolled together, and every mountain and island moving out of their places; when kings of the earth, great men and rich men, chief captains and mighty, bondmen and free men are represented as being affrighted, and in desperation seek to hide themselves from that glorious One, that sitteth upon the throne. Rev. 6: 14—17. It is introduced with loud voices, mighty thunderings, fierce lightnings, a great earthquake, and terrific hail storm. Rev. 16: 18—21. It is brought to view in another place thus;—"And I saw heaven opened, and behold, a white horse; and he that sat upon him was called *Faithful* and *True*, and in Righteousness he doth judge and *make* war. . . . . . . And the armies which were in heaven followed him upon white horses." Here transpires the great battle between the Son of God with his martial myriads, and the Devil with his legions. Here comes the great crisis, which ends in an ignoble defeat of the latter, who are driven from the arena of conflict, and speedily consigned to "the lake of fire burning with brimstone." Rev. 19: 11—21. And here we should not omit to mention one feature peculiar to the redeemed, Amid these eventful scenes, they are exceedingly happy, filled with joyful songs and praise to God. "And after these things I heard a great voice of much people in heaven, saying, Alleluia, salvation, and glory, and honor and power, unto the Lord our God: for true and righteous are his judgments, for he hath judged the great whore, (the whole apostate church,) which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. . . . . . And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God Omnipotent reigneth. Let us be *glad* and *rejoice*, and give honor to him, for the marriage of the Lamb is come." Rev. 14: 1—7. And they sing in thrilling and heavenly anthems; unto Him who loved them and washed them from their sins in his own blood, and hath made them "kings and priests unto God," to "reign upon the *earth*." Rev. 5: 9—10.

And now to close our scriptural quotations, we refer to the events noted under the sounding of the seventh trumpet, which is a compendium of the whole. "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces and worshipped God, saying, we give the thanks, O Lord God Almighty, which art, and wast, and art to come: because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to thy saints, and them that fear thy name, small and great; and shouldst destroy them which destroy (or corrupt) the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11: 15—19,

Thus we have hastily glanced through the sacred pages of inspiration, to learn the true import of "the Lord's day," and we cannot but think from the nature of the evidence produced, that "the Lord's day", has not yet been ushered in.

And why is it called the Lord's day? Simply in contradistinction to the usurper's day, the day of that wicked one and his emissaries—ungodly men. Hence, in the temptation, "the devil said unto him, (Jesus) all this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will I give it. If thou therefore will worship me, all shall be thine." Luke 4: 6—7. This was said when they were on the summit of a high mountain, and Satan shewed Christ all the kingdoms of the world at a glance, and it was these he was alluding to. You will observe our Lord did not dispute with him touching his title to the same, because it was his day, and is yet his day, and will be his day, as the "strong man armed (who) *keepeth his palace*," vainly believing, that "*his goods* are (to be forever) in peace;" but the mighty shall descend from heaven, who is stronger than the strong man, and who "shall come upon him, and *overcome* him," divesting him of all his armor, and equally dividing his spoil among those to whom it belongs. Luke 11: 21—22; Matt. 5: 5. Yea, who shall descend with a great chain in his hand, laying hold on the Dragon, that old serpent, casting him into the bottomless pit, placing a seal thereon. This will terminate the hoary-headed monster's career for a while at least, (praise God for the prospect!) then he will be loosed a "little season," to go forth in desperation into utter destruction. Amen. Rev. 20.

Again. It is not unusual in speaking of eminent persons in the past events and contemporaneous with them, to say them—the days of our ancestors—their days—our day, &c. We read of the days of Adam—of Methuselah. Observe; when the devil's officials—"the *chief priests* and *captains* of the temple, and *elders*," came to arrest Jesus, he remarked to them,—"this is *your hour* and the power of darkness." Luke 22: 52, 53. And it is a common expression—wherein there is much truth—"the devil will have his day." And a long day it has been; ever since he told the first lie to our guileless progenitors in the garden of Eden—'ye shall not surely die'—which brought death into our world and all its woe. A long day indeed; nearly six thousand years; and what destruction, blood, and misery has been the result of his works! These are to be destroyed soon, for this purpose will the Son of God appear the second time, that he might destroy the works of the devil, and this will be accomplished (praise God!) in "the Lord's day," or the day of Jehovah's power. We have most conclusive evidence, that it will soon be ushered in upon us, that it is very "near, even at the doors." Amen.

The length of time that this day will span, from the teaching of the Apostle, 2 Pet. 3: 8; Rev. 20: 4, 5, 6;—the general tone of Scripture—the opinion which has always obtained in the true church, we are inclined to believe that it will occupy one thousand solar years.

And now brethren beloved in Christ, "seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless;" "looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat;" out of which ruins, by the immediate superintendence of Deity and the energy of his omnipotence, we look for the production of a stainless world—"a new heavens and new earth wherein dwelleth righteousness." Be vigilant, then, that ye "come behind in no gift," waiting for the coming of our Lord Jesus Christ;" that when he shall appear in all his glory, ye may receive from his lips the welcome plaudit—"Well done, thou good and faithful servant," "enter thou into the joy of thy Lord." And to this end may God grant you his especial favor, that ye may grow in grace and in heavenly wisdom and knowledge of the coming one, that ye may be permitted, ultimately, to participate in that ineffable bliss, where Jesus is crowned "King of Kings and Lord of Lords;" amid the triumphant songs and hallelujahs of the white-robed multitude—the choral melody of angels—the general assembly and church of the first-born," whose names are enrolled in heaven,—the redeemed of every nation, tongue, and people—the most distinguished intelligences summoned from all parts of Jehovah's immense universe, to witness a spectacle of magnificence and supernal grandeur, alone within the power of God to produce; and there cast your dazzling crowns before him with the utterance of these meritorious ascriptions—

"Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength and honor, and glory and blessing." Yea, may such be your high and holy destiny, in that blessed era just opening upon us, even

"The Lord's Day." Amen.

Elizabeth City, N. J., 1856.

For the Crisis

The Lord's Supper.

Bro. Grant:—Permit me to say a few words on a subject which has for some time rested on my mind. Though I feel incompetent, and make no attempt to teach, yet, I would endeavor to excite the minds of Brn. and Srs., to examination and reflection on some points which, it appears to me, are generally overlooked. I have often been pained at the neglect of the Lord's supper omong us, as a people, (the causes of which, I rejoice to know, are being in some measure removed,) yet, I have been no less pained at the unscriptural and apparently indifferent manner in which it is too often administered. By reading my Bible, I learn the following particulars relating to this sacred institution; that, "on the first day of the feast of unleavened bread when even was come," the Lord Jesus "sat down with the twelve" disciples alone, not with a room full of spectators, not at morning, noon, but at evening. They "sat down" (not knelt,) after the usual manner of taking their meals. They surrounded a table, for one dipped his hand with his Lord in the dish. They were not scattered over a large hall or church, here and there one, with ungodly men and women at their side, to whom the bread and wine might be passed, leaving it at their option to refuse or partake of the hallowed emblems.

Jesus took *unleavened* bread and "brake" it, and gave to his disciples, not a leavened loaf *cut* into half inch squares. And they drank of the "fruit of the vine." It seems the Apostles were particular to deliver to the churches that which they received from their Lord on this occasion, and that it was understood to be equally binding with other things taught them; for we read of the [illegible] "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2: [illegible] was considered sufficiently important to [illegible] them to come together for the [illegible] purpose of [illegible]

read in 1 Cor. 11: 20. They did not first listen to two lengthy discourses, or fatigue the mind by attention to other religious services, and at their close appropriate some twenty minutes or half an hour (and occupy the greater part of that in traveling from one communicant to another,) to the receiving of this expressive memorial of their crucified and risen master. They were particular to keep this ordinance as it had been given them.

Paul, in writing to the church at Corinth, speaks of the "bread which we break," from which I infer that a knife was not used in dividing it in pieces. He speaks of the "Lord's table;" and that the form or ceremony observed in partaking of this supper was that of an ordinary meal, we may infer from the Corinthian believers having fallen into the error of taking a full meal on the occasion, eating and drinking an improper quantity, and not observing becoming order.

The Lord's *Table!* Pray tell me what sort of a table are the slips in a meeting house? But some will say,—"it is only a spiritual table." Yes, and perhaps it is only "spiritual bread" and "spiritual wine;" well, let us be consistent, and if we have only a spiritual, or figurative Lord's table, let us throw away the name and outward form altogether, or have a literal table and come around it in true Apostolic order.

Then, it is called a "supper;" why not a breakfast, or dinner? At the first, "they met on the evening of the day, as we learn from Acts 20: 7. And if the first Christians were careful thus far to keep the ordinance as delivered to them, we cannot suppose they were indifferent as to the kind of bread used, especially as they had been taught that leavened bread represented "malice and wickedness," and unleavened bread "sincerity and truth." I know some will think these things of trifling consequence—so some have considered all religious rites, and some of our brethren fancy it savors of Papistical notions to attach much value to this sacrament, and to speak of a special blessing received in partaking of it. And one will say—"O it is no matter how we have the Lord's Supper;" and another,—"It is no matter when we have it, nor of what the elements used are composed, nor who partakes with us," and so on, till not a few have taken the liberty to conclude it is no matter whether we do, or do not have it.

The Lord's table is the property of the church; it is joint stock—Christ's and ours, and the church has the right and should extend an invitation to all who love the Lord Jesus Christ in sincerity and truth, and whose conversation is such as becometh the gospel of Christ, to come to that table. But must everybody, therefore, who professes to believe with us the bible doctrine (holding the truth in unrighteousness,) become spots in our feasts of charity when they feast with us, "feeding themselves without fear?" The truth is, I apprehend, this precious memorial of a Savior's redeeming love, and pledge of his return to his waiting church, has become, through inattention to bible order, and the hasty and seemingly heartless manner in which it is celebrated, little more than an unmeaning ceremony—or devout mockery of a sacred and deeply impressive ordinance—a divine hieroglyphic of the great truth, "ye are bought with a price, even the precious blood of Christ."

But every body and every thing is hurried now, and amid the incessant whirl and bustle of every day life, the mind, prone to forget things eternal, becomes engrossed with things seen—the temporal, and no time is found for that frequent, close self-examination which saints of other days deemed so essential to growth in grace.

As for meditation—the word is almost obsolete in our religious dialect—it is altogether too calm an idea for this excitable age. How many have their appointed seasons of quiet and holy meditation on divine things now? How many, their stated hours of closet prayer? But one day in the seven we may assemble ourselves together, and how much we need to improve its hours of rest in turning the mind from the earthly to the heavenly; in seeking communion with the Father and the Son and fellowship with each other, till we realize more our oneness in Christ, and with Christ; and how may we better affect this, than by coming together around His table with that dying charge, so tenderly, so solemnly given, thrilling on our ears—"this do in remembrance of me;" and while faith looks back to the cross, and forward to the coming, we show forth the Lord's death till He come. Let us linger there reviewing the wonderful work of redemption, reading the brief but touching record of the closing hours of the life of the man of sorrows—see him washing his disciples' feet, and learn that lesson of lowly humility and brotherly love embodied in the words—"If I then your Lord and Master have washed your feet, ye ought also to wash one another's feet,"—looking in upon that dark hour of agony in Gethsemane—dwelling upon the mournful scenes of Calvary, where the Lamb without spot—our Passover—was sacrificed for us, till our expanding minds grasp the great love wherewith he loved us, who poured out his soul unto death to redeem us from all iniquity, and our hard hearts "dissolve in thankfulness," our eyes "melt in tears," and we go from the hallowed spot, feeling that we are not our own, and our consequent obligation to glorify God in our bodies and spirits which are His. Then, may the world take knowledge of us that we have been with Jesus. In such seasons we gain fresh supplies of grace—the praying spirit—the watching power, and O, we need them now to enable us to stand amid the peculiar and powerful temptations of these last perilous times.

Brn and Srs., how is it? Have we prized the Lord's supper as we ought? Have we realized its import? Have we been careful to "examine ourselves before eating that bread and drinking that cup?" Is there no danger of eating and drinking unworthily, and so being guilty of the body and blood of the Lord, now? Is it not possible now, as then, to eat and drink condemnation to our own selves, not discerning the Lord's body? O, if for the guilt thus incurred many of the church of Corinth were weak and sickly, and many slept, why are we spared? May not at least much of our present spiritual weakness, sickliness, and death, be in consequence of our having incurred condemnation similar to that of our Corinthian brethren, and of our neglect to give good heed to the word of God?

Come, brethren, you, upon whom it devolves more particularly to "set in order," and who ought to know how to behave in the house of God, why not look at this matter and agree on something, and let it be known what is believed about it; that we may understand each other, and be understood by those without. It sometimes happens that a brother goes to a place and is very particular about a table, and unleavened bread, &c., and invites none to partake but baptized persons; another follows, paying no attention to any of these things; and the silence of some on the subject altogether, leads to the supposition that they do not believe in the ordinance at all, and so occasion is given the enemy to speak reproachfully.

May the great Head endue the servants of the church with wisdom, and enable us all to stand, having our loins girt about with the truth, and having on the breastplate of righteousness, that we may be of those whom the King shall delight to honor, and sit down with that white-robed company who shall eat the Marriage Supper of the Lamb, when the Master himself shall come forth and serve us. Amen.

So prays

Nov. 5. 1856. A Lover of Order.

For the Crisis.

"Happy?" Yes, why shouldn't a man be happy if he is trying to love God and do good to men, if he keeps busy and out of mischief, gets food and raiment and don't drink rum, chew, or smoke tobacco, drink tea or coffee, or follow any of fashion's tyrannical fooleries? If he lives temperate, keeps clean, behaves himself, is prudent enough to live independent, and honest enough to be poor, what shall hinder him from being happy? Above all, if he has the love of God in his heart how can he help being happy? Try it and see. H. L. H.

For the Crisis

Short Sayings.

The more we suffer for Christ the more we delight to suffer for Him.

The way to have anything done in the right way is to have it done in the Lord's way.

The more we do for Christ, the more we realize what he has done for us. E. B.

The great God seems to have given that commandment—know thyself—to those men more especially who are apt to make remarks on other men's actions and forget themselves.

Distrust the sincerity of that man's friendship who is fond of everybody.

Death makes our enemies cease to hate us, and our friends to love us more.

He submits himself to be seen through a microscope, who suffers himself to be caught in a passion.

The World's Crisis.

BOSTON, DECEMBER 10, 1856.

Christian Union.

NUMBER III.

In our last we took the position that *Christian Character* is the true test of christian fellowship.

We purpose now to notice an essential element in christian character, which is *love.*

We understand this principle to be *necessary* to constitute us Brn. and Srs., in Jesus.

Says the word of the Lord,—"Though I speak with the tongues of men and angels and have not *charity,* (properly rendered love) I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not *charity,* I am NOTHING. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not *charity* it profiteth me *nothing.*" 1 Cor. 13: 1–3.

This is plain talk. Can we stand this test? We see that correct *faith,* or belief, does not constitute us Jesus' brethren, for devils believe and tremble.

Understanding all mysteries, and all knowledge, besides giving all our goods to feed the poor, is *nothing* without *love.*

Whom shall we love? Let Jesus answer. "I say unto you love your enemies."

We see that *love* is a primary element in genuine christian character.

It was not necessary that he should tell us to love our friends but it seems plain that he would have us love all between our positive enemies and bosom companions. Were we tried by this standard to-day, should we all be acquitted?

Can we heartily pray—"Forgive us our debts *as* we forgive our debtors?"

The Apostle expressly says, that those who have "*hatred*" "shall not inherit the kingdom of God." The Savior says, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By *this* shall all men know that ye are my disciples, if ye love one another." John, 13: 34, 35.

There are two important points in the scripture just quoted.

First;—If we do not *love* one another, then we are breaking the Savior's commandment, which if we do, we thereby show that we do not love *Him;* for He says,—"He that hath my commandments, and keepeth them, he it is that loveth me." Again; "If ye love me keep my commandments." "He that loveth me not, keepeth not my sayings." "If a man say, I love God, and hateth his brother, he is a liar." "This is the love of God, that we keep his commandments".

We see it is *impossible* for us to be christians unless we love one another. There is no affinity between us and Jesus when we have hatred in our hearts.

Second. If we do not love one another, men will not know that we are Jesus' disciples; consequently, our light would "be darkness," and we become mere stumbling blocks in the way of the wicked, to be consumed with them at last. Remember our Savior says—"by *this* (love) shall all men know that ye are my disciples;" then it follows that when we have not this, (love) they know that we are *not* Jesus' disciples.

Have we this *essential* element of *christian character?* Without it all our professions are NOTHING.

Italy.

A heavy storm-cloud seems to be hanging over the oppressors of Italy, and about to burst upon their heads with relentless fury. Groans and tears, dungeons of torture, starvation and death have been long administered to the innocent in that fair land, by the united force of ecclesiastical and civil power; but the time appears to have *come,* when the "ten kings . . . shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." Rev. 71: 12–16.

It is evident, that the time is near when Rev. 18: 21 will be fulfilled.—"And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

There is a bright prospect that Christians will soon see their coming King. Many voices are ready to exclaim with the poet:—

"Come and reign; come and reign,
Jesus, on thy throne;
And, O, it fills my heart with joy
To know we are almost home."

The approaching struggle will be terrible, but when the war-cloud is passed, the bow of peace will be painted upon the retreating storm, and the sunshine of glory will illumine and gladden forever the saints' elysian home.

The following soul-stirring manifesto has just been issued from the down-trodden sons of Italy:—

"First, therefore, we demand friendship and fellowship with all the nations of the earth.

Second. That Italy belongs to Italians.

Third. That Italy be one and indivisible, and under a single government of liberal form.

Fourth. That the fundamental laws of Italy guaranty:

1st. Equal rights at law.

2d. Independence of general from local administration.

3d. Personal liberty.

5th. Inviolability of domicil, and of the privacy of letters.

5th. Inviolability of possessions and property.

6th. Liberty of conscience.

7th. Liberty of the press.

8th, Liberty of public speaking and convention.

9th. Responsibility of the Ministry—and,

10th. The institution of a national Guard.

As to the peculiar form of government, Italians will regulate this question, as they will, also, the '*personnel*' thereof, in good time. Let the Popes return to their nets, let them fish for souls for the skies, and cease to tyrannize over the body."

"Our course is taken; the war in Spain, the burning of Moscow, with their episodes, are before our minds.

We will reduce our most superb cities to ashes, with our celebrated monuments. We will devastate our fertile plains, and leave behind us but the vestiges of destruction and extermination.

Without distinction of age, sex, or social position, all, all, shall be soldiers—we will come with every kind of weapon, and rush with furious desperation upon the vandals who dare to invade our boundaries, and to trample under foot the most sacred rights of man.

Mountains of corpses shall rise above the mountains, torrents of blood shall run through our plains.

Then, indeed, shall Italy call herself 'the land of the dead;' but the dead shall not all be Italians. Whosoever shall visit our fields of battle, will see with surprise that around each dead Italian there lie at least more dead strangers.

It will be as they *would* have it."

Corrections.—In Bro. Shepherd's article on the Lord's day, No. 1, the expression just following the introductory quotations should read, "the *announcement* of the glorious advent of the Messiah," instead of the "*commencement.*" Near the close of the last column instead of "God names it thus," read, "*Joel,* &c.

"It is more Blessed to give than to Receive."—A five dollar bank-note has just been received, to assist in publishing "The Crisis" with the above written upon the back of the same. As our funds are *very low* at the present time, all favors of this kind are most acceptable and in "season." And we hope that many of our readers, "according to the ability which *God* giveth," will enclose to us "the material aid," to enable us to send forth "The Crisis" to comfort and strengthen the things that remain, so long as it shall please our heavenly Father.

For the Crisis.

O my! What a scowl!—Look here, friend, you don't believe that looks any like God's image, do you? Well, I don't either. Now, friend, do try to be good-natured. Why, such a look would curdle all the milk of human kindness that there is in the house. Come, brighten up that face, my good friend,—you don't *feel* really more than half as ugly as that look indicates. Now try to have that cloud roll off from your darkening brow. Come, try to walk in the light a little. You will find it better for yourself and it will certainly make all around you feel better too. Now be good-natured, won't you? That's a dear good man. H. L. H.

Notice.—All letters, orders for tracts communications, remittances, &c., &c., for H. L. Hastings, must be directed to Rochester, N. Y.

☞ The Post Office address of Dr. A. M. Higgins is Palmer Depot, Mass., where all letters, orders, telegraph or express matter must be directed.

For the Crisis.

Tracts.

BY H. L. HASTINGS.

Jesus commanded his disciples to go and *teach* all nations, and the word *preach* has the sense of *proclaiming,* or making public announcement. So we are not restricted to the voice of the living preachet by any means. It is well that this is the case for had the gospel been propagated *only* by the living voice of its preachers, it would, unless special miracles had prevented, have long since become extinct, or so corrupted that no features of its original glory would now be discernible. Had the apostles refused to *write* as well as preach, had the prophets only uttered their petitions and allowed them to die away upon the silent air, we should today have no inspired prophecy, no divine history, no sacred chronology, no standard of faith, no fountain of truth and light; but only a cumbrous and hideous mass of human fables imposed by the artfulness of the cunning upon the weakness of the illiterate, alike disgraceful to God, hurtful to man, subversive of the truth, and insulting to common sense.

The dark ages afford examples of this. The *writings* of holy men of old were ignored, and hidden; and a ghastly mass of fables and foolish verbiage was uttered from the ten-thousand voices of ignorant monks and besotted priests. A collection of inspired Tracts discovered, read, translated and published far and wide, was the means of kindling anew the beacon fires of truth to light the weary wanderer o'er life's cheerless wastes to the peaceful glory of the better land.

Paul wrote tracts, Peter wrote tracts, James, and John, and Jude wrote tracts; and their "*Epistles general*" were neither more nor less than *tracts* for general distribution and circulation. Thus they strove to disseminate truth, and it is to these tracts, under God, that we must attribute the preservation of the uncorrupted gospel of Jesus Christ. These theological tracts collected, form the Holy Scriptures which are able to make us wise unto salvation.

When printing was invented a new impetus was given to the work of gospel preaching. Luther called printing "the last bright flame before the extinction of the world;" and he thanked God "that it came before the last day came." Aided by this wondrous art, the *Bible,* its first product, was torn from its chains and its obscurity and flung to the benighted sons of men, who hitherto had sat in darkness. In detached portions, or in complete collections these *tracts* written long ago, by hands which are crumbled back to dust, have been the light of the church through all the dark ages through which she has passed.

So she has moved along, and the light is shining more and more unto the perfect day.

The apostles and prophets in the dissemination of truth, labored under difficulties which were peculiar to their age. The slow and tedious labors of the pen were rewarded by the scanty manuscripts which served to perpetuate, rather than disseminate the truths they wrote.

But there is a change. The press is struggling with the elements of thought and truth, and from it are flung leaves which are for the healing of the nations. But Satan is busy too. His agents work. While christians labor, *facts* show that in the city of London all the works issued by tract societies and such associations of christian men are not equal to the number of *obscene* works which are issued and sold *secretly* and in *defiance* of law! And Satan is equally busy in our own land. Then there is a host of light literature, which, light as it is, will probably sink many of its readers to infamy here, and to hell hereafter. Hosts of these publications go forth to feed those, who, like the wild ass, love to snuff the east wind.

Now christians should be as faithful as the children of the devil—as wise as the children of this generation. Shall we let Satan get the start of us? Shall we allow him to outrun us in the race? If not, we must be up and doing—working while we have time. We must work diligently, as does our adversary. He uses the press, we must do the same, or be left far behind.

We can do much by preaching, but we can do a work by means of *tracts* that the preacher can not do. Do you want to send a good sermon to a friend a thousand miles away? It would cost fifty dollars to send a *preacher,* but two or three cents will send a *tract* with the sermon in it.

Why, only yesterday, a fine, intelligent, lady told me that she never heard or desired to hear on the "blessed hope" till her husband got a little tract, (a good one, too.) "The Key of Truth" by Bro. Sheldon. That key unlocked her Bible, and now she and her husband are converted and baptized, and instead of staying at home Sundays, they go off from four to eight miles to meet with the people of God. And this is *one* case among a host. Where I write, the country is stirred for miles around. Men come on foot to evening prayer meetings, from four to six miles, and to meetings Sundays from five to nine or ten miles around.

And much of this work has been done under God by *tracts,* which have not cost half as much as some people will spend for a bonnet ribbon, or for a piece of luxurious furniture, or for useless food and adornings. These instances of the effect of truth thus disseminated are not solitary. I could spend hours telling of them, yet the most would be untold.

Now let us go to work and scatter abroad such publications as are adapted to open men's eyes, to touch their hearts, to improve their lives, and to prepare them for the day of the Lord. It is at hand. Its clouds hang dismally o'er the celestial arches. They roll awfully along the sky. Now we can hide ourselves from the fury of the coming tempest. Now we can save others from the wrath to come. Now we can spread the light and lead men to see the reasonableness of the truth of God, that they may obey the Lord and be saved in his heavenly rest. Let us then neglect no means that can conduce to such an important end. There are multitudes in this land who would receive the truth could they but see it. Will not we endeavor so to let *our* light shine that they *may see it* and be led to Christ. O let us work! Away with mere theorizing—away with mere believing—let us act! Let us lay aside doubtful disputations—let us refrain from vain jangling—let us be diligent, that the Master may find us in peace! Already he is at the door. Tokens of his coming are on every hand, and happy are those who shall be found ready in that hour.

"Watch, 'tis your Lord's command—
And while we speak, he's near;
Mark the first token of his hand,
And ready all appear."

Come, brethren, let us engage anew in the work of the Lord. Let us pray more, believe more, work more, rejoice more, hope more, love more and be more like Jesus in everything. God bless and save us all. Amen.

Rochester, N. Y., Dec. 1., 1856.

P. S. Will the Brn. be patient with me a little. My removal has prevented my giving prompt attention to their letters. I will soon attend to them. H. L. H.

The Providence Convention.

[*Continued.*]

P. M. SESSION.

Monday, Nov. 16th—The Convention was called to order by the President at the time appointed. The devotional exercises were conducted by Elder O. G. Smith, after which the minutes of the Convention were read and approved. The consideration of the subject before the Conference at the time of adjournment, was resumed.

Elder Phelps, to sustain the position that the term Israel was applicable to all Gentile Christians as well as those of Jewish origin, offered an exposition of Romans 9th and 11th, and Ezek. 38th and 39th.

Elder Litch said, God made a special and personal promise to Abraham, and this covenant was made sure by "His oath unto Isaac," and he "confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, unto thee will I give the land of Canaan, the lot of your inheritance." The prophets express themselves on this subject after this view: "I will bring them into the land where your Fathers have dwelt," &c., and this promise is to Abraham, Isaac and Jacob, and to the seed of Jacob, and their nationality continues to all eternity.

Elder Preble said, that the land of Canaan is not exclusively promised to the descendants of Jacob, but that land will be given in common to Gentiles in Christ as well as to Jacob. This is proved from Gen. 13: 14—17; Gal. 3: 29, which shows that Abraham, though at the time of these promises was *in this same land,* and also a *Gentile,* yet *he* and his *seed* (Gal. 3: 29), should possess this land, Canaan, as well as the children of Jacob. The deed, or covenant, therefore, made to Abraham, does embrace not merely Gentile lands,

but also the land of Canaan; and of course all Gentile Christians, whether living *before* the days of Jacob, or Israel, as well as all Gentile Christians under the gospel, will share in the land of Israel.

Elder Grant thought that the resolution covered more ground than the simple term Israel.

The President said, the resolution involved two points; these might be discussed separately or together.

Elder Pearson then offered an amendment, making it read thus:

Resolved, that the term Israel, is not appropriated to any Gentile, but belongs to Jacob and his descendants: which was adopted.

Elder Litch said, he had heard the quotation, "All are not Israel which are of Israel," &c., and the conclusion drawn from it. But such a conclusion, in his view, was not a legitimate deduction. He then referred to Rom. 9th. Ishmael was not Abraham's heir, but Isaac. The same is true in the family of Isaac: it reads, "Jacob have I loved, but Esau have I hated." God made his covenant of election, according to the flesh, as well as to the seed of promise. God has promised the very land where Israel lay, to his descendants. Abraham is the Father of all nations, who with him, are heirs of the world. The term Israel, is appropriated to descendants of Jacob, in the Old Testament, and does it change its designation in the New Testament? I think not.

Elder Preble said, I do not know of any Scripture in the Old or New Testaments that declares the term Israel, to be restricted to the natural descendants of Jacob. I think the title embraces all true believers. We learn from Gen. 28: 31, that Jacob received the name Israel, because he prevailed with God—"Thou hast prevailed." Therefore, it is evident, that the term may be applied both to the literal descendants of Jacob, and to *all* who prevail with God: but where the eternal and gracious promises are intimately connected, then *character* alone claims the title Israel, and may be thus claimed by Jew or Gentile.

Elder Fassett said, that he had the same view of this question, as explained by Elder Preble. The term Israel may be applied to either Jew or Gentile, if thus believers, hence the appropriateness of the Savior's address to Nathaniel: "Behold an Israelite *indeed*, in whom there is *no guile*." The Israel of God embraces all God's people under the old and new covenant.

Elder Fassett further remarked that the terms "O my people," and "children of God," were in the Old Testament synonymous.

Brother Parks said, that the appellation Israel was given only through promise; the natural descendants of Jacob are not recognized as Israel, for they have not all complied with the requirements of the promise. The prevailing ones alone are the persons entitled to the term; if *we* have complied, then are we Israel: all prevailing Gentiles share the blessing in Christ.

After some additional remarks from brethren Bliss, Litch and Preble, the Convention adjourned.

A. M. SESSION.

Tuesday Nov. 17th.—The President in the chair. The opening services were conducted by Elder J. Litch.

The committee on nominations reported the following committees: On Digest, Litch, Bliss, Grant, Osler, Preble.

On Address and Policy:—Pearson, White and Howell. On Ministerial Labor: Osler, Geo. W. Burnham and Orrock. On Ministerial Support: Osler, Orrock, W. Burnham and Bosworth. On Sabbath Schools, and Tracts: Pearson, Orrock and Litch.

The discussion on the application of the term Israel, &c., was resumed, and on motion, the second division of the resolution was considered: "And the promises to Israel, of restoration to theiwland, and nor to its eternal possession, are to those in Christ, and not to Gentile Christians."

Elder Geo. W. Burnham said, the promises referred to in Paul's letter to the Gallations, third chapter, settled his mind on this subject. The promise of God to Abraham embraced the inheritance or land, and this grant was made to Christ, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." And Paul in another letter plainly asserts, "That the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the gospel."

Elder Grant concurred in the remarks made by the last brother; that the blessing of Abraham comes on all believing Gentiles. This promise is connected with a covenant, which is recorded in Genesis, where we find both the promise and covenant. "I will give unto thee and unto thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." For the real meaning and application of this covenant, Elder Grant called attention to Gal. 3: 14–29, "That the blessing of Abraham mihgt come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith," &c. Therefore, said Elder Grant, it seems to me, that this is a promise not of the Spirit, but made by the Spirit to the Israel of God. It is very plain, that the whole subject is about an inheritance, and not about a promise of the Spirit.

Elder Chapman said, it appears from the argument of some, that Gentile Christians are not allowed to be Israelites. I take it therefore, that our fathers Abraham and Isaac are on the same footing with ourselves, we are all ruled out of the city of Abraham. If the view of these brethren be correct, then we have no title to the land of Canaan. Abraham looked north, south, east and west, and God said unto him, "all the land that thou seest to thee will I give it." I think he saw all Palestine—and it does appear to my mind, that all Christians come in and share alike in Christ.

(*To be continued.*)

For the Crisis.

Sketches of Sermons.

[*Concluded.*]

We look farther and find a third angel; his message is pointed and severe: for with a loud voice he declares, "if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, *the same shall drink of the wine of the wrath of God.*" The vials are being poured out; God's servants warn the people; the beast is now in the height of his glory in the 10th, 11th, and 12th centuries.

Look at the message. It must be delivered *while* the beast is in existence and when there is danger of being turned away from the truth. Was there not danger in the dark ages of the church becoming almost extinct? The influence of the beast was mighty. But how is it now? Vastly different! There is danger now,—yet how small when compared to the strength it once possessed. Then those who died for their faith could be called *blessed*—and their works still follow them. Their property was confiscated, they were driven from their homes—suffered more than tongue or pen can describe; yet they gained the victory over the beast, over the image, and over the mark of his name; and they are blessed. Praise God!

But another angel is brought to view, who cries mightily with a strong voice, (18th chap.) "having mighty power." He cries—"Babylon is fallen, is fallen," &c. Observe this; he adds, "and *is* become the habitation of devils," &c. This brings us to Martin Luther's day; he translates the Bible, and what light breaks forth! He preaches, and with what power! He writes ninety-one accusations against the church of Rome, and posts them up to the great annoyance of the church. Bulls are issued against him; he openly burns them up; he is called to appear before the "Diet of Worms"—his friends advise him not to go, but he declares he will go, even if devils are there as thick as the tiles upon the house tops! Truly he was a "mighty angel!"

But another voice is heard—"Come out of her my people!" We now see that the gospel blazes forth with increasing light. The way is prepared for the last message to this world, symbolized by the angel in the 10th chap.: and with the work of *this* angel the "sealing message" winds up! The last servants of God are sealed,—soon the four winds will blow once more! The battle of the great day of God Almighty will be fought! Glory unspeakable awaits the suffering church; with uplifted hands and joyous heart they cry,—"Come, Lord Jesus, come quickly," Even so. Amen.

16th chap. THE VIALS. In harmony with the three angel's messages of the 17th chap., the vials of the wrath of God are poured out. I cannot in this, make the subject plain. It must be listened to and studied: but there is light and harmony here that I never have seen before. Thank God for the truth, and the promise that *light will increase unto the end!*

In the 15th chap. we find a preface to the 16th. The seven angels having the seven last plagues, for in them is FILLED UP the wrath of God. Notice also in the 11th chap. two witnesses "are brought to view. Read verses 5, and 6. "And if any man," &c. Chap. 16, informs us in regard to the plagues; turns water to blood, &c. (Waters symbolize nations.)

But who are the two witnesses? Ans. Dan. and John. Daniel speaks of the "last end of the indignation." John speaks of vials *in which* are filled up the wrath of God. (Same import as the indignation of Dan.) Both speak of the same powers which would wear out the saints, and both give the *time* of their continuance. Notice. The vials are *entirely* distinct from the trumpets. The 1st vial poured out "upon the earth," was fulfilled between A. D. 625, and 800; it was in symbol, a noisesome and grievous sore, and fell upon the men who had the mark of the beast, and them which worshiped the image. The fulfillment of this, we find in the troubles the Catholics were subjected to, by the invasion of the Lombards upon Italy, (symbolized by "the earth.") who desecrated their churches, &c. So great was the effect of this vial that the Catholics were afraid they should lose their identity as a people; this will clearly be seen by the addresses of the Popes, Stephen and Leo, to Pepin and Charlemagne, the emperors of the Franks. I will insert one sentence of an address to Pepin, delivered by an embassy of Pope Stephen:

"Illustrious Lords; we are overwhelmed with bitter sadness, and pressed down by an extreme agony. Our misfortunes have caused us to shed such abundant tears, that it seems as if they alone would recount our griefs. The Lombard, in his demoniac fury, dares to command the holy city to open its gates. He threatens, if we refuse to obey his orders, to overthrow our walls, stone by stone, and to put us all, men and women to the sword." This aptly illustrates the "grievous sore."

The second vial was poured out "upon the sea; and it became as the blood of a dead man," &c. The sea symbolizes the Greek empire. Truly, after every christian was driven out, and the Catholic religion made the religion of the empire, what better figure could be obtained to represent its condition than "the blood of a dead man?" To live there, was death, to embrace the Catholic religion was eternal death sure. Then behold the sickly state of the empire! The first and most powerful empire that once supported the "man of sin" finally became extinct.

Third vial. This is poured "upon the rivers and fountains of waters, and they became blood." This brings us to the Crusades; which caused an immense flow of blood, both in Europe and Asia. Millions of people were destroyed. (Rivers and fountains are to a sea what smaller and exterior communities and nations are to a great central people. Lord on Apoc. p. 481.) Also the period known in the history of Europe as "the grand Interregnum." This interregnum commenced with the downfall of the imperial authority of Germany and Italy. During this time a civil war was carried on in Germany and Italy, between two factions known as the Guelphs and the Ghibellines "who for a long source of time, tore each other to pieces with inconceivable fury." (See Koch's history.)

The pouring out of the third vial met the approbation of God's people, as will be seen by reading vers. 5, 6, 7. The history of Europe from the 12th century onward to the 15th, is one of the most bloody ever recorded. By the immense number who followed the Crusaders and perished, Europe was much weakened; and while they were in progress, blood flowed freely in the German States, and in Italy.

Fourth vial. This was "poured upon the sun." ("The sun here is a symbol of the Gospel," as also the woman clothed with the sun; i. e. clothed with the Gospel.)—

We refer the reader to the Reformation of Martin Luther, as a fulfillment of this.

Fifth vial. This "was poured upon the seat of the Beast." At the commencement of the Reformation, Spain was in the height of its glory, and was the 5th head of the "beast;" therefore, this vial affects Spain in particular. The effect of the Reformation was such that all Europe was awakened, and a new era began. The Catholic Church was annoyed by the scorching influence of God's burning truth as the reformers poured it upon them, and they blasphemed God by the most terrible oaths: but at last, under the patronage of Charles V., of Spain, they began to arouse, and under the reign of this emperor, extensive means were used to put down Protestantism. Here the inquisition flourished more than ever before or since, and war was made (on the smallest pretexts,) on many small governments that favored Protestantism. The "Invincible Armada" was fitted out by Spain, and blest by the Pope of Rome, for the especial purpose of conquering Protestant England; but it signally failed, and with the failure, the decisive influence that Spain had acquired in the affairs of Europe was completely destroyed, and ever since, the Spanish people seem to have lost all energy, and are sunken into almost hopeless decay, while Protestantism has gained power. This truly caused the kingdom upon which the 5th vial was poured to be filled with "darkness." Spain's overwhelming disappointment, and continued decay, is aptly illustrated by the expression—"they gnawed their tongues for pain."

The sixth vial "was poured upon the great river Euphrates." Here, Bro. Brewer differed from the commonly received interpretation of the power symbolized by this. He considered the symbol as referring to the "Mother of Harlots"—the mystic Babylon; and the drying up thereof as being fulfilled under Maria Theresa and her son Joseph of Austria, who commenced cutting off the revenues of the church. In Austria, Joseph issued an edict granting toleration to Protestants, and forbidding his subjects having any intercourse with the court of Rome; while the French government completely upset the whole system of Catholicism, and Bonaparte waged war upon the Pope, taking away his temporal power, and using the church revenues to support his army. Ancient Babylon was taken by Cyrus, by changing the course of the river, enabling his troops to march through its bed directly into the city. Now, as ancient Babylon was a type of mystic Babylon, in order to overthrow its power, its "river" of revenues must be turned into another channel. This was, in fact, the way the Catholic church lost her power; a fit antetype, truly.

I have written enough to give the reader some idea of tha subject advanced, in regard to the fulfillment of prophecy, yet it is very imperfect, for I write from memory, not having taken notes. Light is to increase to the end, and we are to search as for hid treasure, in order to find it. There is no mistaking the *time* in which we live. God forbid that we, who have come out here to meet the Bridegroom should harbor the thought—*the church* is in darkness; no, those that "were ready" had light. Evidently there is a lethargy, a slumbering on prophecy, from which it seems impossible to arise; yet, if indulged in, it will end in the sleep of death. It will take all our energy and power here, to throw off Satan's opiate. It is a mighty struggle.

Bro. Brewer's ideas in regard to the two "horned beast," I cannot give clearly, but they seemed very plausible.

Seventh vial. He considered we were living in the *very last* dregs of this vial, and attempted to show from scripture and history that it had been pouring out for the last twelve years. "Voices, thunderings and lightnings," he considered symbols of the angry elements that have prevailed so extensively for the last ten years; and the earthquake was fulfilled in 1848, when nations were revolutionized and thrones overturned. &c.; and that we are now at the point (present truth and history, and especially the present condition of Italy corroborates it,) when "great Babylon will come into remembrance before God;" then will the scenes of the judgment be realized. Is it so? Have we been living under the pouring out of the seventh vial, and is it almost accomplished?

Do we realize, that we are now to heed he admonition "Watch and pray," and keep our garments? Do we believe the end of all things is at hand? Ah, there is no time for contention! Individually we must see that our own garment is prepared, faultless, spotless. Let us heed the last counsel. "Buy of ME gold," &c.—That the church may arouse is my earnest prayer. Amen. * *

Obituary.

Fell asleep in Jesus, at Ware, Mass., Nov. 22d, sister Louisa, wife of Bro. T. J. Wetherell, aged 21 years.

The subject of this notice gave her heart to the Lord some six years ago, under the labors of Bro. Hemenway, in Clinton, Mass., and from that time it could be said of her that she was one of the godly, as her life and conversation would show. She was deeply interested in the subject of the Savior's coming, and was one of those who were disappointed in the last time movement, but notwithstanding the disappointment, she still hoped, and chose to suffer affliction with the people of God, knowing that he who had promised was faithful, and at the end the vision would speak. She hoped that she might have been one of the number that would not taste death, but it was otherwise ordered. She must fall asleep. Her disease was consumption; she was a great sufferer, but bore all without a murmur—an example of patience in time of affliction; and at the last she felt, as she had often expressed, a desire to have a clear witness of her acceptance with God.

She now sleeps quietly by the side of a sister of her beloved companion, waiting the sounding of the trump of God, to call the sleepers from their dusty beds, and to clothe them with immortality and unfading beauty. How transcendently glorious the thought, (notwithstanding all our disappointments,) that all we have been looking for, and praying for, and desiring, and all that is promised is yet in the future, and is just before us. Lord hasten the time, when suffering of every kind shall come to an end, and the day of eternal gladness begin.

Louisa was a daughter of Elder J. Porter, of Canada East. The words of Holy Writ will be a source of consolation to the bereft, as says the apostle; "Them also which sleep in Jesus will God bring with him; and this we say unto you by the word of the Lord." "Wherefore comfort ye one another with these words." D. E. MOULTON.

[Will the Herald please copy?]

Lawrence, Dec. 5, 1856.

Foreign News.

ARRIVAL OF THE ARABIA.

HALIFAX, Dec. 3.

The Royal mail steamship Arabia, from Liverpool on the forenoon of Saturday, 22d ult., arrrived at this port about half-past one o'clock this P. M., *en route* for Boston.

NAPLES.—The Governor of Palermo has ordered a strict surveillance to be exercised upon all French and English comm'cial vessels. It is probable that within a day or two the Neapolitan question, which has remained in a state of stagnation for a long time, will be advanced a stage one way or the other.

Capt. Newell, of the whaling barque Alice Fraser, of New Bedford, at San Francisco, reports that on the 26th of July last, a volcano burst out on the Island of Ounimaak, in the Pacific, throwing the water some 800 feet into the air, followed by an ejection of lava, which covered the deck of his ship.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

:o:

BRO. Z. CAMPBELL appoints to preach at Mansfield, Conn., (at Bro· Abbys') Dec. 14.

Eld. S. S. BREWER appoints to preach at Boston, Dec. 14.

BRO. J. HOWELL appoints to preach at Lowell, Mass., Dec. 14.

If the Lord will, O. G. Smith will preach at Lake Village, Sabbath, Dec. 14.
Page School House, in Holderness, Sabbath, Dec. 21.
Alton West, Sabbath, " 28.
Melvin Village, Sabbath, Jan. 4.
Vittum School House, Monday evening, Jany. 5.
January 6th and 7th, as the Brethren Hoyt and Hodsdon may appoint.
Lake Village, Sabbath, Jan. 11.

Bro. Munn appoints to preach in Lovely Street, Canton, Ct., Dec. 14, and North Canton, Dec. 21. E. KINSMAN.

Eld H. Pratt appoints to preach at Wilmington, Ct., Dec. 14, where Bro. Anderson may appoint.

Providence permitting, I will preach in Portsmouth, N. H., Dec. 14. M. GRANT.

If God permit, I will preach at Saccarappa, Dec. 14.
West Falmouth, " 21.
Freeport, (Swamp School House,) " 28.
R. R. YORK.

BRO. GRANT: We purpose to preach, the Lord willing, as follows:
Bowdoinham, near Bro. Sparks, Dec. 15.
Hallowell, " 16.
Augusta, where the Brn. may think best " 17.
Fairfield, " 18.
Exeter, Me., Saturday afternoon and Sunday, 20 and 21.
Newbury, where Brn. may prepare, " 28.
Will Brn. that want us to come to their places and hold meetings, please inform us at Exeter and Newbury.
L. L. HOWARD.
I. DAMMAN.

Dear Brn.,—We intend to come to you in the love of the truth, and to know nothing among you save Jesus Christ and him crucified; and hope that we shall be enabled to comfort and not distract the flock of God. Brethren pray for us.
Yours, in love,
ISRAEL DAMMAN.

ELD. S. S. BREWER appoints to preach at
Fair Haven, Mass., Dec. 1.
River Head, evening, " 21.
Turner's Corner, " 23.
Worcester, " 28.
Springfield, evening " 30.
Hartford, " 31.
In company with Eld. Matthewson, will commence a meeting on Thursday evening and continue over Sunday at Waterbury, Conn., Cheshire Jan. 11th. S. S. BREWER.

CONFERENCE.

The Eastern Iowa, and Rock Island Conference is expected to meet in Moline, Ill., Friday Jan. 2nd, 1857. P. B. MORGAN.

The Post office Address of Eld. P. B. Morgan is Cordova, Rock Island, Co.,

BOOKS SENT.—S B Munn, S J Moore, and A P Morril.—Out of Ramsey's works—will forward when we have them.

D Ireland—54 cents are now due.

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Poetry.

For the Crisis.

"The things which are seen are temporal; but the things which are not seen are eternal."—PAUL.

CHAP. I.

NAOMI.—(*pleasant.*)

BY JULIA A. FERRIS.

Peaceful and fair the sunshine lay
On Bethle'm's green and vine-clad plains;
And here and there with gentle sway,
Waved the rich fields of golden grains.
For Israel's God smiled on the land,
Nor yet withheld her former rains.

Behold yon cot, reposing there
Beneath those tall and graceful trees;
The cot where dwells Naomi fair,
Naomi, mild as evening breeze.
See her within the cottage door,
Her forehead shaded by her hand,
Numb'ring her many blessings o'er,
As she surveys her own fair land;
And her full heart with grateful swell,
Praises the God of Israel!

"Our trees bend down beneath their load
Of rip'ning fruit. Our vines are fair;
Our gardens yielding every good,
To please our taste, reward our care;
And all our stores with plenty fill!
Praised be the God of Israel!

Emblems of peace, our snow-plumed doves—
For sanctuary offerings raised—
Are bright and fair, and fill these groves
With life and beauty—God be praised.
Our lambs as white and round and spry
As ever skipped o'er heath or hill,
Like snow-flakes dot yon mountain high,—
Praised be the God of Israel!

And still a scene more sweetly fair,
Is spread o'er yonder whitened plain;
Like graceful elms, my loved ones there,
Bend low, to reap the ripened grain.
Elimelech, my honored lord,
My early loved, and early wed—
Thank God! his slightest wish or word,
Has ne'er by me been disobeyed,—
Upright and wise he doth excel;
Praised be the God of Israel!

And near him there, my eldest born,
My dark-haired Mahlon, tall and brave;
Already has the clarion horn
Summoned him forth, his land to save.
Mahlon will be to honor raised,
And serve his country; God be praised.
And by his side, erect and fair,
His younger brother mild of eye;
I see from here, his shining hair
Upon his shoulders clustering lie—
Yet in his teens; and life hath been
To him one long bright summer day;
No care or grief he yet hath seen,
To cloud his brow or dim his eye.
God bless thee now, my gentle son,
My fair-haired boy, my Chilion!
I feel my heart with rapture thrill;
Praised be the God of Israel!"

CHAP. II.

MARA.—(*bitter.*)

The sun pours down his scorching rays
On Bethle'm's parched and burning plains;
And o'er the lands where'er you gaze,
The fields are bare of grass or grains.
Israel has sinned against the Lord,
And he witholds the timely rains.

Naomi sits within her door,
Naomi, sad, and wan, and pale,
Thinking her many sorrows o'er;
And thus she sings with plaintive wail:—
"Israel hath sinned against the Lord,
Israel hath bowed the knee to Baal,
Now what betides us, who can tell?
Save us, O God of Israel!
Our trees are bare, our vines are dead,
Our gardens parched, and brown and sere;
And we've consumed our last of bread,
Steeped moist with many a bitter tear.
Our bleating lambs and turtle-doves,
No more upon the altars bleed;
Our sinful priests have left the groves,
Their own half-famished ones to feed.
Alas! we've sinned against the Lord;
Israel hath sinned in very deed.

They tell us that in Moab's land,
There's bread, and fruit, and wine, and oil.
We're weary of our native land,
Weary of unavailing toil;
Weary of hearing murmurs rise
Against our God, and we will go
To Gentile lands, and spare our lives
From this sad fate, this bitter wo.
We are still living; it is well,
I'll trust thee, God of Israel!"

Ten years are passed. We see her now
In Moab's land, widowed and poor,
With whitened hair, and wrinkled brow,
Again she sits within her door,
Her hands are clasped, her form is bowed;
Naomi's grief is very great.
With trembling voice she sings aloud—
"Alas how bitter is my fate.
Surely against me hath the Lord
Stretched out a strong opposing hand,
And made my name to be abhorred,
Among the daughters of the land.
And now with every comfort gone,
No pleasure ever more to know,
Ere sets to-morrow's weary sun
To my own country will I go."

CHAP. III.

NAOMI.

On cushions soft, she now reclines,
Within a richly curtained room;
Fair infant's arm her neck entwines—
Sweet is her passage to the tomb.
A holy faith lights up her eye,
A holy hope her bosom cheers;
She sees with a prophetic eye
Thro' the dim vail of distant years.
Again her voice with joyous swell,
Praises the God of Israel.

"Come here, my Ruth, and let me tell
Of him who from this seed shall spring,
Strong to deliver Israel;
Our glorious, our eternal King—
And this, our child, shall be the stem
From which the righteous branch shall grow,
Born in this very Bethlehem;
A Nazarene more pure than snow,
Mighty to conquer death and hell!
Praised be the God of Israel!

And ere I yet resign my breath,
The vision bright, advances still,
To where, redeemed from sin and death,
[illegible] shall stand on Zion's hill:
Girded with strength and righteousness,
I see our kingly Shiloh stand;
Leading his people forth with peace—
His own of right, a princely band.

Our King shall reign in righteousness,
His princes shall with judgment rule.
Lord, let me now depart in peace,
With holy joy my cup is full;
Ne'er felt my heart such rapturous thrill—
Praised be the God of Israel!"

Patterson, N. [illegible]

Original Articles.

For the Crisis.

The Marriage Covenant.

BY ZETA.

No. II.

It may, and doubtless will by some be thought that this subject is too delicate to be written upon in a public paper, where it will meet the eye of so many who will see their faults pointed out. But this is the best reason why it should appear in such a place.

In our former article we made allusion to the sacredness of this God-appointed covenant, and to the little esteem attached to it by some, who break it at will, and others who disregard its duties; also to some of the evils growing out of such neglect. In this, we wish to hint at some of the principles governing this relation, and state some of the rules laid down in the Scriptures, which should be carefully studied, and obeyed by all who enter the marriage relation. Families are each, little communities stationed in various places by divine Providence, which will extend their influence abroad, either for good or for evil. The *mere* benefit of the two forming a union between themselves for life, should not govern the parties, though they should expect reciprocal benefit; but they should have respect to the benefit and happiness of society around them. The true and deep affections of the human heart for a fellow-being, suitable to form a union for life, to beget confidence sufficient to commit one's interests, fortunes and happiness to another, is vastly different from that passion which suddenly vacillates from idolatry to aversion. There should exist true respect, confidence and affection, mutually, to determine two to form a union for life. They should remember that for this, as for all other acts, they must give account to God. In this contract there is something more intended than the mere convenience of each party as fellow travelers through life. A cordial, tender, and strong attachment for each other should lead to the choice of companionship, independent of self advantages which govern other contracts. If either party is delinquent in these qualifications, and enters upon such relation, such an one commits the greatest fraud that can be committed against a fellow mortal. We venture to affirm, that no other sin against a mortal can equal the palming off of one's self upon an affectionate, confiding companion, while the affections, the interests, and sympathies are witheld. Each is expected to give themselves to the other, not merely to share each other's joys, but to bear each other's burdens, woes, and griefs; to consult each other's peace and good, and to do all they can to render the voyage of life happy, and useful as possible. Each has committed a great trust to the other, who has pledged before God to keep it. From henceforth, all interests are to be one. Neither one has the power of success and happiness entirely in their own hands, that power must be wielded by both. It can be done; but to do it, great care should be taken to preserve that confidence and affection which caused the union. Much allowance should be made for the imperfections of human nature, for vacillation of feelings, and variety of temperaments. Wisdom is needed to do this, and as the word of God giveth light, we should seek wisdom from Him by the daily study of His word.

"Happy is the man that findeth wisdom, and the man that getteth understanding, for the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold." The law of the Lord gives us much instruction in domestic duties, as well as in other departments of life. It is our sufficient rule. "My son, forget not my law, but let thine heart keep my commandments, for length of days and peace shall be added unto thee. Let not mercy and truth forsake thee; bind them about thy neck, write them upon the table of thine heart; so shalt thou find favor and good understanding in the sight of God and man." Prov. 3: 1–4. The above is an important item of advice, with a great promise. I will quote another. "Lean not unto thine own understanding. In all thy ways acknowledge him, (God) and he shall direct thy paths." Prov. 3: 5, 6.

It is not to be expected that all our pathway will be strewn with fragrant flowers, and all circumstances afford pleasures. Trials, difficulties, and afflictions are the common lot of humanity. Dark prospects, storms of adversity, bitter waters of anguish, and bread of affliction are to [illegible] perienced. These are the places where the true-hearted companion is most needed, and these are the opportunities to prove afresh the continued care and tenderness of true affection. The ardent feelings of affection which at first existed may, and will subside, but if the heart is properly guarded and trained, a more deep, rational, and steady principle of confidence and affection will remain. Our affections are not to be accommodated like the ocean's tide which ebbs and flows, nor to resemble the rivulet of the mountain's side, whose channel is filled by showers, frozen by the winter's cold, and dried by the summer's heat; but to be so cultivated and controlled, as to resemble the living, boiling, pure fountain, which the winter's cold cannot congeal, nor the summer's heat evaporate. God has laid a tribute on our affections. He commands first, that we should love *Him* with all our heart, and then our neighbor as ourselves, and our companions as ourselves; for two who unite in marriage are "ONE FLESH," having one purpose, one will, one interest. Our affections can be cultivated and regulated, so as to be properly exercised toward our Creator and the creature. Supremely to the first, purely and rationally to the second, and not inordinately to anything.

Let us now examine the inspired rule, given in Eph. 5: 21–29. "Submit yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord: for the husband is the head of the wife, even as Christ is the head of the church, and he is the Savior of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands, in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it. So ought men to love their wives, as their own bodies. He that loveth his wife loveth himself, for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church."

This is so plain that none can misunderstand it, though many forget to obey it. I will quote again. "Likewise, ye wives, be in subjection to your own husbands, that, if any obey not the word, they may also without the word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear. * * * Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." 1 Pet. 3: 1, 2, 7, 8.

The above should be often read, prayerfully contemplated and compared with our lives. But I must speak farther, and on other points in another chapter.

For the Crisis.

Christ's Inheritance.

A Sermon preached at the meeting house in Vermillionville, Sab., Aug. 24th, 1856, by George L. Teeple. Text., Ps. 2: 8, 9. "*Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel.*"

Often has this text been quoted to prove that the time would come before the Second Advent of our Lord Jesus Christ, when the gospel would be preached in all the world, and under its influence, all nations would become enlightened and embrace Jesus Christ as their Savior; when, in fact, all would become converted to God, and peace reign from shore to shore. This time has been styled the "Temporal Millennium?"

I shall try to show that the text does embrace any such idea, and that that time, which a majority of the professed churches are expecting, will never come. I shall attempt to show *when* the text will be fulfilled, and the manner of its fulfillment.

First, let us inquire who the person is, addressed, and who is the bestower of the things asked for. In the context we read as follows: "I will declare the decree: the Lord hath said unto me, thou art my Son: this day have I begotten thee." Then comes the text, "Ask of me, &c. Here we learn, then, that the person addressed is the Son of God, and the bestower of the things asked for is the Father, the Lord that sitteth in the heavens.

Second,—Do the heathen, at the present time, belong to Christ? Certainly not; for they that are Christ's, or rather "have been baptized into Christ, have put on Christ." Gal. 3: 27. "And they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5: 24. "If any man have not the spirit of Christ, he is none of his." Rom. 8: 9. These passages show conclusively, that the heathen are not at the present time belonging to Christ. The heathen, we understand to be all those who do not receive Jesus Christ as their Savior; and are all these to be converted before the end? I think not, for the Scriptures assert no such thing. Not one passage in all the oracles of God carries any such idea, but on the contrary, "wicked men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3: 8. "In the last days perilous times shall come." "And because iniquity shall abound the love of many shall wax cold." Matt. 24: 12. Is not this the state of things at the present time? and does the present aspect of things, look like the conversion of the world? Far from it. Look where you will, wickedness prevails, vice triumphs over virtue. There is not a nation under heaven but what is ripening for destruction.

Wickedness increases and is striving for the mastery; and although it may seem to succeed for a while, yet it only prepares the world the more fully, for the destruction that awaits it, at the coming of the King of Kings and Lord of Lords. He will finally prevail. The heathen will be given into his hands, and he will dash them to pieces like a potter's vessel.

Here, perhaps, one will say, I believe all this, but the text has a spiritual meaning, and signifies to subdue the stubborn heart and cause it to yield to the influences of the Gospel. If this is the meaning of the text, why give us such admonition as is found in the verses following the text, viz.: "Be wise now, therefore O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling, Kiss the Son lest he be angry, and perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him."

Christ will have the gospel preached first in all the world as a *witness* unto all nations, not necessarily unto to every individual, if so, the resurrection must take place first, in order to accomplish this work; for there are thousands that lie beneath the clods of the valley who have never heard of Christ as the Savior of the world.—Therefore, it cannot have such a broad meaning; but, as I understand it, it is something like this, Supposing we hear that in the city of Washington there is a man proclaiming the way of knowledge, and that he has in his possession a book explaining this way, and he would instruct all that would listen to him, and give them a chance to obtain a copy of the book mentioned, whereby they might become wise in every thing that would tend to make them happy. Now, if we were eager to get wisdom, would we not embrace the first opportunity to obtain the book, and listen to the man capable of giving us wisdom? I think we should. If we hear of it, and do not make any exertion to hear and get the book of wisdom, do we not virtually reject knowledge? Certainly we do. So with the heathen nations. They have a chance to hear and get the Scriptures, which are able to make them wise unto Salvation, for Missionaries have been sent into all parts of the world to proclaim the gospel to the heathen, but they will not put themselves in the way to hear and believe; consequently, they reject salvation, and must be given into the hands of Christ to receive their doom.

Jesus says—"The word that I have spoken unto you, the same shall judge you in the last day." "But," says one, "there are those that do not have a chance to hear the word." True, but Paul says—"They that have the law, shall be judged by the law; and they that have not the law, are a law unto themselves." Here you have both classes; they that have the law are judged by the law, and those that are a law unto themselves are judged without law. If either class reject their law, they become the class spoken of in our text. Christ has died and rose again—sent out his servants to preach the word—ascended on high to intercede for all that will come unto God through him, and all can come that will.

The hour of probation closes. Jesus stops pleading, and asks the Father for the things spoken of in our text. Inasmuch, he might say, as I have done the great work laid out for me to do, and have paid the price, I claim the heathen for my inheritance, and the uttermost parts of the earth for my possession.

The question is asked,—What for? Ans. "To rule them with a rod of iron, and to dash them in pieces like a potter's vessel."

The reason why this must be accomplished, will be seen, when we for a little while contemplate the creation of man, his fall, and the promise to the woman. We learn from Isiah 45: 18, the Lord did not make the earth in vain, but he made it to be inhabited. This was the first design as we see in the creation of man. After forming man out of the dust of the ground, and putting breath in his nostrils, he placed him in the garden of Eden and gave him dominion over the fish of the sea, the fowls of the air, and the beasts of the field, and placed him on probation; but in the hour of temptation he fell—the dominion was taken from him—the ground was cursed for his sake, with the assurance that he must now eat his bread by the sweat of his face, until he return to the earth; for "dust thou art and unto dust shalt thou return." Then comes the blessed promise—"The seed of the woman shall bruise the serpent's head." When man had fallen, the devil took possession of the world (for he offered it to Christ—he is also styled the God of the world, the Prince of this world) and man fell a victim to his wiles. Man was left without any hope beyond the grave, unless some one could be found powerful enough to open the grave and bring the dead forth; if no such one could be found, they must lie there forever. This Jesus accomplished.

The first Adam when tempted yielded; the second Adam commences at the same point—He is tempted and overcomes. The first Adam dies, goes into the grave, and as yet remains there; the second Adam dies, goes into the grave, and glory to his name! He conquers the king of terrors, and comes forth victorious. He has conquered the enemy—now he can bring back the lost possession. It was necessary for Christ to die, for Paul says—"For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their life time subject to bondage."

[*To be continued.*]

For the Crisis.

THE GATHERING STORM.

BY S. S. BREWER.

See, the storm is gathering fast,
The winds begin to roar;
Yon little bark before the blast,
Strives for its native shore.
O, how it glides upon the breast
Of each succeeding wave,
And nobly parts the foamy crest,
As round the billows rave.

It's coming near to port at last,
The breakers dash and foam;
They've reached the haven, and have cast
Their anchor safe at home.
Pilgrim, the heavens are growing dark,
The sky is overcast;
Up, christian, now, and steer thy bark
Amid the howling blast.

The signs of coming wrath and doom
Are thick'ning all around;
Creation wears omnific gloom,
And soon the trump must sound.
Keep steadily thine eye upon
The compass and the chart,
The voyage of time is almost run—
Live for a spotless heart.

Providence, R. I., Oct. '56.

For the Crisis.

Proverbs.

Idleness is the high road to perdition. If you do not keep employed, the devil will have you employed.

Keep your heart open to goodness, and goodness will come into your heart.

If you permit Satan to make a toy shop of your mind, he will at length, turn it into a wholesale store. Fight against Satan and he will fight against you; but treat him with favor and he will flatter you.

Live in peace, and God will give you the spirit of peace.

There is no blindness so difficult of cure as the blindness of superstition..

Bigotry is the fever and ague of the mind.

God hears those who hear him.

A generous man makes others generous.

E. B.

For the Crisis.

Self-composed.

A person can always do more, and do it better, and always feels better in doing it, when self-composed. Do not get into a fluster. Keep cool. "The Lord reigns." You "cannot make one hair white or black." "He that believeth shall not make haste." Let your moderation be known unto all men. "The Lord is at hand!"

E. B.

He is the best accountant who can count up correctly, the sum of his own errors.

Choice Selections.

Liberality of Sentiment.

What an idea some people have of the human mind! They seem to think it a wonderful crime for any person or persons to differ from them in anything, or on any subject. Just as if they know everything! Just as if God had set them up for religious, moral, and political *regulators* in particular!

The truth is, men and women can no more think alike than they can look, eat, sleep alike. Because some men have light hair, and blue eyes, and wish to sleep eight hours in twenty-four, they are no less *men* than those who have black hair and dark eyes, and wish to sleep but five hours in twenty-four. And because some women have pretty curls, and pretty eyes, and pretty forms and faces, they are no more *women* than those who are too homely to be looked at.

So it is in the thinking world. Some think more and some think less. Some think fast and some think slow. Some think under one shade of circumstances, and others think under a very different shade. Some are educated to one bias of thought, and others to another bias. Who, therefore, cannot see the importance of liberality of sentiment, in order that we may cultivate friendly and kindly feelings in relations with each other? Am I unrighteous simply because I differ from you in sentiment? Who makes us differ? What makes us differ? You hold the very best sentiment you can; and so do I—and who is to be blamed? We would both hold very different opinions could we think different sentiments to be right; but we cannot. And again I ask, who is to be blamed? Are you sure you are right in every opinion you hold? May you not possibly be wrong in some things? May not your friends be right where you are wrong?

Be liberal then. Put off that *vinegar-faced-self-wisdom-fideness*, and be a brother—be a man not a Pope. You cannot press human minds all into one mass of thought. You may as well think of pressing a heap of cannon balls into a solid body, for then there are no balls there—they lose their identity in the jam; and so human minds would cease to be human minds, when merged in one mass. Think and let others think, and still live!—*Newburyport Herald.*

E. B.

The Dying Christian.

It is silent in his chamber, save only that, occasionally, a few broken sentences are whispered, and subdued sobs and soft footsteps are heard. His hour is come. His tender, loving wife, and weeping, affectionate children are at his bedside, with breaking hearts, to receive his parting words. His countenance is fearfully pale, but an almost angelic smile that rests there, makes it interesting even in death. The cares of earth have all retired and left him to fall asleep in calmness and quiet. How sweet is the divine assurance that pervades his believing soul! Angels are at his pillow whispering words of heavenly consolation to his mind. He fears not to die. He remembers that his Redeemer has laid in the darkness and silence of the grave before him, and thus, as it were, sanctified his bed of corruption. While it is disagreeable to him to enter the chilling waters, he rests in the happy confidence that the hand that holds him will not suffer him to sink forever. He triumphs in the thought that he "shall come again from the land of the enemy." His hope takes hold on immortality. The blissful prospect of an endless life softens the anguish of the final struggle. His sun goes down in celestial clearness.

"O" his "pain," his "bliss of dying!"

Well might one of ancient days exclaim, "Let me die the death of the righteous, and let my last end be like his."

Now sleep, toiling pilgrim, now sleep in the dust,
Thy waking shall be with the pure and the just,
Thy greeting shall be with the glorified throng,
And the song of thy triumph the seraphims' song.

—*Newburyport Herald.*

E. B.

NO SUCH THING AS WEATHER WISDOM.—Mr. E. Merriam, of Brooklyn, who has devoted a lifetime to meteorological and atmospheric observations, &c., gives the following as the result of his experience:

With all my practice and experience in observing atmospheric changes, and recording hour by hour and day by day thermometrical and meteorological observations, and in connection with simultaneous observations made and recorded elsewhere, I feel more and more convinced that it is not in the power of any human being to determine, even a single day in advance, what changes will take place in the atmosphere.

He tries to please everybody, consequently pleases nobody, not even himself. Brother, had you not better keep straight on, turning neither to the right nor the left, take an independent, God-fearing course?

Men are like bugles—the more brass they contain, the farther you can hear them. Women are like tulips—the more modest and retired they appear, the better you love them.

If we all had windows in our breasts, we would take good care to keep the blinds down.

THE WORLD'S CRISIS

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, DECEMBER 17, 1856. WHOLE NO. 48. VOL. IV.

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PUBLISHING COMMITTEE.

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Already beneath the fringed cloud of gathering wrath serenely shines the blessed day-star of promise, and waiting ones beholding it, rejoicingly thank God and take courage.

Though the enemy's ranks are multiplied, though they are waxed strong in wrath, the day of their overthrow approacheth, for to the Captain of our salvation shall victory be given; to the tower of the flock shall come the first dominion; the rightful heir shall soon declare his power upon the earth, he shall take the throne of his father David, he shall reign in righteousness, and of his kingdom there shall be no end.

"Then Peace shall wave her sceptre high
And Love's fair banner greet the eye."

Then shall resplendent glory sit enthroned with liberated nature upon the placid lake, and in the purling rill, upon the lofty mountain's brow, and in the lowly vale; upon the prairie's wide extent and in the woodland glade; by the brooklet's side; in the deep ravine; on the mossy knoll or beetling cliff: in rural grot or shady dell, and through the cave's deep recesses, and on the desert's trackless wild shall eternal sunlight gleam.

"Weeping streams" shall cease their sorrowing and "murmuring brooks" forget their plaintive songs. The gentle zephyrs sigh no more but whisper to us now in tones of joy. Yea, "the mountains and the hills break forth before us into singing, and all the trees of the field shall clasp their hands." Forth from that "new heaven," there looks no threatening frown, no lowering cloud of gloom, no omens dire of woes to come, but in those azure depths serene, are seen reflected the radiant smiles of earth redeemed as she triumphantly wheels her onward course.

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And will he welcome to those everlasting mansions one so unworthy as I?

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Shall I behold His face in righteousness? 'Tis even this my heart wisheth and even this my soul seeketh.

I am lonely and sigh for the sweet companionship of those bright immortals. I am weary and would repose beneath those pendent shades. I am tired and tempted, and long for that resplendent morning of glad release. I am sick of this mortal life, with its strifes and cares and worthless toys; its doubts and fears, and failing hopes; its ills and griefs and transient good; its sinful joys, and pain, and death. Yes, *I am sick,* and fain would quaff immortal health from life's healing fountain.

Hasten, O hasten, Lord, our only deliverance! Let thy wide-spreading kingdom in all its untold glory arise! Cleanse the robes of ALL thy saints from spot or stain; then O Lord, bid them look up from toil, from bondage, from pain, from sorrow, from dangerous journeyings by sea and land, from persecutions and trials among false brethren, from scourgings and imprisonment, and from the bewildering temptations and cares of this life, to behold in bright reality the joy, the peace, the beauty, the glory, the life, the land, the home, the LORD which they so long have seen by faith.

See, Lord, is not the harvest even now fully ripe? Behold the wicked scoffer strengtheneth himself because our hope still tarrieth, and the faithful ones are growing fewer. Almighty Lord! vouchsafe thine aid; so gently, safely guide and uphold us by thine own right hand, that we, though the waves run mountain high, still grasping thine out-stretching, all-powerful arm, may fearlessly and surely walk these troubled waters, nor tire till our feet shall press the soil of Eden's grounds.

In the name of Jesus, Father, so let it be! Amen!

Cheshire, Mass., Nov. 4, '56.

For the Crisis.

Chrits's Inheritance.

BY G. L. TEEPLE.

No. II.

Thus, you see, before Christ's resurrection there was no hope of a release from the grave. But now, thank God, the work is accomplished. Jesus says—"I am he that was dead, and am alive; yea, and am alive forevermore, and I have the keys of death and hell." Christ, then, has the power in his own hands; and in his own good time he can unlock the prison-house and bid the sleepers rise. Some suppose that the devil has the power now. I think not. He did have it until he lost it by Christ, who went into, and came out of the grave. To illustrate. Suppose I have a casket of jewels, and by some means one of you get the key. Who, I ask, has the power of the casket? Key, signifies power; therefore, the one having the key has the power. The devil for 4000 years deposited his jewels in the casket; then Christ came, who was deposited with the rest, but on the third day he broke the bars, took the keys, or power, from the devil, so that for the last 1800 years Christ has had the power in his own hands, and will ere long use that power and bring up the sleeping ones. Our fathers, mothers, brothers, sisters, companions, children, and friends, will not always lie beneath the clods of the valley, but they will come forth (those that have fallen asleep in Jesus), blooming in immortal beauty. Lord, hasten the time!

And now the question no doubt arises in the mind, at what time will this be, and what will be the manner of his getting the inheritance? In Dan. 7: we learn, that it is not before the end, for he says—"I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Here we learn that it is when Jesus comes in the clouds of heaven, that he comes to his Father, attended by his angels, and he asks and receives at his hands a dominion and a kingdom.

Mark, the dominion given to Adam passed away, it was taken from him; but the dominion given to the second Adam—the Lord Jesus Christ, is never to pass away. The prophet Micah declares in language like this—"O tower of the flock . . . . . unto thee shall it come, even the first dominion."

The first dominion we see was given to Adam and lost; the same dominion must come back to Christ, the great Shepherd or tower of the flock. Christ has promised a kingdom to his followers, for he says—"I appoint unto you a kingdom. This kingdom, we learn, was established at the foundation of the world, for "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them" &c. Then he will say to them on his right hand,—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." What kingdom was established at the foundation of the world?—Certainly none but the earth, given to our first parents: and had they continued in their first state of innocence there would have been no cause for this great work to have been done, but the earth would have retained all its primeval beauty.

Adam lost the kingdom and it was destroyed, so to speak; but when it comes into the hands of Christ, it will never be destroyed. But will God's plan be frustrated, and a sort of a spiritual kingdom only be established! I think not.

But to make it still plainer, let us look at the parable of Christ, in Mat. 13.—Here Christ declares, "The kingdom of heaven is likened unto a man that sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat." And when the servants enquire if they shall root up the tares, the answer is, "Let both grow together until the harvest; and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

Now, when Jesus explains this parable, he says,—"He that soweth the good seed is the Son of man. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear."

There is something in this parable worthy of our consideration. First, let me remark, many have claimed that the tares were in the church, but this is not the case, for the tares are in the field, and the field is the world, not the church. The church of God is one and pure; all that enter this fold and belong to it must come in by the door, which is Christ, and he will not admit any but the pure; consequently the church is free from tares although there are those prophesying to be in the Church of God that have climbed up some other way and are theives and robbers. None but believers *belong* to the true church of Christ. But the tares are in the world among the children of the kingdom, and will remain so until the end of the world.

Where is the temporal Mellennium?—There is none. Wicked men will be here until the final conflagration, then, like the tares, they are to be burned up. Furthermore, Christ says that, as the tares are to be gathered out of the field, so Christ will send his angels and gather out of his kingdom all things that offend and them which do iniquity.

So you see, plainly that this earth, the world, is to be the kingdom of Christ, and the children of the kingdom are to shine forth in this kingdom which is to be the earth purified. First, he asks the Father, and the wicked are given into his hands; and then he commences the work that the Father informs him he should do, (viz.,) "Rule them with a rod of iron and dash them in pieces like a potter's vessel." This he will do as we learn from other scriptures. Ps. 72: "Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall *break* in pieces the oppressor. . . . He shall have *dominion* also from sea to sea and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust." The same thing is taught here as in our text. He will break in pieces all his foes.

Although Satan triumphed at first, over the first Adam, and has tried to triumph over the second Adam but has not succeeded, he will yet try once more to conquer the King of Kings and Lord of Lords, and will then fall a victim into the hands of him who is to rule. John the Revelator describes Jesus as coming on a white horse, and the armies of heaven following him on white horses; while Satan and his hosts make war with the Lamb, and the Lamb overcomes them. He shall smite the nations with a sharp sword that proceedeth out of his mouth, (which sword is his word. The sword of the Spirit is the word of God. Eph. 6; 17. The word is a sharp two-edged sword. Heb. 4: 12,) and they must yield to him as their conqueror. Yes, he conquers. He has a name upon his thigh written, "King of Kings and Lord of Lords." Hence, kings must now yield to his sceptre and lords bow before him; and a voice will proclaim the glad news that "the kingdoms of this world have become the kingdom of our Lord and his Christ."

For the Crisis.

The true Israel of the New Testament.

BY Z. CAMPBELL.

NUMBER I.

Concerning the true Israel of God, there are two opinions; one is, that Israel always means the truly faithful servant of God, of all nations, without any particular regard to the literal children of Jacob. The other is, that Israel always means the literal seed of Jacob, irrespective of religious character. That the latter is the meaning of the term in the Old Testament, cannot be reasonably doubted. But some, who admit this, maintain that in the New Testament, the term always means the righteous only. Now there is but one way to settle the question, and that is, to let the New Testament speak for itself.

We, therefore, propose to examine the New Testament and learn how the term *Israel* is used, and how it is contrasted with the Gentile.

The first time the word *Israel* occurs in the New Testament, is Matt. 2: 6, "And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule (margin, feed,) my people Israel." This text was cited to Herod, by the chief priests and scribes, to prove where Christ should be born. But the original, Micah, 5 : 2, also proves, that the Governor that was to come out of Juda, was to "rule my people Israel," the *Israel* of the Old Testament. If the birth of Jesus fulfilled Micah 5 : 2, as to birthplace, he must actually fulfil the other—"rule my people Israel," as understood by Micah.

But the first time the Old Testament Israel are referred to in the New is Matt. 1 : 21. The angel of the Lord said to Joseph, concerning Mary—"And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." Now Christ said he and the Father were one; therefore, the people of God, and the people of his Son, are one; and the people of God, according to Micah 5 : 2, are his Israel—"rule my people Israel." So the text in Matt. 1 : 21, the last clause of it, evidently means "for he shall save *Israel* from their sins." So the first announcement made of Jesus in Matt. is that he shall save the Israel of the Old Testament, even that sinning Israel, and more especially the lost sheep of them, as we shall show hereafter.

We pass to Matt. 2 : 2. The wise men from the East came to Jerusalem to seek the young child, "Saying, where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him." They were "wise men;" and having read Num. 24 : 17, "there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel," and having seen his star, they immediately set off to find, and worship the young "King of the Jews."

What Jews, says one? Why the Jews which the Star came out of, and the seed of Jacob as understood by Balaam, who wrote, that there should "come a Star out of Jacob." The same Jews, or Israel, whom Balak hired Balaam to curse; and the same he could not, even for Balak's house full of silver and gold, because God had blessed them. These, the literal house of Jacob, were the Jews, whose King the wise men came to worship. Thus far, we have the direct testimony of inspiration that Israel, in the New Testament, are the literal seed. And if we should fail to prove it so clearly in every instance, still, it will fall on our opponents to find an instance in the New Testament, in which the term *Israel* is used to denote any other people than the literal seed of Jacob.

We pass on to Matt. 8 : 10. "Verily I say unto you, I have not found so great faith, no not in Israel." Jesus spake this concerning a centurion, but whether he was a Jew or Gentile, we are not informed; but from his title, he was, most probably a Roman captain, but had more faith than was common to an Israelite, from which may be inferred that he was not an Israelite. But be that as it may, Christ made a distinction between those he called Israel, and Gentiles, irrespective of their faith. This is plainly seen in Matt. 10 : 5, 6. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."

"Lost sheep" is not a term that our Savior originated; it occurs in the prophets of the Old Testament, and to that alone we are to look for its meaning. And we find that when Israel, the literal seed of Jacob strayed away from God they were represented as "lost sheep," "scattered sheep" "stray sheep," sheep "without a shepherd," &c. Now, in the command given to the apostles, to go not to the Gentiles, but to the lost sheep of the house of Israel, Christ evidently used the phrase "lost sheep" in the Old Testament sense, and in the same sense the word Israel. By *lost sheep,* he could not mean rebellious Gentiles, for he told them not to go among the Gentiles. But is is evident that Israel as a nation, were privileged with the first and exclusive offer of the kingdom, and to this end the Apostles were first sent; but after the Jews rejected the offer, it was extended to the Gentiles, and commission was then given,—"Go ye into all the world and preach the gospel to every creature." Mark 16 : 15.

In giving the first command, limited to the house of Israel, no one can fail to see that Christ kept up the Old Testament national distinction, between Israel and Gentile, irrespective of faith. If this distinction has ever been done away, out of Christ, we should like to know when and *where* and *how.* We admit it is done away, or rather never existed, in Christ; for in Christ, there is neither Jew nor Greek, bond or free, male or female. But Gentiles out of Christ, Christ calls Gentiles, and Israelites out of Christ, he still calls Israel, even the lost sheep, the wicked Israelites, he calls Israel, and no man has a right to dispute him.

In this sense the word Gentile is used in Matt. 12: 18. "I will put my spirit upon him and he shall show judgment to the Gentiles." Ver. 21. "And in his name shall the Gentiles trust." This is the Old Testament sense of Gentiles, cited from Isa. 42.

A certain woman of Canaan next claims attention. This woman came to Christ, begging for mercy, and pleading in behalf of her afflicted daughter; and his disciples besought him to send her away. And he said "I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me! But he answered and said, it is not meet to take the children's bread and to cast it to dogs. And she said truth, Lord; yet the dogs eat of the crumbs which fall from the master's table. Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt."

How any one can read this pathetic narrative, and then tell us there is no Israel but the true and faithful believer, is a mystery. This faithful Gentile worshipper of Jesus, not only submitted to be called a dog; but humbly took a dog's place, and begged a dog's part of the children's bread; and Christ, though he blessed her, would not own her as one of his Israel, notwithstanding she had all the qualifications in a superlative degree, of what some call a spiritual Israelite.

Let it be understood from henceforth that what some call a spiritual, or "true Israel," is but a dog in our Savior's estimation. Matt. 15 : 22–28.

The promise of our Savior to his apostles will now claim attention. "Verily I say unto you, that ye which have followed me, in the regeneration, (literally, *renovation, renewing,* or *restitution,*) when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19 : 28.

In connection with this promise, Isaiah prophesied,—"And I will turn my hand upon thee, and freely purge away thy dross, and take away thy tin. And I will restore thy judges as at the first, and thy counsellor as at the beginning. Afterwards, thou shalt be called the city of righteousness, the faithful city." "And I will restore thy judges as at the first." It is evident that in the twelve apostles, this part of the prophesy will be fulfilled. And first, because the apostles are to sit on thrones, and become judges of Israel in the future, in the renovation, or restitution; and also "when the Son of man shall sit in the throne of his glory;" and that is—"when the Son of man shall come in all his glory, and all the holy angels with him, then shall he sit on the throne of his glory; then his apostles will sit on thrones, and then will be restored the judges of Israel as at the first. The Israel then, that the apostles are to judge, are the same Israel as at the first.

Second. The prophecy of Isa. 1 : 26, 27, refers to the [illegible] the apostles are [illegible]

Third. When the [illegible] children asked [illegible] one of her sons should [illegible] hand and the other on his left [illegible] dom, he replied: [illegible] but it shall be given [illegible]

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BY G. L. TEEPLE.

No. II.

Thus, you see, before Christ's resurrection there was no hope of a release from the grave. But now, thank God, the work is accomplished. Jesus says—"I am he that was dead, and am alive; yea, and am alive forevermore, and I have the keys of death and hell." Christ, then, has the power in his own hands; and in his own good time he can unlock the prison-house and bid the sleepers rise. Some suppose that the devil has the power now. I think not. He did have it until he lost it by Christ, who went into, and came out of the grave. To illustrate. Suppose I have a casket of jewels, and by some means one of you get the key. Who, I ask, has the power of the casket? Key, signifies power; therefore, the one having the key has the power. The devil for 4000 years deposited his jewels in the casket; then Christ came, who was deposited with the rest, but on the third day he broke the bars, took the keys, or power, from the devil, so that for the last 1800 years Christ has had the power in his own hands, and will ere long use that power and bring up the sleeping ones. Our fathers, mothers, brothers, sisters, companions, children, and friends, will not always lie beneath the clods of the valley, but they will come forth (those that have fallen asleep in Jesus), blooming in immortal beauty. Lord, hasten the time!

And now the question no doubt arises in the mind, at what time will this be, and what will be the manner of his getting the inheritance? In Dan. 7: we learn, that it is not before the end, for he says—"I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Here we learn that it is when Jesus comes in the clouds of heaven, that he comes to his Father, attended by his angels, and he asks and receives at his hands a dominion and a kingdom.

Mark, the dominion given to Adam passed away, it was taken from him; but the dominion given to the second Adam—the Lord Jesus Christ, is never to pass away. The prophet Micah declares in language like this—"O tower of the flock . . . . . unto thee shall it come, even the first dominion."

The first dominion we see was given to Adam and lost; the same dominion must come back to Christ, the great Shepherd or tower of the flock. Christ has promised a kingdom to his followers, for he says—"I appoint unto you a kingdom. This kingdom, we learn, was established at the foundation of the world, for "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them" &c. Then he will say to them on his right hand,—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." What kingdom was established at the foundation of the world?—Certainly none but the earth, given to our first parents: and had they continued in their first state of innocence there would have been no cause for this great work to have been done, but the earth would have retained all its primeval beauty.

Adam lost the kingdom and it was destroyed, so to speak; but when it comes into the hands of Christ, it will never be destroyed. But will God's plan be frustrated, and a sort of a spiritual kingdom only be established! I think not.

But to make it still plainer, let us look at the parable of Christ, in Mat. 13.—Here Christ declares, "The kingdom of heaven is likened unto a man that sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat." And when the servants enquire if they shall root up the tares, the answer is, "Let both grow together until the harvest; and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

Now, when Jesus explains this parable, he says,—"He that soweth the good seed is the Son of man. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear."

There is something in this parable worthy of our consideration. First, let me remark, many have claimed that the tares were in the church, but this is not the case, for the tares are in the field, and the field is the world, not the church. The church of God is one and pure; all that enter this fold and belong to it must come in by the door, which is Christ, and he will not admit any but the pure; consequently the church is free from tares although there are those prophesying to be in the Church of God that have climbed up some other way and are theives and robbers. None but believers *belong* to the true church of Christ. But the tares are in the world among the children of the kingdom, and will remain so until the end of the world.

Where is the temporal Mellennium?—There is none. Wicked men will be here until the final conflagration, then, like the tares, they are to be burned up. Furthermore, Christ says that, as the tares are to be gathered out of the field, so Christ will send his angels and gather out of his kingdom all things that offend and them which do iniquity.

So you see plainly that this earth, the world, is to be the kingdom of Christ, and the children of the kingdom are to shine forth in this kingdom which is to be the earth purified. First, he asks the Father, and the wicked are given into his hands; and then he commences the work that the Father informs him he should do, (viz.,) "Rule them with a rod of iron and dash them in pieces like a potter's vessel." This he will do as we learn from other scriptures. Ps. 72: "Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall *break* in pieces the oppressor. . . . He shall have *dominion* also from sea to sea and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust." The same thing is taught here as in our text. He will break in pieces all his foes.

Although Satan triumphed at first, over the first Adam, and has tried to triumph over the second Adam but has not succeeded, he will yet try once more to conquer the King of Kings and Lord of Lords, and will then fall a victim into the hands of him who is to rule. John the Revelator describes Jesus as coming on a white horse, and the armies of heaven following him on white horses; while Satan and his hosts make war with the Lamb, and the Lamb overcomes them. He shall smite the nations with a sharp sword that proceedeth out of his mouth, (which sword is his word. The sword of the Spirit is the word of God. Eph. 6; 17. The word is a sharp two-edged sword. Heb. 4 : 12,) and they must yield to him as their conqueror. Yes, he conquers. He has a name upon his thigh written, "King of Kings and Lord of Lords." Hence, kings must now yield to his sceptre and lords bow before him; and a voice will proclaim the glad news that "the kingdoms of this world have become the kingdom of our Lord and his Christ."

For the Crisis.

The true Israel of the New Testament.

BY Z. CAMPBELL.

NUMBER I.

Concerning the true Israel of God, there are two opinions; one is, that Israel always means the truly faithful servant of God, of all nations, without any particular regard to the literal children of Jacob. The other is, that Israel always means the literal seed of Jacob, irrespective of religious character. That the latter is the meaning of the term in the Old Testament, cannot be reasonably doubted. But some, who admit this, maintain that in the New Testament, the term always means the righteous only. Now there is but one way to settle the question, and that is, to let the New Testament speak for itself.

We, therefore, propose to examine the New Testament and learn how the term *Israel* is used, and how it is contrasted with the Gentile.

The first time the word *Israel* occurs in the New Testament, is Matt. 2: 6, "And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule (margin, feed,) my people Israel." This text was cited to Herod, by the chief priests and scribes, to prove where Christ should be born. But the original, Micah, 5 : 2, also proves, that the Governor that was to come out of Juda, was to "rule my people Israel," the *Israel* of the Old Testament. If the birth of Jesus fulfilled Micah 5 : 2, as to birthplace, he must actually fulfil the other—"rule my people Israel," as understood by Micah.

But the first time the Old Testament Israel are referred to in the New is Matt. 1 : 21. The angel of the Lord said to Joseph, concerning Mary—"And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." Now Christ said he and the Father were one; therefore, the people of God, and the people of his Son, are one; and the people of God, according to Micah 5 : 2, are his Israel—"rule my people Israel." So the text in Matt. 1 : 21, the last clause of it, evidently means "for he shall save *Israel* from their sins." So the first announcement made of Jesus in Matt. is that he shall save the Israel of the Old Testament, even that sinning Israel, and more especially the lost sheep of them, as we shall show hereafter.

We pass to Matt. 2 : 2. The wise men from the East came to Jerusalem to seek the young child, "Saying, where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him." They were "wise men;" and having read Num. 24: 17, "there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel," and having seen his star, they immediately set off to find, and worship the young "King of the Jews."

What Jews, says one? Why the Jews which the Star came out of, and the seed of Jacob as understood by Balaam, who wrote, that there should "come a Star out of Jacob." The same Jews, or Israel, whom Balak hired Balaam to curse; and the same he could not, even for Balak's house full of silver and gold, because God had blessed them. These, the literal house of Jacob, were the Jews, whose King the wise men came to worship. Thus far, we have the direct testimony of inspiration that Israel, in the New Testament, are the literal seed. And if we should fail to prove it so clearly in every instance, still, it will fall on our opponents to find an instance in the New Testament, in which the term *Israel* is used to denote any other people than the literal seed of Jacob.

We pass on to Matt. 8 : 10. "Verily I say unto you, I have not found so great faith, no not in Israel." Jesus spake this concerning a centurion, but whether he was a Jew or Gentile, we are not informed; but from his title, he was, most probably a Roman captain, but had more faith than was common to an Israelite, from which may be inferred that he was not an Israelite. But be that as it may, Christ made a distinction between those he called Israel, and Gentiles, irrespective of their faith. This is plainly seen in Matt. 10 : 5, 6. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."

"Lost sheep" is not a term that our Savior originated; it occurs in the prophets of the Old Testament, and to that alone we are to look for its meaning. And we find that when Israel, the literal seed of Jacob strayed away from God they were represented as "lost sheep," "scattered sheep" "stray sheep," sheep "without a shepherd," &c. Now, in the command given to the apostles, to go not to the Gentiles, but to the lost sheep of the house of Israel, Christ evidently used the phrase "lost sheep" in the Old Testament sense, and in the same sense the word Israel. By *lost sheep*, he could not mean rebellious Gentiles, for he told them not to go among the Gentiles. But is is evident that Israel as a nation, were privileged with the first and exclusive offer of the kingdom, and to this end the Apostles were first sent; but after the Jews rejected the offer, it was extended to the Gentiles; the commission was then given,—"Go ye into all the world and preach the gospel to every creature." Mark 16 : 15.

In giving the first command, limited to the house of Israel, no one can fail to see that Christ kept up the Old Testament national distinction, between Israel and Gentile, irrespective of faith. If this distinction has ever been done away, out of Christ, we should like to know when and *where* and *how*. We admit it is done away, or rather never existed, in Christ; for in Christ, there is neither Jew nor Greek, bond or free, male or female. But Gentiles out of Christ, Christ calls Gentiles, and Israelites out of Christ, he still calls Israel, even the lost sheep, the wicked Israelites, he calls Israel, and no man has a right to dispute him.

In this sense the word Gentile is used in Matt. 12: 18. "I will put my spirit upon him and he shall show judgment to the Gentiles." Ver. 21. "And in his name shall the Gentiles trust." This is the Old Testament sense of Gentiles, cited from Isa. 42.

A certain woman of Canaan next claims attention. This woman came to Christ, begging for mercy, and pleading in behalf of her afflicted daughter; and his disciples besought him to send her away. And he said "I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me! But he answered and said, it is not meet to take the children's bread and to cast it to dogs. And she said truth, Lord; yet the dogs eat of the crumbs which fall from the master's table. Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt."

How any one can read this pathetic narrative, and then tell us there is no Israel but the true and faithful believer, is a mystery. This faithful Gentile worshiper of Jesus, not only submitted to be called a dog; but humbly took a dog's place, and begged a dog's part of the children's bread; and Christ, though he blessed her, would not own her as one of his Israel, notwithstanding she had all the qualifications in a superlative degree, of what some call a spiritual Israelite.

Let it be understood from henceforth that what some call a spiritual, or "true Israel," is but a dog in our Savior's estimation. Matt. 15: 22–28.

The promise of our Savior to his apostles will now claim attention. "Verily I say unto you, that ye which have followed me, in the regeneration, (literally, *renovation*, *renewing*, or *restitution*,) when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19: 28.

In connection with this promise, Isaiah prophesied,—"And I will turn my hand upon thee, and freely purge away thy dross, and take away thy tin. And I will restore thy judges as at the first, and thy counsellor as at the beginning. Afterwards, thou shalt be called the city of righteousness, the faithful city." "And I will restore thy judges as at the first." It is evident that in the twelve apostles, this part of the prophesy will be fulfilled. And first, because the apostles are to sit on thrones, and become judges of Israel in the future, in the renovation, or restitution; and also "when the Son of man shall sit in the throne of his glory;" and that is—"when the Son of man shall come in all his glory, and all the holy angels with him, then shall he sit on the throne of his glory; then his apostles will sit on thrones, and then will be restored the judges of Israel as at the first. The Israel then, that the apostles are to judge, are the same Israel as at the first.

Second. The prophecy of Isa. 1: 26, 27, refers to the [illegible] apostles are [illegible]

Third. When the [illegible] children asked [illegible] one of her sons should sit on his right hand and the other on his left in his kingdom, he replied: [illegible] but it shall be given [illegible]

is prepared of my Father." Why had he the power to give his apostles seat on thrones, and no power to grant the woman her request? It seems evident that the Father had decreed that Israel's judges should be restored in the renovation, and revealed to Christ, that in his apostles they *should* be restored, hence his power to bestow this high honor on them; but the Father had not decreed that Zebedee's sons should sit on his right and left hand in his kingdom; there was no previous prophecy to that effect, so Christ had no power to grant that request.

Matt. 27: 37. "And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS."

The wise men worshiped him, at his birth, as King of the literal Jews, as we have shown; and here, at his death, he is publicly styled King of the Jews, and unless it can be shown that the earth brought forth a new kind of Jews, between his birth and death, he died King of the literal Jews, at least prospectively.

It is evident the literal Jews did not believe that Christ was their Messiah: but at the same time they understood the fact that Messiah was to be their King. This is evident from several passages in Mark 15: 12. "And Pilate answered and said again unto them, what will ye then that I shall do unto him whom ye call the King of the Jews?" 18th ver. "And began to salute him, Hail, King of the Jews!" 32d ver. "Let Christ the King of Israel descend now from the cross, that we may see and believe." Up to this time, nothing was known of a spiritual Israel.

We pass on to Luke 1: 32, 33. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David. And he shall reign over the house of Jacob forever."

Of this same Son it is written in Isa. 9: 7, "Upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Facts are always consistent with themselves, and in this case, the facts are these. Christ is the son of David by natural descent; he is promised David's literal throne, and government, and David's literal subjects; the house of Jacob; the same Jacob that David reigned over; indeed there is no other Jacob known in the Bible, from Gen. to Rev. It would be singularly out of harmony to say a king must take the throne of France to reign over the Chinese. So if Christ is to reign over the house of a spiritual Jacob, he must take a spiritual David's spiritual throne, and spiritual kingdom; and we shall, indeed, have a "sky kingdom."

Now listen to the prophecy of Zacharias,—Luke 1: 67–75. "And his father Zacharias was filled with the Holy Ghost, and prophesied, saying; blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horn of salvation for us, in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy *promised* to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life."

In this New Testament prophecy, we have the following facts:

1st. That the Lord God of Israel hath visited and redeemed his people Israel, prospectively; for it is a prophecy of the future.

2d. His people are the literal Jews, as already shown.

3d. This is as God spake by the mouth of his holy prophets, which have been since the world began. These old prophets all spake of the redemption of the literal Israel, for they knew no other. This was the mystery—"Which in other ages was not made known to the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit,—that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." Eph. 3. This mystery was not known to Zacharias, for he prophesied before Christ was born, and before the apostles were called, and it was Christ and his apostles who first revealed the mystery.

4th. "That he would grant unto us, that we, being delivered out of the hand of our enemies, (the *we* and *us* are the true, Old Testament Israel, spoken of by all the old prophets,) might serve him without fear, all the days of our life." All the days of our life cannot mean the immortal life, it is all the days of the natural life of Israel, as spoken by the mouth of the old prophets. This is to be *after* God has redeemed them.

We only need to add that Zacharias spake this by the Holy Ghost; and said it was as God "spake by his holy prophets, which have been since the world began." Now we should be careful and not lie unto the Holy Ghost; but if we say the Israel, spoken of in the above prophecy, is not the Israel spoken of by the Old Testament, we do give the lie to the Holy Ghost, and we might as well say, the child referred to, was not the one spoken of by the old prophets.

To this agree also the words of Simeon, who also spake by the spirit concerning the young child Jesus. "A light to lighten the Gentiles, and the glory of thy people Israel." He, by the Holy Spirit, recognized the Old Testament distinction between *Israel* and *Gentile*. And again, he said; "This child is set for the fall and rising again of many in Israel." Many of the literal seed of Israel did fall over the said child, and the same *many* will rise in him.

So says Simeon, by the Holy Spirit. He could not mean a spiritual Israel, for the so-called spiritual Israel believed on him and fell not.

From a few texts in John, we may learn who the Jews are, in the New Testament sense. "His disciples say unto him, Master, the Jews of late sought to stone thee, and goest thou thither again?" A strange kind of spiritual Jews, to undertake to stone their Lord and Master! "And the Jews' passover was nigh at hand." John 11: 8, 55; 12: 9, 13; 13: 33; 19: 14, 15, 19.

The World's Crisis.

BOSTON, DECEMBER 17, 1856.

Christian Union.

NUMBER IV.

We have endeavored to show—

1. The *importance* of Christian union.

2. That *Christian character* is the true *test* of Christian fellowship.

3. That christian *love* is an *essential* element in christian character.

We now inquire what are the *fruits* of christian love, or how is it developed?

In answering this question, for the purpose of making the point plainer, we will contrast the fruits of love with those of hate. We have always noticed that *hatred* leads one to speak of the faults instead of the good qualities of an individual; and to place the former in the fore ground of the picture that they may first attract the attention of the observer, instead of trying to conceal them from the public gaze; also, that the hater shows a satisfaction when he discovers a blemish in the character of the one he hates; and on the contrary looks sad when a moral stain is wiped off from the object of dislike. When an action or word may be caused by one of two motives, one of which is good and the other bad, he at once seizes upon the latter, and forms his conclusions from that stand-point.

We seldom hear one who has hatred speaking of the good qualities of the one he hates. In short, he is but pleased when the faults of the proscribed are most conspicuous, and his virtues most obscured.

Ques. Has the reader such feelings toward any one? If so, the peace of God does not rule in thy heart. "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John 3: 15.

Let us look a few moments at the fruits of love, and ask ourselves if we manifest them to all with whom we associate.

"Love worketh *no* ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13: 10. It follows then, according to this Scripture, that if we knowingly do anything to injure our neighbor, it is evident we do not love him. We have ever observed that when a mother loves her son, though he be wayward, she does not take satisfaction in speaking of his faults, but delights in making known all his good qualities. She sorrows when she hears of his mistakes, and grieves still more when they are scattered through the community.

We have never known the husband to entertain his neighbors with an account of the *faults* of his wife, so long as he *loved* her; but when he had broken his plighted vows, and become an alien to domestic joys, and changed his love to one of hatred, then he can talk of her failings with a fiendish relish.

Let us not forget "that, while we were yet *sinners*, Christ died for us;" that "if any man have not the spirit of Christ he is none of his;" and that "the fruit of the spirit is love."

When we hear a professed child of Jesus discoursing upon the misdeeds of his brother in Christ, or any other one, (unless it be to guard some one from being led astray,) we at once conclude he is deficient in *love* which is an *essential* element in christian character, and deserves a rebuke from those with whom he is associated.

For the Crisis.

"What is that to Thee?"

BY H. L. H.

If the Papal theory were correct, and if Peter was the divinely-appointed head and overseer of all the apostles of Christ, we should find it difficult to account for such a remark as this. In that case it were perfectly appropriate that he should say, "And what shall this man do?" If, like his pretended successors, it was his province to mind everybody's business except his own, nothing could be more pertinent than such inquiries as to the duties and obligations of others. But this was not the case, and the master's reply was of such a nature as to convince him of the fact. "If I will that he tarry till I come, what is that to THEE? follow THOU me."

This answer was probably intended as a cure for that officiousness which entered somewhat largely into the character of this eminent apostle of Jesus Christ. It's perfect propriety under the circumstances was most manifest. Peter had formerly boasted of his remarkable steadfastness in the cause of Christ, saying, "Though all men forsake thee, yet will not I." He had subsequently rashly wounded a servant of the High Priest. He afterward forsook Christ and fled—then he followed Christ afar off—then he associated with the servants—then he denied Christ. Then he cursed and swore—then he wept bitterly—then he came to the sepulchre with John, to see whether Jesus was risen—afterwards Jesus had talked with him, had received from him reiterated assurances of his love—had restored him to his favor and appointed him to feed his sheep and his lambs, and had foretold his future martyrdom for Jesus' sake; and then, as if presuming on his restoration to favor again, he said,—"And what shall this man do?" The answer was pointed—"What is that to THEE? follow thou ME." Jesus would not tolerate a meddlesome disposition in the apostle Peter. He will no more tolerate it in you, or in me.

We are prone to fall into this error. We find it easier to tell twenty men what to do, than to be one of the twenty to go and do it. We find it much easier to give good advice, than to set good examples. Hence, we think ourselves peculiarly qualified for the work of minding our neighbors' business, albeit facts may give painful demonstration that we know not how to mind our own. So then, instead of inquiring with Paul,—"Lord, what wilt thou have *me* to do?" we inquire,—"And what shall *this man* do?" Thus we watch his delinquences and forget our own. Thus, while narrowly observing his deviations from the path of rectitude, we fall headlong into the ditch ourselves!

Christian, let us remember that our duty is to mind our own business. Nothing else will answer, and our Master's reply to all of our undue anxiety over the affairs of others is,—"What is that to thee?" And his requirement of each of us is—"Follow thou me." Let us heed his voice. Let us give ear to his words. Let us obey his requirements. And whenever allured towards forbidden paths let us listen to that gracious and impressive admonition—"What is that to thee? follow thou me." God help us to do this, and save us evermore. Amen.

Dec. 4, '56.

For the Crisis.

"Repent and be Converted."

BY H PRATT.

No. I.

This is the language of inspiration, not merely to those who first witnessed the descent of the Spirit, but to all who are out of the pathway of the just. Repentance is necessary to prepare our hearts for a change of action, and nothing but penitence will enable us to turn from a course of sin, to that of holy obedience.

When we are convinced of our sinful course, and that it leads to death, the inquiry is at once raised—"What shall I do to be saved?" And the answer is at hand, "be converted," or, in other words, turn into the path of the Just.

Conversion is no more nor less than a change of course or action. Now, as conversion is simply to change, or to turn, the question arises, can a person who has turned into the right path ever get away from, or lose it again?

To answer this question understandingly, it will be necessary to ascertain which is the right path or way. Jesus says, "I am the way, the truth, and the life." Now as Christ is the "way," or "vine," how can we be turned, or grafted into it? By being converted. How can we be converted?—By the law of God. This is able to make us wise unto salvation, or, to turn us into the right path. It is the guide-board to the promised land.

The Psalmist says, "The law of God is perfect, converting the soul."

Now—"if ye *abide* in me," (the vine, or path,) implies a liability to get out. And again; "If ye *continue* in my word,—(the path,) then are ye my disciples indeed."—Therefore, it avails us nothing to get in the right way unless we keep in it. To profess hope in Christ because we were converted, or turned into the right way twenty years ago, and have been out ever since, would be like persons upon a wrecked ship hoping that they were being drifted right, because they had started right from harbor, six months before. A person who will urge that there is no possibility of getting out of the way after having once been in it, needs converting just as much as a sinner, for he has erred from the truth, and if any one converts him he saves a soul from death.

It needs a specific truth for every phase of the church just as much as it does a particular guide board at every corner where there is a branching-off road.

To illustrate this, we take the case of Adam and Eve. They were in the path, but they needed the law of God to keep them there, as much as the sinner does to direct him into it: and had they suffered the law of God to direct or convert them, concerning the tree of knowledge, they had not been driven from their Eden-home to suffer misery and death. Yet this command to them has no more to do in converting or directing us here, than one of our guide-boards would, when removed from its proper place and borne off in any direction by the traveler.

The guide for Adam was—"*But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.*" Here then was the direction for them; the guide-post on which it was placed was in the *garden of Eden*, and nowhere else. The penalty for not following its direction was death.

If Adam had been converted by this law of God, and continued in the path of obedience, he would have saved his own life—the life of millions of the human race—the life of the Son of God—a world of goodness and beauty from the curse of God, and its inhabitants from his indignation.

Wales, Mass.

For the Crisis.

Conversations Between a Brother and Sister.

BY JULIA A. FERRIS.

No. I.

Bro.—I am very happy to see you, after so long a separation, but must say I regret to learn that you have become an Adventist.

Sr.—You ought not to regret that I have had the moral courage to become unpopular, since your own church, in the days of Wesley and Fletcher, considered it a great virtue to be a "peculiar" people.

Bro.—It is not your unpopular position that I object to, but your anti-christian tenets.

Sr.—Anti-christian! Now, since you apply to us so broad an epithet, I think I have a right to demand that you shall investigate our doctrine and see whether the term will apply. I am ready to renounce any tenet as soon as it is proved to be antichristian. Will you now tell me what you consider to be the fundamental principles of an orthodox faith?

Bro.—Well, I consider, in the first place, the foundation principles of a sound christian faith, to be a belief in the holy Trinity. Now, since you are so sensitive about the word antichristian, will you be so good as to give me a clear and lucid definition of your views concerning the God-head, and see if I do not convict you of antichristian sentiments.

Sr.—I will endeavor to be as lucid as possible, but will say, in the first place, that the terms Trinity, and Triune God, are not scriptural, but merely scholastic terms, which our people never use. I believe in the Father, Son, and Holy Ghost. The Father and Son I believe to be distinct beings, and the Holy Spirit, an emanation from God.

Bro.—Ah I thought so. Well; I thank God that *I* believe in *one* God, not TWO.

Sr.—So do I. *I* believe "there is none other God but one, for though there be that are *called* Gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us there is but *one God, the Father*, of whom are all things, and we in him; and *one Lord Jesus Christ*, by whom are all things, and we by him." 1 Cor. 8: 4—6.

You see the distinction Paul makes.—Well, you asked for a lucid definition. I cannot give a clearer idea than by an illustration. Suppose you stand before a large mirror: you see, reflected in that mirror the express image of your person." We call it seeing *yourself* in the glass. Now, suppose you had the power, by your "manifest word" to give life to that image of your person, and could impart to it "all the fullness" of your character, making it as exactly like yourself in character as it now is in person, and you will have another person, and yet it will be yourself.—This illustrates my idea of the Father and the Son. You see, I acknowledge the identity of both. The Holy Spirit, I believe to be an emanation from the Father and Son, (the same as the sunshine, from the natural sun,) and often, by a figure of speech, personated in scripture, as when we say of the sun, HE is setting, &c.

We will now consider the word antichrist. John gives us a mark by which we can distinguish this character. Will you tell me who John says is antichrist?

Bro.—I believe he says, "he is antichrist who denieth the Father and the Son."

Sr.—Certainly. Will you now tell me what you consider to be *the antichrist* of prophecy?

Bro.—I agree with all protestant commentators, that the antichrist of prophecy, is the Roman Catholic church; but whoever holds to antichristian tenets I believe, *so far as they go*, to be anti—(or opposed to) Christ.

Sr.—Precisely. I agree with you there. Will you now explain in what sense the Roman Catholic church denies the Father and the Son?

Bro.—I am not prepared at present.

Sr.—I am. Away back in the dark ages, she began to sing "three in one, and one in three;" introduced the terms "Trinity" and "Triune God," blending them into one; so as to destroy the distinct entity of each; and in that sense, and in *no other*, does that church deny the Father and the Son.

Bro.—Do you mean to say that the doctrine of the Trinity is a mark of antichrist?

Sr.—I do.

Bro.—You are really very uncharitable.

Sr.—I do not *wish* to be so, but as I have a principle of honesty, and as the title, antichristian, is *proved* to be not my property, I think common honesty requires, that I should carry it home to its lawful owners, and tell you, that if the Roman church *is* the antichrist of prophecy, then your darling doctrine of Holy Trinity is *the very mark* by which we are to distinguish this antichrist.

Will you tell me, before leaving the room, which you consider the next most important doctrine?

Bro.—I consider the doctrine of the atonement as next in importance, but cannot stay longer now to talk with you.

The Providence Convention.

[*Continued.*]

Elder Parks said, I do not see how the conclusion of our venerable and beloved brother Chapman can be avoided. It involves issues of great importance. If we decide the promise as belonging especially to Israel, no Gentile can be saved under it. Is it true that the natural descendants of Jacob constitute the only Israel of God? If so, Mr. President, you and I can never have inheritance in the kingdom of God. Our beloved brother Litch said, there are other promises which meet the state of the Gentiles; but is it not written, "the meek shall inherit the earth?" Is Palestine a part of the earth, sir? If so, *the meek* shall inherit it.

Elder Gates could not see that the brethren differed much; that difference was more in terms. He believed that God's promise included all believing Jews, and believing Gentiles in Christ. Still he could conceive a little difference in tracing God's covenant through Abraham. For instance there were specific promises to a certain part of Israel, and therefore he inclined to the view presented by Dr. Litch.

Elder Geo. W. Burnham said, it appears to me, if Gentile believers are fellow-heirs with Israelite believers, then they must inherit conjointly the land of promise. It is also said, "Ye are all one in Christ Jesus." I wish this point to be met.

Elder Fassett thought that we had the liberty not only to read the language defining the covenant in the Old Testament, but may seek for its explanation in the new, and expound the promises to Israel thereby.

Elder Howell said, I have said nothing as yet, respecting the exclusive right of Israel to Canaan. I would now say, that the territory to which reference has been made, is the kingdom of God. The question of territory reaches the subjects of the kingdom. It is agreed, that Abraham, by promise, had the land conferred upon him and his seed. I apprehend, the promise is misunderstood; and to prove it, the following scripture is generally quoted, "For the promise, that he should be heir of the world, was not to Abraham or his seed." The term "world" in this passage does not refer to territory, but people. Upon the authority of Dr. Cumming, this criticism is given.

The President remarked, that the original did not warrant such an interpretation, the meaning of *kosmos* being habitable globe.

Elder Howell continued; The kingdom of Israel embraced the territory of Palestine, and the kingdom was taken from literal Israel and given to a nation bringing forth the fruits of righteousness, and the nation that finally obtains the kingdom, is an elect people gathered out of every people. The grant to Abraham takes in Canaan; that is certain; there was no pledge or promise with limits, but what belongs to all believers.

Many others participated in the discussion of this question, creating considerable interest, and showing too, how Christians may differ in sentiment on secondary subjects, yet be courteous and kind.

On motion of Elder Pearson, the resolution was laid upon the table, and on motion of Elder Osler, the resolution on Cristian Union was taken therefrom. After a few remarks the Convention adjourned.

TUESDAY, P. M. SESSION.

The opening devotional services were conducted by Elder Brewer, after which the regular business was called up. Elder Grant thought that too much importance could not be attached to the resolution again before the Convention. Whatever is calculated to unite Christians is valuable—it is of God. Whatever is calculated to produce disunion is exceedingly injurious—it is indeed, bad. Ministers had caused much of the disunion, &c.; here, my brethren, is the place for union to take effect. It is as true now as ever, "like priest like people." I feel to co-operate in this great and good work. If I have said anything which may have caused the "love of any to wax cold," I am ready to make amends if it be possible. I fellowship all who love Jesus. If we fully adopt the platform of Christian union, we shall do well.

Elder Osler said, I am happy in being able to coincide with Elder Grant. It is my purpose to speak particularly on the true ground of union. We can only be united, as a people, by administering the discipline of the gospel, in individual cases of departure from Christian integrity; and discountenancing all divisions and offences contrary to the principles of the gospel of Christ.

Elder Geo. W. Burnham remarked, that in order to effect a union on a safe and righteous basis, we may be obliged to investigate some of the reasons of the existing divisions, and enforce Christian discipline, that the right be manifested and approved, and the wrong exposed and condemned.

Elder Pearson being called up by a special vote, made some remarks on the causes which produced the existing disunion, and gave what he deemed to be the only safe, just and permanent principles of Christian union.

After an exceedingly animated and profitable discussion on this important resolution, in which most of the members took a deeply interested part, it was with

entire unanimity adopted. The Convention then adjourned.

A. M. SESSION.

Wednesday, Nov. 18th.—The devotional exercises were conducted by Elder J. Howell.

Elder J. Litch, chairman of the Committee on digest, made the following report which was adopted after some explanations and interesting remarks on each article, as follows:

"It being often asked what are our distinguishing sentiments as believers in the premillennial advent, we deem it our duty to declare to the world our belief, that the Scriptures teach, among others, the following

IMPORTANT TRUTHS.

1. That the heavens and earth which are now, by the word of God, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. That the Lord will create new heavens and a new earth, wherein dwelleth righteousness — that is, the *righteous* will forever dwell. (2 Pet. 3: 7, 10, 13.) And that the kingdom and the dominion under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. (Dan. 7: 27.)

2. That there are but two appearings, of the Savior to this earth. Heb. 9: 28. That both are personal and visible. Acts 1: 9, 11. That the first took place in the days of Herod; Matt. 2: 1; when He was conceived of the Holy Ghost, Matt 1: 18, born of the Virgin Mary, Matt. 1: 25, went about doing good, Matt. 11: 5, suffered on the cross, the just for the unjust, 1 Pet 3: 18, died, Luke 23: 46, was buried, Luke 23, 53, arose again the third day the first fruits of them that slept 1 Cor. 15 4, and ascended into the heavens, Luke 24 51, which must receive him until the times of the restitution of all things, spoken by the mouth of all the holy prophets. Acts 3 21. That the second coming, or appearing, will take place when he shall descend from heaven at the sounding of the last trump, to give his people rest, 1 Thess. 4 15, 17; 1 Cor. 15 42 being revealed from heaven in flaming fire, taking vengeance on them that know not God and obey not the gospel. 2 Thess. 1, 7, 8. And that he will judge the quick and the dead at his appearing and kingdom. 2 Tim. 4, 1.

3d. That the second coming, or appearing, is indicated to be now emphatically nigh, at the doors (Matt. 24 33) by the chronology of the prophetic periods Dan.) 7 25; 8 14; 9 24; 12 7, 11, 12; Rev. 9 10, 15; 11 2, 3; 12 6, 14; 13 5,) the fulfilment of prophecy (Dan. 2d, 7th, 8th, 9th, 11th, and 12th; Rev. 9th, 11th, 12th, 13th, 14th, and 17th) and the signs of the times. Matt. 24 29; Luke 21 25 26. And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh, Luke 21 28; 1 Thess. 4 18, and the last be warned to flee from the wrath to come (2 Cor. 5 11) before the master of the house shall rise up and shut to the door. Luke 13 24, 25.

4th. That the condition of salvation is repentance toward God, and faith in our Lord Jesus Christ. Acts 20 21: Mark 1 15. And that those who have repentance and faith will live soberly, and righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. Tit. 2 11–3.

5th. That there will be a resurrection of the bodies (Job 19 25; Isa. 26 19; Matt. 27 52) of all the dead, John 5 28, 29, both of the just and the unjust. Acts 24 15. That those who are Christ's will be raised at his coming. 1 Cor. 15 23. That the rest of the dead will not live again until after a thousand years. Rev. 20 5. And that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trump. 1 Cor. 15 51, 52.

6th. That the only millenium taught in the word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculcated in the 20th of Revelation, vs. 2–7. And that the various portions of Scripture which refer to the millennial state, are to have their fulfilment after the resurrection of all the saints who sleep in Jesus. Isa. 11th: 35 1, 2, 5–[illegible]; 65 17 [illegible].

7th. That the promise that Abraham should be the heir of the world was not to him, or to his seed through the law, but through the righteousness of faith. Rom. 4 13. That they are not all Israel which are of Israel. Rom. 9 6. That there is no difference under the gospel dispensation, between Jew and Gentile. Rom. 10 12. That the middle wall of partition that was between them is broken down, no more to be rebuilt. Eph. 2 14, 15. That God will render to every man according to his deeds. Rom. 2 6. That if we are Christ's, then are we Abraham's seed, and heirs according to the promise. Gal. 3 29. And that the restoration of Israel, yet future, is in the restoration of the saints to the earth created new, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing Gentiles, who have been grafted in with them into the same olive-tree—and shall cause them to come up out of their graves, and bring them, with the living who are changed, into the land of Isrrel. Ezek. 37 12; Heb. 11 12, 13: Rom. 11 17; John 5 38, 29.

8th. That there is no promise of this world's conversion. Matt. 26 13. That the horn of Papacy will war with the saints, and prevail against them, until the Ancient of Days shall come, and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom. Dan. 7 21, 22. That the children of the kingdom, and the children of the wicked one, will continue together until the end of the world. when all things that offend shall be gathered out of the kingdom, and the righteous shall shine forth as the sun in the kingdom of their Father. Matt. 13 37 43. That the Man of Sin will only be destroyed by the brightness of Christ's coming. 2 Thess. 2 8. And that the nations of those which are saved, and redeemed to God by the blood of Christ, out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, to reign forever on the earth. Rev. 5: 10; 21 24.

9th. That it is the duty of the ministers of the Word to continue in the work of preaching the gospel to every creature, even unto the end, Matt. 28 10 20—calling upon them to repent, in view of the fact that the kingdom of heaven is at hand, Rev. 14 7—that their sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts 3 19 20.

And 10th. That the departed saints do not enter their inheritance or receive their crowns at death. Dan. 12 13; Rev. 6 9–11; Rom. 8 22 23. That they cannot be perfect. Heb. 11 40. That their inheritance, incorruptible and undefiled, and that fadeth not away is reserved in heaven ready to be revealed in the last time. 1 Pet. 1 4, 5. That there are laid up for them and us crowns of righteousness which the Lord the righteous Judge shall give at the day of Christ, to all that love his appearing. 2 Tim. 4 8. That they will only be satisfied when they awaken in Christ's likeness. Psa. 17 15. And that when the Son of man shall come in his glory, and all the holy angels with him, the King will say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25 34. Then they will be equal to the angels, being the children of God and of the resurrection. Luke 20 36.

On motion of Elder Litch it was voted that we now proceed to the consideration of the laws of tropes and symbols; and that the Convention be resolved into a Bible Class with the President in the Chair.

The Convention then adjourned.

(*To be continued.*)

For the Crisis.

The Marriage Covenant.

BY ZETA.

No. III.

In our last, we mentioned some of the rules to be observed to keep this covenant inviolate, to produce usefulness and happiness in the domestic circle. We quoted from Eph. 5: where the duty of each is clearly and authoritatively stated. To enable each to obey such commands, under all circumstances, the heart should be under divine grace; for, although there are many examples of the power of conjugal affection which are as pure and true as any in the world where christianity had made no impress, nevertheless, God is the only source of goodness, and of true principles; and what is not given by natural endowment to poor fallen nature, to enable mortals to live in union and love, may be given by grace. Consequently, we should seek unto God, daily call upon him, and obey his precepts.

The influence of true piety in the family circle is far greater than is generally conceived. It powerfully influences others, more so than in any other place. Christianity AT HOME is a healing fountain, and when you go abroad, its streams go with you, its virtues are seen and felt. It is a citadel, a strong-hold which defies the attacks of the enemy on all sides. It has conquered stout and obdurate hearts, set the principles, and moulded the youthful minds of the greatest men; preserved from great evils, smoothed the most rugged paths of life, and drawn the fairest and most indelible pictures on earth. There are many circumstances in life which will offer opportunities for trouble, and unless "the heart is kept with all diligence" it will often rise up in rebellion against the dearest object of our affections, and bitter words and angry looks will follow.

Love must be the governing principle. Where that is wanting, no union exists. Hence the command,—"Husbands, love your wives, and be not bitter against them." But some are ready to say, and do say, they cannot do it. I answer, you can do it. God requires you to do it. You have pledged before him that you would do it. He will not relinquish his claim on you. It is righteous, and God has never required of you that which you are not, by his grace, able to do. If you cannot love the one you have chosen for a companion as you ought, then never rest, nor cease to cry to God for help, for grace to set your heart in order, until you can freely, and fully render to her what your covenant requires, so long as she lives, and acknowledges its claims upon her. She is not without her imperfections, and you should expect to bear with them. There are crossess to meet, disappointments to be borne, advise to listen to, complaints to hear, faults to be overlooked, trespasses to be forgiven, and will not christianity enable you to do all this? Will not a sense of your own faults and need of forgiveness from God furnish a motive for you? All are subjects of imperfections. A daily study of the Scriptures will teach us to know how to walk and please God. The married pair who intend to "be followers of God as dear children," will find their relative duties particularly marked out in the Bible; and these passages they will study especially, to obey them, praying the Lord to assist them, and comparing their actions with the word, to see wherein they fail, seeking to amend, that they may follow the pattern.

I wish here to quote an extract from the pen of another on this subject. It is worthy of being read often:

"What I have, therefore, to recommend to you is, serious meditation, accompanied with prayer to God on these passages of Scripture which teach you how to act in this relation. 'Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . So ought men to love their wives, even as their own bodies. Let every one so love his wife as himself.' Eph. 5: 25, 33. 'Husbands, love your wives, and be not bitter against them.' Col. 3: 19. 'Husbands, *give honor* unto the wife, as unto the weaker vessel.' 1 Pet. 3: 7. Perhaps no part of Scripture less requires a comment. The christian husband is taught by this passage that God requires him to love the woman he has chosen, to be kind and tender to her, yea, to honor her; and, therefore, that the domestic tyrant, the fierce animadverter on every little omission, the husband whose contemptuous treatment of a wife is an habitual degradation of her, are persons condemned by the Lord of all. Here husbands may learn that something more is required of themthan merely to afford a maintainance to a wife.

Nothing can compensate for the want of that love required in the passages quoted. What is a maintenance any farther than it is enjoyed? and how impossible is this, unless it is accompanied with tenderness, kindness, and respectful treatment in words and actions. Alas, for want of these endearments, many a woman, who, by her dress seems to tell the world that she has a husband who spares no expense to gratify her, is, in all her finery, to be considered as a gaudy victim, ever bleeding under the hands of domestic cruelty. Look at the example which the inspired penman has selected for the model of a husband's behavior towards his companion. 'Husbands, love your wives *even as Christ also loved the church and gave himself for it.*' Eph. 5: 25.

Here is at once example and motive. What more could even an inspired penman say, in order to form the husband to everything affectionate, disinterested, and attractive to his wife, than this,—*love her as Christ loved the church.* He who understands christianity, finds a volume in such a sentence. . . . . "This," says he, "is my *pattern.* Such a friend as Christ was to his church, am I to be to my spouse. Am I a part of that body of which he is such a Savior? Then he gave himself for me. Let me imitate that affection, of the fruits of which I humbly hope I am a partaker. I here find myself required to love my wife, though she is not without fault, to interfere between her and danger, to supply, as far as is in my power, everything which can contribute to her comfort, to seek not only her present, but her everlasting happiness, for thus did Christ love his church."—*Advice to a Married Couple.* pp. 40, 42.

How vastly different from the above pattern are those husbands who are cold-hearted, secretive, rash, bitter, immodest, tantalizing, void of sympathy, indifferent to the finer sensibilities of the wife.

Let the above pattern be followed, and many a wife would be a very different companion from what some now are, under bad treatment. Let these things be well pondered and examined, and while we give another chapter, we shall notice also some of the duties of the wife.

Poetry.

For the Crisis.

RELIGION.

BY W. H. WESTERVELT.

Religion is a precious treasure,
It lifts our hearts to things above;
Affording peace and constant pleasure,
It fills our hearts with heavenly love.

CHORUS.

Grace and glory shall be my story,
While I in Christ such beauties see;
Thro' endless ages onward rolling,
This richest treasure mine shall be.

Religion lifts the drooping spirits
And cheers us on this heavenly way;
Great peace and joy our minds inherit,
While we by faith do watch and pray.
Grace, &c.

Religion is the one thing needful,
It is the pearl of greatest price,
And makes us to our God feel grateful
Who binds us with such heavenly ties.
Grace, &c.

Religion will forever guide us,
If we but follow Christ's commands;
Then naught he'll suffer e'er to harm us,
While we are guided by his hands.
Grace, &c.

New Bedford, Oct. 1, '56.

Domestic Summary.

NEGRO TROUBLES IN MISSOURI. The New Madrid (Mo.) Times says:

A number of prominent citizens of this county have called a meeting, to be held at the Court House, in this city, on this day, for the purpose of determining the best course to be adopted to suppress a supposed insurrection of the negroes in this and the adjoining counties.

This move was put on foot after information having been received that the negroes of this county, together with those of Obion county, Tennessee, have concocted, and are meditating, a general insurrection, to take place about the 25th of December

NASHVILLE, Dec. 10. The City Councils of this city have passed a law directing the employment of an additional police force, day and night; forbidding negro schools and negro preaching; forbidding all assemblages of negroes after sundown; authorizing the arrest of free negroes from other countries, and the arrest of free resident negroes if found in suspicious circumstances. A great deal of uneasiness is felt in the city as well as in the country.

Foreign News.

NEW YORK, Dec. 11.

The Royal Mail steamship Africa, Captain Shannon, from Liverpool, Saturday, Nov. 29, arrived at her dock at 5 o'clock this afternoon.

There is nothing new respecting the issue with Russia.

It is confidently asserted that the Peace Congress will re-assemble soon.

The political news from France and Spain is unimportant.

Latest advices from the East assert that the Persians have taken Herat.

MARSEILLES, Friday.—It is announced that a strong Russian corps is advancing through Bessarabia to the Black Sea.

Seven English ships-of-war are expected at Constantinople, from Malta.

The Swiss question,—at first a snow ball—is becoming an avalanche. The German Confederation has backed the King of Prussia, who has demanded the unconditional release of the royalist prisoners. This has been point blank refused. The Swiss government sent General Dufour (an old friend of Louis Napoleon's when the latter was an exile in Switzerland) to Paris, to see what line France will take. It must be remembered that Louis Phillippe asked Switzerland to hand over Louis Napoleon to him, but Switzerland stoutly refused.

The hope of an amicable settlement of the matter [illegible] . . . [illegible], and the Swiss government is preparing for the worst. The effective strength of the Swiss army is returned as 162,943 men and 700 guns. The Federal government, moreover, can, in case of war, call out the cantonal troops, consisting of 40,000 men, and would probably recall the 12,000 Swiss, who form the nucleus of the army of the King of Naples. In fact, Switzerland can put on foot a force of about 214,000 men. The *Correspondance Prussienne* avers that public opinion throughout Europe recognizes the valid right of Prussia over Neufchatel, and concludes by directing attention to the great military power of Prussia.

THE EUROPEAN TELEGRAPH.—New York, Dec. 12.—Private advices from London state that the cable for the New York, Newfoundland and London Telegraph Company, is being manufactured at the rate of from ten to fifteen miles per day, and there is no doubt that the whole will be completed before next June. Until the completion of the submarine connection between Newfoundland and Ireland, the company intend to obtain foreign news, if possible, from steamers passing Cape Rice.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

If the Lord will, O. G. Smith will preach at Page School House, in Holderness, Sabbath, Dec. 21.
Alton West, Sabbath, " 28.
Melvin Village, Sabbath, Jan. 4.
Vittum School House, Monday evening, Jany. 5.
January 6th and 7th, as the Brethren Hoyt and Hodsdon may appoint.
Lake Village, Sabbath, Jan. 11.

Bro. Munn appoints to preach in Lovely Street, Canton, Ct., Dec 14, and North Canton, Dec. 21.
E. KINSMAN.

If God permit, I will preach at Saccarappa, Dec. 14.
West Falmouth, " 21.
Freeport, (Swamp School House,) " 28.
R. R. YORK.

BRO. GRANT: We purpose to preach, the Lord willing, as follows:
Augusta, where the Brn. may think best " 17.
Fairfield, " 18.
Exeter, Me., Saturday afternoon and Sunday, 20 and 21.
Newbury, where Brn. may prepare, " 28.
Will Brn. that want us to come to their places and hold meetings, please inform us at Exeter and Newbury.
L. L. HOWARD.
I. DAMMAN.

Dear Brn.,—We intend to come to you in the love of the truth, and to know nothing among you save Jesus Christ and him crucified; and hope that we shall be enabled to comfort and not distract the flock of God.
Brethren pray for us.
Yours, in love,
ISRAEL DAMMAN.

ELD. S. S. BREWER appoints to preach at
Fair Haven, Mass., Dec 2[illegible].
River Head, evening, " 21.
Fauce's Corner, " 23.
Worcester, " 28.
Springfield, evening " 30.
Hartford, " 31.
In company with Eld. Matthewson, will commence a meeting on Thursday, Jan. 1, and continue over Sunday at Waterbury, Conn., Cheshire Jan. 11th. S. S. BREWER.

CONFERENCE.

The Eastern Iowa, and Rock Island Conference is expected to meet in Moline, Ill., Friday Jan. 2nd, 1857. P. B. MORGAN.

Bro. Geo. Waugh appoints to preach at the Waldo Block, Worcester, next Friday and Saturday evenings and over the Lord's day. Subject—The Revelation of St. John.
In behalf of the church,
SAMUEL AYERS.

Providence permitting I will preach as follows:
River Point, or Phenix, Dec. 19
Providence, " 21
Lafayette, " 22
Peacedale, and Wakefield, R. I. 24 to 26
New Bedford, " 28
Fairhaven Mass. first Sabbath in Jan. (Head of river in the eve.)
Lowell, 2nd and 3d Sabs. in Jan.
Communications received at the above places after Dec. 18th.
W. S. CAMPBELL.

Providence permitting, I will commence a series of meetings at Chicopee Falls, Mass., Wednesday evening, Dec. 24, and continue every evening through the week and over the Lord's day. M. GRANT.

If the Lord will, I will preach in Lynn, (Dye-House-ville) Sunday Dec. 21st, and in Ware Sunday Dec. 28. D. E. MOULTON.

BUSINESS MATTERS.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

Eld I C Welcome, N R Gould, J C Munson, S R Parkhurst, M Whitaker, P Miller, S Ingalls, J Gifford, S Fulson, S E Teeple, A Sowle, W Pittsinger, L Smith, A Humphreville, S E Shirley, W B Bartlett, $1 each.

J French, M Matthews, S Jennings, T G Newman, C M Trask 50 cts each.

G D Merril, $1,50, G W Annis, (by S Leonard,) $3,40, Bro. Matthews $1,88, J E Roberts $2, C French, 60 cts, M A Ober, 66 cents, N Hall, 51 cents, C J Ackerman, 41 cents.

FOR BOOKS.—Miss F Bliss $3,10, E J Ackerman 59 cets.

FOR BRO. SHELDON.—Miss F Bliss $1,90.

M. Whitaker—You have paid to No. 96.

J E Roberts—The amount now sent pays to No. 104.

J B Richardson—Your paper is sent regularly from this office.

C S[illegible]—You are credited to No. 7[illegible].

J T Ongley: P. O. address is [illegible] Valley [illegible] Co., [illegible].

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

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is prepared of my Father." Why had he the power to give his apostles to sit on thrones, and no power to grant the woman her request? It seems evident that the Father had decreed that Israel's judges should be restored in the renovation, and revealed to Christ, that in his apostles they *should* be restored, hence his power to bestow this high honor on them; but the Father had not decreed that Zebedee's sons should sit on his right and left hand in his kingdom; there was no previous prophecy to that effect, so Christ had no power to grant that request.

Matt. 27: 37. "And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS."

The wise men worshiped him, at his birth, as King of the literal Jews, as we have shown; and here, at his death, he is publicly styled King of the Jews, and unless it can be shown that the earth brought forth a new kind of Jews, between his birth and death, he died King of the literal Jews, at least prospectively.

It is evident the literal Jews did not believe that Christ was their Messiah: but at the same time they understood the fact that Messiah was to be their King. This is evident from several passages in Mark 15: 12. "And Pilate answered and said again unto them, what will ye then that I shall do unto him whom ye call the King of the Jews?" 18th ver. "And began to salute him, Hail, King of the Jews!" 32d ver. "Let Christ the King of Israel descend now from the cross, that we may see and believe." Up to this time, nothing was known of a spiritual Israel.

We pass on to Luke 1: 32, 33. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David. And he shall reign over the house of Jacob forever."

Of this same Son it is written in Isa. 9: 7, "Upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Facts are always consistent with themselves, and in this case, the facts are these. Christ is the son of David by natural descent; he is promised David's literal throne, and government, and David's literal subjects; the house of Jacob; the same Jacob that David reigned over; indeed there is no other Jacob known in the Bible, from Gen. to Rev. It would be singularly out of harmony to say a king must take the throne of France to reign over the Chinese. So if Christ is to reign over the house of a spiritual Jacob, he must take a spiritual David's spiritual throne, and spiritual kingdom; and we shall, indeed, have a "sky kingdom."

Now listen to the prophecy of Zacharias,—Luke 1: 67–75. "And his father Zacharias was filled with the Holy Ghost, and prophesied, saying; blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horn of salvation for us, in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy *promised* to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life."

In this New Testament prophecy, we have the following facts:

1st. That the Lord God of Israel hath visited and redeemed his people Israel, prospectively; for it is a prophecy of the future.

2d. His people are the literal Jews, as already shown.

3d. This is as God spake by the mouth of his holy prophets, which have been since the world began. These old prophets all spake of the redemption of the literal Israel, for they knew no other. This was the mystery—"Which in other ages was not made known to the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit,—that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." Eph. 3. This mystery was not known to Zacharias, for he prophesied before Christ was born, and before the apostles were called, and it was Christ and his apostles who first revealed the mystery.

4th. "That he would grant unto us, that we, being delivered out of the hand of our enemies (the *we* and *us* are the true, Old Testament Israel, spoken of by all the old prophets,) might serve him without fear, all the days of our life." All the days of our life cannot mean the immortal life, it is all the days of the natural life of Israel, as spoken by the mouth of the old prophets. This is to be *after* God has redeemed them.

We only need to add that Zacharias spake this by the Holy Ghost; and said it was as God "spake by his holy prophets, which have been since the world began." Now we should be careful and not lie unto the Holy Ghost; but if we say the Israel, spoken of in the above prophecy, is not the Israel spoken of by the Old Testament, we do give the lie to the Holy Ghost, and we might as well say, the child referred to, was not the one spoken of by the old prophets.

To this agree also the words of Simeon, who also spake by the spirit concerning the young child Jesus. "A light to lighten the Gentiles, and the glory of thy people Israel." He, by the Holy Spirit, recognized the Old Testament distinction between *Israel* and *Gentile*. And again, he said; "This child is set for the fall and rising again of many in Israel." Many of the literal seed of Israel did fall over the said child, and the same *many* will rise in him.

So says Simeon, by the Holy Spirit. He could not mean a spiritual Israel, for the so-called spiritual Israel believed on him and fell not.

From a few texts in John, we may learn who the Jews are, in the New Testament sense. "His disciples say unto him, Master, the Jews of late sought to stone thee, and goest thou thither again?" A strange kind of spiritual Jews, to undertake to stone their Lord and Master! "And the Jews' passover was nigh at hand." John 11: 8, 55; 12: 9, 13; 13: 33; 19: 14, 15, 19.

The World's Crisis.

BOSTON, DECEMBER 17, 1856.

Christian Union.

NUMBER IV.

We have endeavored to show—

1. The *importance* of Christian union.
2. That *Christian character* is the true *test* of Christian fellowship.
3. That christian *love* is an *essential* element in christian character.

We now inquire what are the *fruits* of christian love, or how is it developed?

In answering this question, for the purpose of making the point plainer, we will contrast the fruits of love with those of hate. We have always noticed that *hatred* leads one to speak of the faults instead of the good qualities of an individual; and to place the former in the fore ground of the picture that they may first attract the attention of the observer, instead of trying to conceal them from the public gaze; also, that the hater shows a satisfaction when he discovers a blemish in the character of the one he hates; and on the contrary looks sad when a moral stain is wiped off from the object of dislike. When an action or word may be caused by one of two motives, one of which is good and the other bad, he at once seizes upon the latter, and forms his conclusions from that stand-point.

We seldom hear one who has hatred speaking of the good qualities of the one he hates. In short, he is but pleased when the faults of the proscribed are most conspicuous, and his virtues most obscured.

Ques. Has the reader such feelings toward any one? If so, the peace of God does not rule in thy heart. "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John 3: 15.

Let us look a few moments at the fruits of love, and ask ourselves if we manifest them to all with whom we associate.

"Love worketh *no* ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13: 10. It follows then, according to this Scripture, that if we knowingly do anything to injure our neighbor, it is evident we do not love him. We have ever observed that when a mother loves her son, though he be wayward, she does not take satisfaction in speaking of his faults, but delights in making known all his good qualities. She sorrows when she hears of his mistakes, and grieves still more when they are scattered through the community.

We have never known the husband to entertain his neighbors with an account of the *faults* of his wife, so long as he *loved* her; but when he had broken his plighted vows, and become an alien to domestic joys, and changed his love to cruel hatred, then he can talk of her failings with a fiendish relish.

Let us not forget "that, while we were yet *sinners*, Christ died for us;" that "if any man have not the spirit of Christ he is none of his;" and that "the fruit of the spirit is love."

When we hear a professed child of Jesus discoursing upon the misdeeds of his brother in Christ, or any other one, (unless it be to guard some one from being led astray,) we at once conclude he is deficient in *love* which is an *essential* element in christian character, and deserves a rebuke from those with whom he is associated.

For the Crisis.

"What is that to Thee?"

BY H. L. H.

If the Papal theory were correct, and if Peter was the divinely-appointed head and overseer of all the apostles of Christ, we should find it difficult to account for such a remark as this. In that case it were perfectly appropriate that he should say, "And what shall this man do?" If, like his pretended successors, it was his province to mind everybody's business except his own, nothing could be more pertinent than such inquiries as to the duties and obligations of others. But this was not the case, and the master's reply was of such a nature as to convince him of the fact. "If I will that he tarry till I come, what is that to THEE? follow THOU me."

This answer was probably intended as a cure for that officiousness which entered somewhat largely into the character of this eminent apostle of Jesus Christ It's perfect propriety under the circumstances was most manifest. Peter had formerly boasted of his remarkable steadfastness in the cause of Christ, saying, "Though all men forsake thee, yet will not I." He had subsequently rashly wounded a servant of the High Priest. He afterward forsook Christ and fled—then he followed Christ afar off—then he associated with the servants—then he denied Christ. Then he cursed and swore—then he wept bitterly—then he came to the sepulchre with John, to see whether Jesus was risen—afterwards Jesus had talked with him, had received from him reiterated assurances of his love—had restored him to his favor and appointed him to feed his sheep and his lambs, and had foretold his future martyrdom for Jesus' sake; and then, as if presuming on his restoration to favor again, he said,—"And what shall this man do?" The answer was pointed—"What is that to THEE? follow thou ME." Jesus would not tolerate a meddlesome disposition in the apostle Peter. He will no more tolerate it in you, or in me.

We are prone to fall into this error. We find it easier to tell twenty men what to do, than to be one of the twenty to go and do it. We find it much easier to give good advice, than to set good examples. Hence, we think ourselves peculiarly qualified for the work of minding our neighbors' business, albeit facts may give painful demonstration that we know not how to mind our own. So then, instead of inquiring with Paul,—"Lord, what wilt thou have *me* to do?" we inquire,—"And what shall *this man* do?" Thus we watch his delinquences and forget our own. Thus, while narrowly observing his deviations from the path of rectitude, we fall headlong into the ditch ourselves!

Christian, let us remember that our duty is to mind our own business. Nothing else will answer, and our Master's reply to all of our undue anxiety over the affairs of others is,—"What is that to thee?" And his requirement of each of us is—"Follow thou me" Let us heed his voice. Let us give ear to his words. Let us obey his requirements. And whenever allured towards forbidden paths let us listen to that gracious and impressive admonition—"What is that to thee? follow thou me." God help us to do this, and save us evermore. Amen.

Dec. 4, '56.

For the Crisis.

"Repent and be Converted."

BY H PRATT.

No. I.

This is the language of inspiration, not merely to those who first witnessed the descent of the Spirit, but to all who are out of the pathway of the just. Repentance is necessary to prepare our hearts for a change of action, and nothing but penitence will enable us to turn from a course of sin, to that of holy obedience.

When we are convinced of our sinful course, and that it leads to death, the inquiry is at once raised—"What shall I do to be saved?" And the answer is at hand, "be converted," or, in other words, turn into the path of the Just.

Conversion is no more nor less than a change of course or action. Now, as conversion is simply to change, or to turn, the question arises, can a person who has turned into the right path ever get away from, or lose it again?

To answer this question understandingly, it will be necessary to ascertain which is the right path or way. Jesus says, "I am the way, the truth, and the life." Now as Christ is the "way," or "vine," how can we be turned, or grafted into it? By being converted. How can we be converted?—By the law of God. This is able to make us wise unto salvation, or, to turn us into the right path. It is the guide-board to the promised land.

The Psalmist says, "The law of God is perfect, converting the soul."

Now—"if ye *abide* in me," (the vine, or path,) implies a liability to get out. And again; "If ye *continue* in my word,—(the path,) then are ye my disciples indeed."—Therefore, it avails us nothing to get in the right way unless we keep in it. To profess hope in Christ because we were converted, or turned into the right way twenty years ago, and have been out ever since, would be like persons upon a wrecked ship hoping that they were being drifted right, because they had started right from harbor, six months before. A person who will urge that there is no possibility of getting out of the way after having once been in it, needs converting just as much as a sinner, for he has erred from the truth, and if any one converts him he saves a soul from death.

It needs a specific truth for every phase of the church just as much as it does a particular guide board at every corner where there is a branching-off road.

To illustrate this, we take the case of Adam and Eve. They were in the path, but they needed the law of God to keep them there, as much as the sinner does to direct him into it: and had they suffered the law of God to direct or convert them, concerning the tree of knowledge, they had not been driven from their Eden-home to suffer misery and death. Yet this command to them has no more to do in converting or directing us here. than one of our guide-boards would, when removed from its proper place and borne off in any direction by the traveler.

The guide for Adam was—"*But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.*" Here then was the direction for them; the guide-post on which it was placed was in the *garden of Eden*, and nowhere else. The penalty for not following its direction was death.

If Adam had been converted by this law of God, and continued in the path of obedience, he would have saved his own life—the life of millions of the human race—the life of the Son of God—a world of goodness and beauty from the curse of God, and its inhabitants from his indignation.

Wales, Mass.

For the Crisis

Conversations Between a Brother and Sister.

BY JULIA A. FERRIS.

No. I.

Bro.—I am very happy to see you, after so long a separation, but must say I regret to learn that you have become an Adventist.

Sr.—You ought not to regret that I have had the moral courage to become unpopular, since your own church, in the days of Wesley and Fletcher, considered it a great virtue to be a "peculiar" people.

Bro.—It is not your unpopular position that I object to, but your anti-christian tenets.

Sr.—Anti-christian! Now, since you apply to us so broad an epithet, I think I have a right to demand that you shall investigate our doctrine and see whether the term will apply. I am ready to renounce any tenet as soon as it is proved to be antichristian. Will you now tell me what you consider to be the fundamental principles of an orthodox faith?

Bro.—Well, I consider, in the first place, the foundation principles of a sound christian faith, to be a belief in the holy Trinity. Now, since you are so sensitive about the word antichristian, will you be so good as to give me a clear and lucid definition of your views concerning the God-head, and see if I do not convict you of antichristian sentiments.

Sr.—I will endeavor to be as lucid as possible, but will say, in the first place, that the terms Trinity, and Triune God, are not scriptural, but merely scholastic terms, which our people never use. I believe in the Father, Son, and Holy Ghost. The Father and Son I believe to be distinct beings, and the Holy Spirit, an emanation from God.

Bro.—Ah I thought so. Well; I thank God that *I* believe in *one* God, not TWO.

Sr.—So do I. *I* believe "there is none other God but one, for though there be that are *called* Gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us there is but *one God, the Father*, of whom are all things, and we in him; and *one Lord Jesus Christ*, by whom are all things, and we by him." 1 Cor. 8: 4—6.

You see the distinction Paul makes.—Well, you asked for a lucid definition. I cannot give a clearer idea than by an illustration. Suppose you stand before a large mirror: you see, reflected in that mirror the express image of your person." We call it seeing *yourself* in the glass. Now, suppose you had the power, by your "manifest word" to give life to that image of your person, and could impart to it "all the fullness" of your character, making it as exactly like yourself in character as it now is in person, and you will have another person, and yet it will be yourself.—This illustrates my idea of the Father and the Son. You see, I acknowledge the identity of both. The Holy Spirit, I believe to be an emanation from the Father and Son, (the same as the sunshine, from the natural sun,) and often, by a figure of speech, personated in scripture, as when we say of the sun, HE is setting, &c.

We will now consider the word antichrist. John gives us a mark by which we can distinguish this character. Will you tell me who John says is antichrist?

Bro.—I believe he says, "he is antichrist who denieth the Father and the Son."

Sr.—Certainly. Will you now tell me what you consider to be *the antichrist* of prophecy?

Bro.—I agree with all protestant commentators, that the antichrist of prophecy, is the Roman Catholic church; but whoever holds to antichristian tenets I believe, *so far as they go*, to be anti—(or opposed to) Christ.

Sr.—Precisely. I agree with you there. Will you now explain in what sense the Roman Catholic church denies the Father and the Son?

Bro.—I am not prepared at present.

Sr.—I am. Away back in the dark ages, she began to sing "three in one, and one in three;" introduced the terms "Trinity" and "Triune God," blending them into one; so as to destroy the distinct entity of each; and in that sense, and in *no other*, does that church deny the Father and the Son.

Bro.—Do you mean to say that the doctrine of the Trinity is a mark of antichrist?

Sr.—I do.

Bro.—You are really very uncharitable.

Sr.—I do not *wish* to be so, but as I have a principle of honesty, and as the title, antichristian, is *proved* to be not my property, I think common honesty requires, that I should carry it home to its lawful owners, and tell you, that if the Roman church *is* the antichrist of prophecy, then your darling doctrine of Holy Trinity is *the very mark* by which we are to distinguish this antichrist.

Will you tell me, before leaving the room, which you consider the next most important doctrine?

Bro.—I consider the doctrine of the atonement as next in importance, but cannot stay longer now to talk with you.

The Providence Convention.

[*Continued.*]

Elder Parks said, I do not see how the conclusion of our venerable and beloved brother Chapman can be avoided. It involves issues of great importance. If we decide the promise as belonging especially to Israel, no Gentile can be saved under it. Is it true that the natural descendants of Jacob constitute the only Israel of God? If so, Mr. President, you and I can never have inheritance in the kingdom of God. Our beloved brother Litch said, there are other promises which meet the state of the Gentiles; but is it not written, "the meek shall inherit the earth?" Is Palestine a part of the earth, sir? If so, *the meek* shall inherit it.

Elder Gates could not see that the brethren [illegible]; that difference was more in terms. He believed that God's promise included all believing Jews, and believing Gentiles in Christ. Still he could conceive a little difference in tracing God's covenant through Abraham. For instance there were specific promises to a certain part of Israel, and therefore he inclined to the view presented by Dr. Litch.

Elder Geo. W. Burnham said, it appears to me, if Gentile believers are fellow-heirs with Israelite believers, then they must inherit conjointly the land of promise. It is also said, "Ye are all one in Christ Jesus." I wish this point to be met.

Elder Fassett thought that we had the liberty not only to read the language defining the covenant in the Old Testament, but may seek for its explanation in the new, and expound the promises to Israel thereby.

Elder Howell said, I have said nothing as yet, respecting the exclusive right of Israel to Canaan. I would now say, that the territory to which reference has been made, is the kingdom of God. The question of territory reaches the subjects of the kingdom. It is agreed, that Abraham, by promise, had the land conferred upon him and his seed. I apprehend, the promise is misunderstood; and to prove it, the following scripture is generally quoted, "For the promise, that he should be heir of the world, was not to Abraham or his seed." The term "world" in this passage does not refer to territory, but people. Upon the authority of Dr. Cumming, this criticism is given.

The President remarked, that the original did not warrant such an interpretation, the meaning of *kosmos* being habitable globe.

Elder Howell continued; The kingdom of Israel embraced the territory of Palestine, and the kingdom was taken from literal Israel and given to a nation bringing forth the fruits of righteousness, and the nation that finally obtains the kingdom, is an elect people gathered out of every people. The grant to Abraham takes in Canaan; that is certain; there was no pledge or promise with limits, but what belongs to all believers.

Many others participated in the discussion of this question, creating considerable interest, and showing too, how Christians may differ in sentiment on secondary subjects, yet be courteous and kind.

On motion of Elder Pearson, the resolution was laid upon the table, and on motion of Elder Osler, the resolution on Cristian Union was taken therefrom. After a few remarks the Convention adjourned.

TUESDAY, P. M. SESSION.

The opening devotional services were conducted by Elder Brewer, after which the regular business was called up. Elder Grant thought that too much importance could not be attached to the resolution again before the Convention. Whatever is calculated to unite Christians is valuable—it is of God Whatever is calculated to produce disunion is exceedingly injurious—it is indeed, bad. Ministers had caused much of the disunion, &c.; here, my brethren, is the place for union to take effect. It is as true now as ever, "like priest like people." I feel to co-operate in this great and good work. If I have said anything which may have caused the "love of any to wax cold," I am ready to make amends if it be possible. I fellowship all who love Jesus. If we fully adopt the platform of Christian union, we shall do well.

Elder Osler said, I am happy in being able to coincide with Elder Grant. It is my purpose to speak particularly on the true ground of union. We can only be united, as a people, by administering the discipline of the gospel, in individual cases of departure from Christian integrity; and discountenancing all divisions and offences contrary to the principles of the gospel of Christ.

Elder Geo. W. Burnham remarked, that in order to effect a union on a safe and righteous basis, we may be obliged to investigate some of the reasons of the existing divisions, and enforce Christian discipline, that the right be manifested and approved, and the wrong exposed and condemned.

Elder Pearson being called up by a special vote, made some remarks on the causes which produced the existing disunion, and gave what he deemed to be the only safe, just and permanent principles of Christian union.

After an exceedingly animated and profitable discussion on this important resolution, in which most of the members took a deeply interested part, it was with

entire unanimity adopted. The Convention then adjourned.

A. M. SESSION.

Wednesday, Nov. 18th.—The devotional exercises were conducted by Elder J. Howell.

Elder J. Litch, chairman of the Committee on digest, made the following report which was adopted after some explanations and interesting remarks on each article, as follows:

"It being often asked what are our distinguishing sentiments as believers in the pre-millennial advent, we deem it our duty to declare to the world our belief, that the Scriptures teach, among others, the following

IMPORTANT TRUTHS.

1. That the heavens and earth which are now, by the word of God, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. That the Lord will create new heavens and a new earth, wherein dwelleth righteousness — that is, the *righteous* will forever dwell. (2 Pet. 3: 7, 10,13.) And that the kingdom and the dominion under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. (Dan. 7: 27.)

2. That there are but two appearings, of the Savior to this earth. Heb. 9: 28. That both are personal and visible. Acts 1: 9, 11. That the first took place in the days of Herod; Matt. 2: 1; when He was conceived of the Holy Ghost, Matt 1: 18, born of the Virgin Mary, Matt. 1: 25, went about doing good, Matt. 11: 5, suffered on the cross, the just for the unjust, 1 Pet 3: 18, died, Luke 23: 46, was buried, Luke 23, 53, arose again the third day the first fruits of them that slept 1 Cor. 15 4, and ascended into the heavens, Luke 24 51, which must receive him until the times of the restitution of all things, spoken by the mouth of all the holy prophets. Acts 3 21. That the second coming, or appearing, will take place when he shall descend from heaven at the sounding of the last trump, to give his people rest, 1 Thess. 4 16, 17; 1 Cor. 15 42 being revealed from heaven in flaming fire, taking vengeance on them that know not God and obey not the gospel. 2 Thess. 1, 7, 8. And that he will judge the quick and the dead at his appearing and kingdom. 2 Tim. 4, 1.

3d. That the second coming, or appearing, is indicated to be now emphatically nigh, at the doors (Matt. 24 33) by the chronology of the prophetic periods Dan.) 7 25; 8 14; 9 24; 12 7, 11, 12; Rev. 9 10, 15; 11 2, 3; 12 6, 14; 13 5,) the fulfilment of prophecy (Dan. 2d, 7th, 8th, 9th, 11th, and 12th; Rev. 9th, 11th, 12th, 13th, 14th, and 17th) and the signs of the times. Matt. 24 29; Luke 21 25 26. And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh, Luke 21 28; 1 Thess. 4 18, and the last be warned to flee from the wrath to come (2 Cor. 5 11) before the master of the house shall rise up and shut to the door. Luke 13 24, 25.

4th. That the condition of salvation is repentance toward God, and faith in our Lord Jesus Christ. Acts 20 21; Mark 1 15. And that those who have repentance and faith will live soberly, and righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. Tit. 2 11–3.

5th. That there will be a resurrection of the bodies (Job 19 25; Isa. 26 19; Matt. 27 52) of all the dead, John 5 28, 29, both of the just and the unjust. Acts 24 15. That those who are Christ's will be raised at his coming. 1 Cor. 15 23. That the rest of the dead will not live again until after a thousand years. Rev. 20 5. And that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trump. 1 Cor. 15 51, 52.

6th. That the only millenium taught in the word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculcated in the 20th of Revelation, vs. 2–7. And that the various portions of Scripture which refer to the millennial state, are to have their fulfilment after the resurrection of all the saints who sleep in Jesus. Isa. 11th: 35 1, 2, 5–10; 65 17 26.

7th. That the promise that Abraham should be the heir of the world was not to him, or to his seed through the law, but through the righteousness of faith. Rom. 4 13. That they are not all Israel which are of Israel. Rom. 9 6. That there is no difference under the gospel dispensation, between Jew and Gentile. Rom. 10 12. That the middle wall of partition that was between them is broken down, no more to be rebuilt. Eph. 2 14, 15. That God will render to every man according to his deeds. Rom. 2 6. That if we are Christ's, then are we Abraham's seed, and heirs according to the promise. Gal. 3 29. And that the restoration of Israel, yet future, is in the restoration of the saints to the earth created new, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing Gentiles, who have been grafted in with them into the same olive-tree—and shall cause them to come up out of their graves, and bring them, with the living who are changed, into the land of Isrrel. Ezek. 37 12; Heb. 11 12, 13: Rom. 11 17; John 5 38, 29.

8th. That there is no promise of this world's conversion. Matt. 26 13. That the horn of Papacy will war with the saints, and prevail against them, until the Ancient of Days shall come, and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom. Dan. 7 21, 22. That the children of the kingdom, and the children of the wicked one, will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom, and the righteous shall shine forth as the sun in the kingdom of their Father. Matt. 13 37 43. That the Man of Sin will only be destroyed by the brightness of Christ's coming. 2 Thess. 2 8. And that the nations of those which are saved, and redeemed to God by the blood of Christ, out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, to reign forever on the earth. Rev. 5: 10; 21 24.

9th. That it is the duty of the ministers of the Word to continue in the work of preaching the gospel to every creature, even unto the end, Matt. 28 10 20—calling upon them to repent, in view of the fact that the kingdom of heaven is at hand, Rev. 14 7—that their sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts 3 19 20.

And 10th. That the departed saints do not enter their inheritance or receive their crowns at death. Dan. 12 13; Rev. 6 9–11; Rom. 8 22 23. That they cannot be perfect. Heb. 11 40. That their inheritance, incorruptible and undefiled, and that fadeth not away is reserved in heaven ready to be revealed in the last time. 1 Pet. 1 4, 5. That there are laid up for them and us crowns of righteousness which the Lord the righteous Judge shall give at the day of Christ, to all that love his appearing. 2 Tim. 4 8. That they will only be satisfied when they awaken in Christ's likeness. Psa. 17 15. And that when the Son of man shall come in his glory, and all the holy angels with him, the King will say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25 34. Then they will be equal to the angels, being the children of God and of the resurrection. Luke 20 36.

On motion of Elder Litch it was voted that we now proceed to the consideration of the laws of tropes and symbols; and that the Convention be resolved into a Bible Class with the President in the Chair.

The Convention then adjourned.

(*To be continued.*)

For the Crisis.

The Marriage Covenant.

BY ZETA.

No. III.

In our last, we mentioned some of the rules to be observed to keep this covenant inviolate, to produce usefulness and happiness in the domestic circle. We quoted from Eph. 5: where the duty of each is clearly and authoritatively stated. To enable each to obey such commands, under all circumstances, the heart should be under divine grace; for, although there are many examples of the power of conjugal affection which are as pure and true as any in the world where christianity had made no impress, nevertheless, God is the only source of goodness, and of true principles; and what is not given by natural endowment to poor fallen nature, to enable mortals to live in union and love, may be given by grace. Consequently, we should seek unto God, daily call upon him, and obey his precepts.

The influence of true piety in the family circle is far greater than is generally conceived. It powerfully influences others, more so than in any other place. Christianity AT HOME is a healing fountain, and when you go abroad, its streams go with you, its virtues are seen and felt. It is a citadel, a strong-hold which defies the attacks of the enemy on all sides. It has conquered stout and obdurate hearts, set the principles, and moulded the youthful minds of the greatest men; preserved from great evils, smoothed the most rugged paths of life, and drawn the fairest and most indelible pictures on earth. There are many circumstances in life which will offer opportunities for trouble, and unless "the heart is kept with all diligence" it will often rise up in rebellion against the dearest object of our affections, and bitter words and angry looks will follow.

Love must be the governing principle. Where that is wanting, no union exists. Hence the command,—"Husbands, love your wives, and be not bitter against them." But some are ready to say, and do say, they cannot do it. I answer, you can do it. God requires you to do it. You have pledged before him that you would do it. He will not relinquish his claim on you. It is righteous, and God has never required of you that which you are not, by his grace, able to do. If you cannot love the one you have chosen for a companion as you ought, then never rest, nor cease to cry to God for help, for grace to set your heart in order, until you can freely, and fully render to her what your covenant requires, so long as she lives, and acknowledges its claims upon her. She is not without her imperfections, and you should expect to bear with them. There are crossess to meet, disappointments to be borne, advise to listen to, complaints to hear, faults to be overlooked, trespasses to be forgiven, and will not christianity enable you to do all this? Will not a sense of your own faults and need of forgiveness from God furnish a motive for you? All are subjects of imperfections. A daily study of the Scriptures will teach us to know how to walk and please God. The married pair who intend to "be followers of God as dear children," will find their relative duties particularly marked out in the Bible; and these passages they will study especially, to obey them, praying the Lord to assist them, and comparing their actions with the word, to see wherein they fail, seeking to amend, that they may follow the pattern.

I wish here to quote an extract from the pen of another on this subject. It is worthy of being read often:

"What I have, therefore, to recommend to you is, serious meditation, accompanied with prayer to God on these passages of Scripture which teach you how to act in this relation. 'Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . So ought men to love their wives, even as their own bodies. Let every one so love his wife as himself.' Eph. 5: 25, 33. 'Husbands, love your wives, and be not bitter against them.' Col. 3: 19. 'Husbands, *give honor* unto the wife, as unto the weaker vessel.' 1 Pet. 3: 7. Perhaps no part of Scripture less requires a comment. The christian husband is taught by this passage that God requires him to love the woman he has chosen, to be kind and tender to her, yea, to honor her: and, therefore, that the domestic tyrant, the fierce animadverter on every little omission, the husband whose contemptuous treatment of a wife is an habitual degradation of her, are persons condemned by the Lord of all. Here husbands may learn that something more is required of themthan merely to afford a maintainance to a wife.

Nothing can compensate for the want of that love required in the passages quoted. What is a maintenance any farther than it is enjoyed? and how impossible is this, unless it is accompanied with tenderness, kindness, and respectful treatment in words and actions. Alas, for want of these endearments, many a woman, who, by her dress seems to tell the world that she has a husband who spares no expense to gratify her, is, in all her finery, to be considered as a gaudy victim, ever bleeding under the hands of domestic cruelty. Look at the example which the inspired penman has selected for the model of a husband's behavior towards his companion. 'Husbands, love your wives *even as Christ also loved the church and gave himself for it.*' Eph. 5: 25.

Here is at once example and motive. What more could even an inspired penman say, in order to form the husband to everything affectionate, disinterested, and attractive to his wife, than this,—*love her as Christ loved the church.* He who understands christianity, finds a volume in such a sentence. . . . . "This," says he, "is my *pattern.* Such a friend as Christ was to his church, am I to be to my spouse. Am I a part of that body of which he is such a Savior? Then he gave himself for me. Let me imitate that affection, of the fruits of which I humbly hope I am a partaker. I here find myself required to love my wife, though she is not without fault, to interfere between her and danger, to supply, as far as is in my power, everything which can contribute to her comfort, to seek not only her present, but her everlasting happiness, for thus did Christ love his church."—*Advice to a Married Couple.* pp. 40, 42.

How vastly different from the above pattern are those husbands who are cold-hearted, secretive, rash, bitter, immodest, tantalizing, void of sympathy, indifferent to the finer sensibilities of the wife.

Let the above pattern be followed, and many a wife would be a very different companion from what some now are, under bad treatment. Let these things be well pondered and examined, and while we give another chapter, we shall notice also some of the duties of the wife.

Poetry.

For the Crisis.

RELIGION.

BY W. H. WESTERVELT.

Religion is a precious treasure,
It lifts our hearts to things above;
Affording peace and constant pleasure,
It fills our hearts with heavenly love.

CHORUS.

Grace and glory shall be my story,
While I in Christ such beauties see;
Thro' endless ages onward rolling,
This richest treasure mine shall be.

Religion lifts the drooping spirits
And cheers us on this heavenly way;
Great peace and joy our minds inherit,
While we by faith do watch and pray.
Grace, &c.

Religion is the one thing needful,
It is the pearl of greatest price,
And makes us to our God feel grateful
Who binds us with such heavenly ties.
Grace, &c.

Religion will forever guide us,
If we but follow Christ's commands;
Then naught he'll suffer e'er to harm us,
While we are guided by his hands.
Grace, &c.

New Bedford, Oct. 1, '56.

Domestic Summary.

NEGRO TROUBLES IN MISSOURI. The New Madrid (Mo.) Times says:

A number of prominent citizens of this county have called a meeting, to be held at the Court House, in this city, on this day, for the purpose of determining the best course to be adopted to suppress a supposed insurrection of the negroes in this and the adjoining counties.

This move was put on foot after information having been received that the negroes of this county, together with those of Obion county, Tennessee, have concocted, and are meditating, a general insurrection, to take place about the 25th of December

NASHVILLE, Dec. 10. The City Councils of this city have passed a law directing the employment of an additional police force, day and night; forbidding negro schools and negro preaching; forbidding all assemblages of negroes after sundown; authorizing the arrest of free negroes from other countries, and the arrest of free resident negroes if found in suspicious circumstances. A great deal of uneasiness is felt in the city as well as in the country.

Foreign News.

NEW YORK, Dec. 11.

The Royal Mail steamship Africa, Captain Shannon, from Liverpool, Saturday, Nov. 29, arrived at her dock at 5 o'clock this afternoon.

There is nothing new respecting the issue with Russia.

It is confidently asserted that the Peace Congress will re-assemble soon.

The political news from France and Spain is unimportant.

Latest advices from the East assert that the Persians have taken Herat.

MARSEILLES, Friday.—It is announced that a strong Russian corps is advancing through Bessarabia to the Black Sea.

Seven English ships-of-war are expected at Constantinople, from Malta.

The Swiss question,—at first a snow ball—is becoming an avalanche. The German Confederation has backed the King of Prussia, who has demanded the unconditional release of the royalist prisoners. This has been point blank refused. The Swiss government sent General Dufour (an old friend of Louis Napoleon's when the latter was an exile in Switzerland) to Paris, to see what line France will take. It must be remembered that Louis Phillippe asked Switzerland to hand over Louis Napoleon to him, but Switzerland stoutly refused.

The hope of an amicable settlement of the matter has therefore [illegible], and the Swiss government is preparing for the worst. The effective strength of the Swiss army is returned as 162,943 men and 700 guns. The Federal government, moreover, can, in case of war, call out the cantonal troops, consisting of 40,000 men, and would probably recall the 12,000 Swiss, who form the nucleus of the army of the King of Naples. In fact, Switzerland can put on foot a force of about 214,000 men. The *Correspondance Prussienne* avers that public opinion throughout Europe recognizes the valid right of Prussia over Neufchatel, and concludes by directing attention to the great military power of Prussia.

THE EUROPEAN TELEGRAPH.—New York, Dec. 12.—Private advices from London state that the cable for the New York, Newfoundland and London Telegraph Company, is being manufactured at the rate of from ten to fifteen miles per day, and there is no doubt that the whole will be completed before next June. Until the completion of the submarine connection between Newfoundland and Ireland, the company intend to obtain foreign news, if possible, from steamers passing Cape Rice.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

If the Lord will, O. G. Smith will preach at Page School House, in Holderness, Sabbath, Dec. 21.
Alton West, Sabbath, " 28.
Melvin Village, Sabbath, Jan. 4.
Vittum School House, Monday evening, Jany. 5.
January 6th and 7th, as the Brethren Hoyt and Hodsdon may appoint.
Lake Village, Sabbath, Jan. 11.

Bro. Munn appoints to preach in Lovely Street, Canton, Ct., Dec. 14, and North Canton, Dec. 21. E. KINSMAN.

If God permit, I will preach at Saccarappa, Dec. 14.
West Falmouth, " 21.
Freeport, (Swamp School House,) " 28.
R. R. YORK.

BRO. GRANT: We purpose to preach, the Lord willing, as follows:
Augusta, where the Brn. may think best " 17.
Fairfield, " 18.
Exeter, Me., Saturday afternoon and Sunday, 20 and 21.
Newbury, where Brn. may prepare, " 28.
Will Brn. that want us to come to their places and hold meetings, please inform us at Exeter and Newbury.
L. L. HOWARD.
I. DAMMAN.

Dear Brn.,—We intend to come to you in the love of the truth, and to know nothing among you save Jesus Christ and him crucified; and hope that we shall be enabled to comfort and not distract the flock of God.
Brethren pray for us.
Yours, in love,
ISRAEL DAMMAN.

ELD. S. S. BREWER appoints to preach at
Fair Haven, Mass., Dec 20.
River Head, evening, " 21.
Fauce's Corner, " 23.
Worcester, " 28.
Springfield, evening " 30.
Hartford, " 31.
In company with Eld. Matthewson, will commence a meeting on Thursday, Jan. 1, and continue over Sunday at Waterbury, Conn., Cheshire Jan. 11th. S. S. BREWER.

CONFERENCE.

The Eastern Iowa, and Rock Island Conference is expected to meet in Moline, Ill., Eriday Jan. 2nd, 1857. P. B. MORGAN.

Bro. Geo. Waugh appoints to preach at the Waldo Block, Worcester, next Friday and Saturday evenings and over the Lord's day. Subject—The Revelation of St. John.
In behalf of the church,
SAMUEL AYERS.

Providence permitting I will preach as follows:
River Point, or Phenix, Dec. 19
Providence, " 21
Lafayette, " 22
Peacedale, and Wakekfield, R. I. 24 to 26
New Bedford, " 28
Fairhaven Mass. first Sabbath in Jan.
(Head of river in the eve.)
Lowell, 2nd and 3d Sabs. in Jan.
Communications received at the above places after Dec 18th.
W. S. CAMPBELL.

Providence permitting, I will commence a series of meetings at Chicopee Falls, Mass., Wednesday evening, Dec. 24, and continue every evening through the week and over the Lord's day. M. GRANT.

If the Lord will, I will preach in Lynn, (Dye-House-ville) Sunday Dec. 21st, and in Ware Sunday Dec. 28. D. E. MOULTON.

BUSINESS MATTERS.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

Eld I C Welcome, N R Gould, J C Munson, S R Parkhurst, M Whitaker, P Miller, S Ingalls, J Gifford, S Fulson, S E Teeple, A Sowle, W Pittsinger, L Smith, A Humphreville, S E Shirley, W B Bartlett, $1 each.

J French, M Matthews, S Jennings, T G Newman, C M Trask 50 cts each.

G D Merril, $1,50, G W Annis, (by S Leonard,) $3,40, Bro. Matthews $1,88, J E Roberts $2, C French, 60 cts, M A Ober, 66 cents, N Hall, 51 cents, C J Ackerman, 41 cents.

FOR BOOKS.—Miss F Bliss $3,10, E J Ackerman 59 cts.

FOR BRO. SHELDON.—Miss F Bliss $1,90.

M. Whitaker—You have paid to No. 96.

J E Roberts—The amount now sent pays to No. 104.

J B Richardson—Your paper is sent regularly from this office.

O Stacks—You are credited to No. 75.

J T Ongley's P. O. address is [illegible] Valley [illegible] Co., Pa.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Persons ordering publications will do well to send a small amount to prepay postage. The postage on tracts, if sent in packages of eight ounces, or more, is only one half cent per ounce.

THE THREE COVENANTS. By Z. Campbell. Price 5 cents; postage 1 cent.

TREATISE ON MATT. XXIV. By I. C. Welcome. 33 cents; postage 6 cents.

AN EXPOSITION OF THE BOOK OF SEVEN SEALS. By S. S. Brewer. Price 5 cents; postage 1 ct.

FUTURE PUNISHMENT. By H. H. Dobney. An able and convincing argument. Price 75 cents: postage 16 cts.

THE UNITY OF MAN, or Life and Death Realities; a Review of Lee on the Soul. 15 cents; postage 1 ct.

BOUND TRACTS. By H. L. Hastings. Containing nearly 200 pages, in plain cloth binding. 40 cents; postage 6 cents.

THE CHRISTIAN'S ONLY HOPE: or, the Faith once Delivered to the Saints. By Z. Campbell. Price 10 cents; postage 1 ct.

PAULINE THEOLOGY, or the Christian Doctrine of Future Punishment as Taught by Paul. 15 cents; postage 1 ct.

THE SAINTS' INHERITANCE. By William Shepherd. Price—four copies, 25 cents; nine copies, 50 cents; eighteen copies, $1; one hundred, $5—post-paid.

CHURCH DEBTS. By William Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents: postage 9 cents.

THE WORLD AS IT WAS, AS IT IS, AND AS IT WILL BE. With several poems. By Mrs. A. C. Judson. 38 cents; postage 3 cents.

THE DISCUSSION: Between Prof. H. Mattison, of the Methodist E. Church, and George Storrs, Editor of the Bible Examiner. Price 25 cents; postage 3 cents.

THE PLAIN WAY, or Conviction and Conversion, and The New Birth. By J. Lenfest. Single copy, 12 cents; $8 per hundred. Postage 1 cent per copy.

THE VOICE OF THE CHURCH ON THE REIGN OF CHRIST. By D. T. Taylor. A most excellent work. Price $1. Postage 18 cents.

A VIEW OF THE SCRIPTURE REVELATIONS Concerning a Future State. By Richard Whately, D. D., Archbishop of Dublin. Price $1; postage 18 cents.

THE SEVEN SEALS: with Scriptural Facts concerning the Four Angels, the Four Winds, the Sealing Angel, the Seal of the Living God, &c. By W. Sheldon. Price 3 cents.

THE FIRST FRUITS: a Scriptural Inquiry into the Time and Season of the First Resurrection, and Change of Those who are Alive and Remain. Price 10 cents per copy; postage 1 cent.

THE OLD PATHS, or the Primitive Doctrine of a future Life; embracing copious extracts from the apostolical fathers, with arguments and remarks. 18 cents; postage 1 cent.

JUBILEE HARP. By S. S. Brewer. A good selection of hymns well adapted to the present wants of the church. Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. Postage 7 cents.

SPIRITUALISM A SATANIC DELUSION and a Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price in paper covers, 38 cents—postage 3 cts.; cloth gilt, 50 cts.—postage 8 cents.

GLAD TIDINGS, or Bible Proof that Woe and Sin are to End in the Universe, by a Literal Destruction of Wicked Men and Devils, at the Judgment. All texts on Future Punishment Collected and Arranged. By Jacob Blain. Price 10 cents; postage 1 cent.

THE LIFE AND RELIGIOUS EXPERIENCE OF HIRAM MUNGER, Including many Singular Circumstances connected with Campmeetings and Revivals. Written by Himself. This is a very entertaining book, and will be read with interest by all. Price 50 cents; postage 10 cents.

BIBLE vs. TRADITION: in Which the True Teaching of the Bible is Manifested, the Corruptions of Theologians Detected, and the Traditions of Men Exposed. By Aaron Ellis. Revised and much enlarged by Thomas Read. Price, in paper covers, 50 cents: postage 6 cents.

THE WORKS OF JOHN CUMMING. "Benedictions or the Blessed Life," "The Church before the Flood," "Lectures on the Apocalypse," (series 1 and 2,) "Signs of the Times," "The End," "The Tent and the Altar,"—75 cents per volume. "Lectures on Romanism," $1. Postage 16 cents per volume.

A REVIEW: Giving the Main Ideas in Dr. E. Beecher's 'Conflict of Ages,' and a Reply to Them, and to his many Reviewers. To which is added the Bible meaning of the word Hell. Also, two hundred texts quoted, to show the Nature of Future Punishment. By Jacob Blain, Baptist minister. Price 8 cents; postage 1 cent.

TRACTS.—The Church not in Darkness—The Three Worlds—The Last Days—by H. L. Hastings. The New Heavens and Earth—A Voice of Warning from the Four Winds—by D. T. Taylor. Noah, his Age and Ours—The Desire of all Nations—It is Done—by John Cumming. State of the Dead, by Milton. Intermediate State, by Grew. Each 24 pages. Price [illegible] single, $3 per hundred. ——Outline of the Coast of Man; Ancient Landmarks; Destiny of the Wicked; The Great Invitation. [illegible] cts. single; $1.50 per hundred. [illegible] Future Punishment, The Key of Truth, The Night Cometh, price 2 cents single, $1 per hundred.

The above named publications can be obtained at the office of the World's Crisis, [illegible] Hanover street, Boston; [illegible]

Poetry.

For the Crisis.

THE WATCHER'S REPLY.

BY SIMEON BATCHELOR.

The conflict of ages—when did it begin?
Shall truth, or shall error the victory win?
Shall light sit enthroned, or shall error thus reign,
And naught ever banish its dark gloom again?

Shall cruel oppression rule with its hard hand,
Or freedom be free then to break every band?
Shall the blood of the martyrs cry ever in vain,
Or is there redress for their groans and their pain?

Shall man meet his fellow in battle array,
Still slay with the sword, and his brother betray?
Shall earth be a field thus of turmoil and blood,
Poured forth on its surface, in vision, a flood?

Not only the glittering of armor we see,
But raging of mind like the waves of the sea;
Each seeking the mastery, longing for fame,
Care less for true glory, but more for a name.

We ask thee, lone watcher, tell what thou hast seen,
And the signs of the present, O what do they mean?
Our faith will increase as we listen to thee,
And see words prophetic become history.

Far back in the garden did the conflict begin—
But still there is hope, for the truth yet shall win;
The seed of the woman the serpent shall bruise,
Of which kings and prophets had far distant views.

The Lord, he is just, by his judgments we see,
But now in the hist'ry of earth where are we?
We ask thee, thou watcher upon the watch tower,
How distant is morning, oh what is the hour?

The history's full—wrote by prophet and seer—
The dawning of day, yes, the end must be near;
Great Babylon's glory—one night brings her fall;—
How vain was that trust in those gates and her wall.

But that overcoming was conquered at last,
The kingdom of silver is now in the past;
Aspiring, subduing, see Grecia arise,
But her king, though "the Great," weeps—a mortal
he dies.

The kingdom's divided to the four winds of heaven,
Rome stains the last page, but her doom God hath
given;
The last scene now hastens, her plagues in one day—
No harps on the willow, in faith, watch and pray.

The signs of to-day speak, oh swift is her fall!
She sinks; sin and death now are no more at all;
The conflict has ended in victory, when
The glad song aris s—Hallelujah! Amen.

Pownal, Vt., 1856.

Original Articles.

For the Crisis.

The Gospel.

BY B. MATTHIAS.

The gospel is suited to all people and to all ages. It is not a system or formulas of services, but a declaration of good—the embodiment of a great promise. There is nothing like it, and nothing can take its place. There is but one gospel.

It is called "good news"—"good tidings of great joy." It brings relief to the afflicted—pardon to rebels, and peace to the troubled. It is hope to the dying, and knocks at the sepulchre, leaving its passport of admission to the kingdom of life, in due time.

1. THE SUBJECT OF IT.

It is not by an *infinite degree*, what is preached to the masses for gospel—a fixed creed with prescribed duties or works of the law. It is not a threat of eternal torment to criminals, nor a promise to the good of transportation at death, to remote regions.

Sad to say—for the most part, it is barbarously misunderstood—and outrageously misrepresented. It does not reproach, censure, taunt, prefer, select, or discriminate. It knows no partiality. It is like the rain falling upon the just and unjust, and the sun shining upon the evil and the good.

It is an offer of good—great good—full, free, and unconfined. It is a perfect gush of overflowing water of life from the great fountain of goodness, rolling its precious waves at the feet of all the wretched, dying, cursed sons of men. "It shall be unto all people." It was preached unto Abraham by God himself,—hence, the subject of it cannot be misunderstood. "In thee shall all the families of the earth be blessed." Gal. 3: 7: Gen. 12: 7; 18: 14–16; 15: 5; 17: 7. It was preached to Isaac and Jacob.

"He hath remembered his covenant for ever, the word which he *commanded to a thousand generations*; which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, unto thee will I give the land of Canaan, the lot of your inheritance." Ps. 105: 8–11. This is to last through all ages and to serve all the families of the earth. "For when God made the promise to Abraham, because he could swear by no greater, he [illegible] by himself, saying, surely blessing I [illegible] will multiply thee. . . . Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

This hope is inspired by the promise. The same is called in another place—"the hope of the gospel," which our Lord calls "the word of the kingdom"—"gospel of the kingdom." So then it is the promise of inheritance, and of many children to be born from the dead at the appearing of Christ. The promise embraces the restitution of all things, with all believers. It is never preached by prophet or apostle, but with this reference. Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away." 1 Pet. 1: 3, 4.

Paradise was corrupted and forfeited. The kingdom of Israel was corrupted and forfeited. Both are to be restored at the appearing of Jesus. Christ preached this on the cross to the thief who prayed,—"Lord, remember me when thou comest *into thy kingdom*." Our Lord answered him, "Thou shalt be with me in Paradise." Of course, at the time specified when he should come into his kingdom, which, according to Ezek. was to be overturned, overturned, overturned, and be no more until "He come whose right it is." Ezek. 21: 27.

This is the way Paul preached in "all his epistles," the essential feature being the resurrection, which fact is so important, that there is nothing in the gospel without it. It is the life of it. But for the resurrection of Christ, the whole plan of mercy would have proved a total failure. Any pretension to save without it would have been mere mockery. After the promise made to Adam, nothing could deter God from fulfilling it; and he has laid help upon one who is *able* and *mighty to save*.

But for the resurrection, the promise would be subjected to an everlasting protest. To this effect reasons the apostle. "If Christ be not risen, then is our preaching vain;" (it cannot be vain if there is salvation without the resurrection,) . . . . yea and we are found false witnesses of God, because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 14–18.

This could not be a consequence, if men were created imperishable as some suppose.

The apostle declares that the gospel was preached to the Jews, by Josiah, and that all the world beside heard it. It cannot be hid, but by judicial blindness. ("According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear) unto this day. And David saith, let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them. Let their eyes be darkend, that they may not see, and bow down their back alway." Rom. 11: 8–10.

Thus it happened unto Israel for rejecting the gospel. The heathen are judged by the same rule. "Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

The last trial has been made upon this world, with the gospel.

1. The Jews were tried, and rejected the gospel.

2. The heathen rejected the same gospel.

3. Christians, so-called, rejected the gospel. Can it be denied? If the apostles, Paul and Peter—the prophets and Jesus have given the right account of it, then this statement is true, awfully true, fatally true. Any person of candor will be convinced of this by one fair reading of the 11th chap. of Heb.

This digression will no doubt be allowed, seeing its relevancy to the subject in hand.

II. [illegible] OF THE GOSPEL.

Without going into a labored description of faith I will present it as connected with the promise of the gospel. This is the light in which the apostle presents it; see Heb. chap. 11, Abel, Enoch, Noah, Abraham and his co-patriarchs; all of whom acted in reference to the inheritance. It is distinctly expressed in the narrative of the patriarchs. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations; whose builder and maker is God."

Looking for a city, is assigned as the reason of their faith. Because they saw the promises "afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." They could afford to do this in view of the great reward. Not that they expected to go to heaven, but that heaven would come to earth. Joseph thought his bones would be available one day, and wished to wake up at home.

Moses esteemed the reproach of Christ before the wealth of Egypt; he looked for the reward where Abraham sojourned and died. There were many more in St. Paul's account of the believers of early times, of whom he says, "time would fail to tell;" "of whom the world was not worthy."

"And these all having obtained a good report, through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." According to this narrative these worthies gained only a good report; the reward of faith was reserved until the very last child should be ready for it. The youngest child must be of age, and then all at the same time will receive the reward.

Suppose Jesus, Peter and Paul should visit the churches of this age, listen to their dogmas, and hear nothing about the Abrahamic faith,—or, in other words, hear another gospel declaimed. Our Lord would charge them as he had occasion once before,—"You make the word of God of none effect by your traditions." Paul would say,—"My prophecy is a reality." Peter would say,—"These are the false teachers, and scoffers that were to be in the last days." The same would be Jude's testimony. John would say,—"He that believeth not that Jesus *shall come in the flesh is not of God.*" Suppose they should happen into a church in time of a revival and witness the scenes incident to such an occasion, and hear the counsel from the spiritual advisers, after this sort;—"Only believe"—"believe that Jesus died for you"—"believe that he now saves you." Another will inform the seeker that he must be willing to be damned, which means in orthodox dialect, *eternal torment*. Awful condition indeed. What an amount of submission!! It would be tedious to detail the variety of quack proscriptsons proposed for the cure of these anxious souls.

I think that the holy company we have named, would withdraw, saying,—"*Let them alone*, they are joined to their idols." "Come out of her my people; that ye be not partakers of her sins, and that ye receive not of her plagues."

"From such turn away." "Beware of the leaven of the Pharisees and Sadducees."

In conclusion, and in contrast, let me give a gospel prescription. "*If thou shalt confess with thy mouth, the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved.*"

For the Crisis.

A Happy Family.

Recently being on a tour for my Master in the State of New York, I put up several days with what I pronounce a happy family. The family consisted of husband, wife, and three well trained and lovely children. The parents were meek, humble, simple hearted souls, who seemed wholly devoted to God and his cause. They appeared to have received a good education, and to understand well what belongs to the proprieties of life. Their kindness to me I shall not soon forget; for I was not in good health while with them, and no father or mother could be more attentive to my wants than they were. The oldest daughter, "Mary," a fine specimen of all that is virtuous, dignified, and modest, seemed to me to have given her heart entirely to the Lord; for the meekness of Jesus seemed to shine in all her actions.—The second daughter, "Lib," aged about ten or eleven years, as sweet as a full blown June rose, with a heart as tender as an angel's, was the pet of every one that came into the house; and a word to her on the subject of religion would make the tears start in a moment. Then there was little "Sammy," aged seven years, brim-full of innocent fun and frolic, gamboling round the door-yard, and making every one love him.

How I loved that family! I wonder if I shall ever see them again? Not one unkind word did I hear, or one unkind look did I see all the while I was there. I conclude the kingdom of God will be full of just such people. O that our brethren and sisters would all remember, that family religion begins with good family government.

E. B.

For the Crisis.

Affectation.

I despise affectation in any one. It seems to me to be the most foolish, ridiculous, and useless part a person can act.—How mean, silly, and contemptible it makes one appear! And it frequently costs something, too. So, the man of affectation labors and spends to make people think he is what he is—a fool! On the contrary, how noble, interesting, and agreeable it makes one appear when acting naturally, and consistently! Well bred people always love the society of such an one, even if he be singular, and display uncommon eccentricity in his manners.

E. B.

Poetry.

SONG OF THE WAITING ONES.

BY W. SHEPHERD.

AIR.—"Flow gently sweet Afton."

Awake, slumb'ring virgins, join in a sweet song
Of praise and thanksgiving to God and the Lamb,
Who brought us salvation—to freely bestow—
Which saves us from sin, and from death, and its
woe.
Cheer up, then, ye mourner, redemption is near,
The Heavenly Bridegroom is soon to appear,
And our joy will be full when our labor "is done,"
If we only prove faithful till the Savior shall come.

Hosanna to Jesus, dear Spirit, inspire
Our hearts e'er to love him, to bless and admire;
We'll praise him, we'll praise him, and crown him
our King,
Salvation through Jesus, salvation we'll sing.
O glory to Jesus, whose feet shall then stand
On Zion's bright mountain, the fair promised land.
We'll sing with the angels and join the fair throng,
If we only prove faithful till the Savior shall come.

And if we are called ere that happy morn
To rest in the grave and be laid in the tomb,
When the "last trump" shall sound thro' the earth
and the skies
We again shall awake and in splendor arise.
In the bright resurrection the morning of bliss,
When Jesus shall crown the ransomed ones his;
O glory to Jesus, will then be the theme,
If we only prove faithful till the Savior shall come.

When the saints of all ages in the kingdom shall
meet,
Round the throne of God's glory their Redeemer to
greet,
What joy, O what rapture, shall fill each glad soul,
While pleasures celestial eternally roll.
Enrob'd pure and spotless with harps ever sing
Hallelujah, salvation to Jesus our King;
Through grace we must conquer and win a bright
crown,
If we only prove faithful till the Savior shall come.

Elizabeth City, N. J.

Correspondence.

For the Crisis.

From Bro. S. J. Morgan.

BRO. GRANT:—I wish to say a few words through the Crisis to the little flock. "*Neither can they die any more for they are equal unto the angels, and are the children of God being the children of the resurrection.*" Jesus is the life of the believer here and the hope of the life hereafter. John 11: 25. In this world men die, and for that reason men marry that the vacancies may be filled up; but in that world they marry not, because they die not. Rev. 21: 4. Death reigns here, but cannot enter there. The believer is not totally ignorant of the happiness of his future inheritance. The upright shall dwell in God's presence; our Lord will be there with a body, and wherever he is, corporeally, there is heaven. Enoch and Elisha will be there in their glorified bodies, and all the redeemed. There we shall see our little ones that were taken away from us; we loved them here—how much more when we behold them smiling, shining cherubs. Husbands and wives, parents and children, ministers and people, kindred and friends will there meet to part no more for ever. Shall we not know each other? Peter, James and John knew Moses and Elias. Matt. 17: 1–2.

Paul told the Thessalonians they were his hope, and joy, and crown, at the coming of the Lord Jesus Christ: surely, then, he must know them.

Our blessed Jesus gave his followers the best of comfort in the worst of time, assuring them that "in his Father's house are many mansions;" and we know that His Father is the Father of every believer in him, and that his home is their home.

My brethren, every occupant will be completely swallowed up of glory and of God. Multitudes who possess not a foot of land now will possess a mansion and inherit the earth. Of the reality of all this happiness there can be no doubt, for the adorable Redeemer declares "If it were not so I would have told you." "Men may deceive you, you may deceive yourselves, but I will not; I go to prepare a place for you." When he comes he will never say, "Well done" to any who have not done well. It matters but little who speaks ill of us here, for Jesus will soon dwell with us, and make us rulers over many nations.

All we can do for Christ is very little, and it is most ungrateful not to do the little we may. If all our deeds, sufferings, and improvings, were put together, they would scarcely be worth naming, when compared with the glory which shall be revealed by him for us. He has in store for those who serve him, a crown of righteousness—a throne of glory, and a kingdom. They may have beet. beggars here, but that shall not prevent them from being rulers in glory. Here they have but flashes of joy, and floods of sorrow; but there they shall enter fully into the joy of their Lord. The joy of Heaven will be pure, free from alloy—an ocean of joy without one drop of grief. Let the eye turn whichsoever way it may, there is nothing but joy and gladness. Now we see through a glass darkly, but then face to face. Now we know in part; then shall we know even as we are known. Now we are assaulted by the enemy, then we shall be free from every foe, and have nothing in us or about us, to induce temptation. Nothing will be found there to mar our pleasures, nor our peace. Here christians are in their infancy, there they will arrive at the fullness of the stature of Christ. Here at best, they are faithful over but few things, there they are made rulers over many things. Here they are saved by hope, there they possess the reality. Now they have the earnest; then, the inheritance.

O blessed be God! Christ is now hid, and our lives are hid with him; but he will not always be concealed, for he is soon to appear in all the splendor of the heavenly world, accompanied by ten thousand times ten thousand glorified saints and angels. It will be Christ's glory to have his saints with him, and their glory to be with him.

And now, dearly beloved, what shall I say more? What a glorious meeting, when glorified saints, and glorified angels with a glorified Christ, appear in glory! Then he will say,—"Come, take possession now; here are your mansions—your seats—your thrones—your sceptres—your kingdoms—your crowns. Reign forever. Then will they sing salvation unto God, who sitteth upon the throne, and unto the Lamb. Amen. Behold he cometh quickly!

S. J. MORGAN.

Nov. 23, 1856.

For the Crisis

Short Sayings.

If you wish your children to love you, make them feel that you love them.

Never tell your children to do a thing but once, and then they will learn to go at once and do it.

If you wish to spoil your children, make them think they are as bad as possible.

E. B.

Choice Selections.

Charity.

Night kissed the young rose, and it bent softly to sleep. Stars shone, and pure dew-drops hung upon its bosom, and watched its sweet slumbers. Morning came with its dancing breezes, and they whispered to the young rose, and it awoke joyous and smiling. Lightly it danced to and fro in all the loveliness of health and youthful innocence. Then came the ardent sun-god, sweeping from the east, and smote the young rose with its scorching rays and it fainted. Deserted and almost heart-broken, it dropped to the dust in lowliness and despair. Now the gentle breeze, which had been gamboling over the sea, pushing on the home-bound bark, sweeping over hill and dale, by the neat cottage and the still brook, turning the old mill, fanning the brow of disease, and frisking the curls of innocent childhood—came tripping along on her errands of mercy and love, and when she saw the young rose she hastened to kiss it, and fondly bathed its forehead in cool, refreshing showers, and the young rose revived and looked and smiled in gratitude to the kind breeze, but she hurried quickly away; for she soon perceived that a delicious fragrance had been poured on her wings by the grateful rose; and the kind breeze was glad in heart, and went away singing through the trees.

Thus charity, like the breeze, gathers fragrance from the drooping flowers it refreshes, and unconsciously reaps a reward in the performance of its office of kindness, which steals on the heart like rich perfume to bless and to cheer.

The Troublesome Neighbor.

A few years ago, a poor mechanic, of a very quarrelsome disposition, settled near a Christian farmer, whose friends expressed to him their sympathy in the annoyance he was likely to receive.

"Never mind," said the good old man, "I have never yet quarrel ed with a neighbor, and I am too old to begin now."

Six months passed, and then began a series of petty annoyances, which the farmer bore uncomplainingly; but this only irritated his neighbor the more, until meeting the farmer one day in the height of passion he poured upon him a torrent of insult and abuse.

"Friend," said the farmer gently, "no man under the influence of passion can reason clearly; come to me calmly and we will discuss your grievances."

The angry man raised his clenched hand to strike him, but was restrained by some unseen influence, and both went their way.

About a week after, the mechanic was passing the farmer's house with a load of grain. It was at the foot of a hill, and the load was heavy. He coaxed, threatened, and beat his oxen, but all to no purpose. He must leave his load or ask aid of the man he had injured. Presently he saw the farmer unhitch his oxen from a load of hay, and come towards him. With kindly words the farmer proffered his assistance, drew him safely to the summit, and without waiting for thanks, departed as he came. Here is a simple act but mighty in its influence. The mechanic was humble, acknowledged the purity and power of that religion that could "bear and forbear," and has since that time never willingly provoked his friend.

God's Coffer.

There was once a respectable wealthy man, whose name was Benedict—that means "Blessed." And he had a good right to bear such a name; for God had blessed him richly with all good things, and all who knew him blessed him too; and he always sought to make others happy—the stranger as well as the neighbor—particularly the poor and needy. But he did in this way; when he had passed a joyous day with his friends, he would go into his chamber and think. "There are many who have not had such a day of enjoyment. How would it have been if I had invited as many more guests?" Then he would lay by of his money, as much as the feast had cost him, in a chest which he called God's Coffer.

In the same way, if he heard that there had been a fire anywhere, he would give largely for the relief of the unhappy sufferers; and then he would behold his own house, and go into his chamber, and think, "all here is safe and unhurt," and immediately he would lay up some gold in God's Coffer.

Whenever he heard of any destruction of property from thunder or hail, or drought or other mischances, he would lay up gold on account of it, in God's Coffer.

Also, if he had occasion to buy wine, or costly furniture, he would purchase it but moderately only, to enable him the better to entertain his friends; and then go into his chamber, and say, "So much more mightest thou have bought, and have enriched thy stores," and lay up the value in God's Coffer. Besides which, he would willingly give of his best wine, if a sick person needed it.

And as he lay on his dying bed, and death was approaching, the poor, the widows, and the orphans lamented and wept, and said, "who will take pity on us when Benedict is taken from us? As long as he lived we wanted for nothing, but what will now become of us?"

But he said, "A good householder takes care that when he is away his children should not want. So take the 'God's Coffer,' with all that is in it. It belongs to the poor, the widows, and the orphans; divide it, and use it well and wisely."

And so God's Coffer has remained for hundreds of years, to the comfort of the needy, and the man is remembered with grateful blessings.—[Krummacher.

An Italian has invented an instrument by which the telegraphic wire will transmit to any distance an *exact fac simile* of any writing or design, so that the despatch and signature of a correspondent will appear as if written by himself.

The Moslems deny the personal sufferings of Christ, and believe that a phantom was crucified in his place. They also hold to the second coming of the Lord in flesh, as a forerunner of Mohammed, who shall re-appear shortly before the day of Judgment.

He enjoys much who is thankful for little. If the mercies of God be not loadstones to draw us to heaven, they will be millstones to sink us to perdition.

Afflictions are God's whetstones—they put a new edge upon old principles.

A clear conscience is a good staff for old age.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 107, HANOVER STREET, BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, DECEMBER 24, 1856. WHOLE NO. 69. VOL. IV. NO. 17.

The World's Crisis,

IS PUBLISHED WEEKLY BY BELIEVERS IN THE Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.

HENRY V. DAVIS, JOHN COUCH, | MILES GRANT, GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION

TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
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Original Articles.

For the Crisis.

Christ's Inheritance.

BY G. L. TEEPLE.

No. III.

Having attained the uttermost parts of the earth for his possession, He proceeds to prepare it for his followers, and the manner of preparing is brought to view in the 2nd Epistle of Peter. Peter declares that the present heavens and earth are reserved unto fire against the day of judgment and perdition of ungodly men. He further says—"but the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up." Here we see the cleansing of the earth by the greatest purifier in the world, and a new earth appears for his people.

Peter says—"Nevertheless we, according to His promise, look for a new heavens and a new earth, wherein dwelleth righteousness." To illustrate this matter, we take a stove that is worn out, to the foundry. It passes through its fiery ordeal and comes out in the would a new stove. So when this earth is worn out and waxed old as a garment, and is ready to be folded up, the inhabitants being ripe in wickedness; the Lord takes the earth into his hands, burns up the wicked and the works of wickedness, and melts the earth with fervent heat, and, after the dross is consumed, the earth comes forth from the hand of its Maker in all its primeval beauty, ready for the saints to take possession of the kingdom promised to them.—Christ now becomes subject to the Father, and God becomes all and in all. 1 Cor. 15: 28.

It is declared the last enemy that shall be destroyed is death. Sin came into the world by the devil; so, when the devil is destroyed, then, death, the effects of sin, is destroyed also; consequently, in the new creation there can be no death, but life, the gift of God, will be possessed by the saints of the Most High, and they shall neither sorrow nor sigh, for the former things shall be forgotten.

O how delightful, how pleasing the tho't that ample and full provision has been made so that all, that will, may partake of those celestial joys. Here are corruptible crowns and possessions defiled, that pass away, but there are crowns of glory and "an inheritance incorruptible, and undefiled, and that fadeth not away." "The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Now in conclusion, let me say,—take heed to the admonition following our text. Inasmuch as the time is coming when all that reject the gospel will be given to Christ, to be ruled with a rod of iron and be dashed in pieces like a potter's vessel,—be wise. It is wisdom to listen to the gospel, break off from sin, and embrace the offer of Jesus, and have a shelter from the approaching storm.

Sinners, be wise for yourselves, flee to Christ, he stands ready to receive you with outstretched arms; he waits to embrace you. O then come,—sinner come! Come *now* ere it is too late. Don't turn a deaf ear to all the entreaties of the gospel and the invitations of Christ, that are being continually held out to you through his servants; but listen and be instructed by the judgments of God, that have in time past fallen on the heads of the wicked, and learn from their history not to persist in sin and perish, but listen as for eternal life. Serve the Lord with fear. Not a slavish fear in view of the punishments he has threatened, but a filial fear; that kind the boy had towards his father when tempted to disobey him, with the assurance that the father would not punish him, for he was so kind. The little boy remarked, that although his father was kind and might not punish him, yet he would not disobey his father because it would hurt his father's feelings. He feared to grieve his kind father.

Here is filial fear, the same kind we must have towards our heavenly Father.—We love him, says John, because he first loved us. O let us love him more, and study not to grieve such a good parent as ours, who will not withhold any good thing from them that walk uprightly. Try to obey him in all things.

Says Christ,—If ye love me keep my commandments. Recollect,—"great peace have they that love thy law and nothing shall offend them." Ps. 119: 165. It is just and right we should love and serve him, for he has shown great love towards us. He has died for us, and purchased our redemption with his own blood. Then how ardent ought our love to be to him, who has done so much for us. God grant us grace to love thee more. Rejoice with trembling. While we may rejoice in view of the state of things brought to view in our text, when all sin and the effects of sin are gone, and we be permitted to enjoy our fair Eden home, and basks in the sunbeams of God's eternal glory, let us still tremble in view of the fact, that we are still on probation, subject to temptation and still more so in these perilous times when influences are abroad in the earth tending to draw the mind away from Christ. And we are in danger of being overcome by temptation, as well as others, and fall as did our first parents, and so finally lose the kingdom and inheritance that is to be brought back and restored by Jesus Christ. For the heavens must retain him until the times of restitution of all things, spoken of by all the holy prophets. To lose this is to lose all. Then let us tremble for fear, and watch over ourselves to the end of the warfare.

"Kiss the Son lest he be angry and ye perish from the way when his wrath is kindled but a little." To kiss the Son, signifies to embrace him, to fall into his arms, taking him as our guide, our protector, and our great deliverer,—our eternal Savior. O then, come, embrace this opportunity, as the only time to fall into His arms, and receive him as your once crucified but now risen and exalted Redeemer; lest, by your continual procrastination and refusing to come, the last hour of time arrives and finds you without an interest in the Son of God, and his wrath kindles, and ye perish from the way with the rest that know not God, and obey not the gospel of our Lord Jesus Christ.

Let me entreat you to be ruled by grace divine, and softened before God by melting mercy and dying love; rather than wait, and finally have to be ruled with a rod of iron, and dashed in pieces like a potter's vessel.

Blessed are all they that put their trust in Him. Do not put your trust in princes, nor in the son of man, in whom there is no help; for "cursed be the man that trusteth in man, and maketh flesh his arm.' Put not your trust in the righteousness of any man, for man cannot save you; neither put your trust in your own goodness. Hundreds, I fear, are doing thus. They say I live honestly—I pay all my debts—I give to the support of the gospel—I help in all the reforms—I attend regularly the house of worship, and of all things I possess I give tithes; consequently, I must be saved.

Stop, friend; remember, our own righteousness is like filthy rags, and although we may do all the outer acts of devotion, yet our trust may not be in God, and we fall like the house built upon the sand, when the great deluge of fire comes upon the world. We want something more to secure us than what is in mortal man. In order to be secure in the coming storm, we must get something proof against the thing coming. If it was a storm of rain, we should require something to buoy us above the waters, as did Noah; but now, we see a storm of God's wrath approaching, made up of fire and brimstone; and what can withstand it? Nothing in all this material world can we find to put our trust in.—But there is One, that revealed himself as talking with Moses in the burning bush; One, that stood by the three Hebrew children and suffered not an hair to be singed; One, that preserved John in the boiling oil. If we put our trust in Him, he can keep us when the world is on fire. Truly, then, blessed are all they that put their trust in Him; all, all; rich and poor; bond and free; white and black; Jew or Gentile; male or female. Then come, brother, cast all your care upon Him; put your trust and confidence in him, and you are safe.

If you are weak, he is strong; if you have cares and sorrows he can bear them. He is everything to those that put their trust in him, and while you continue to trust him he will never leave you nor forsake you; in all emergencies he will be with you, to guide and deliver you, and to keep you in perfect peace; for, says the prophet, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

O, to be kept in perfect peace, that peace that flows like the river, that rolls on and on, until it launches out into the broad bay of eternal glory where—

"Peace shall reign from shore to shore,
And nations shall learn war no more;"

where all shall enjoy pleasures that never die, and range the fields of bliss by their dear Redeemer's side, being permitted to partake of the tree of life which is in the midst of the Paradise of God.

I beseech you all, brethren, sisters, sinners,—come, and put your trust in God. And now may the spirit of God enlighten and guide your minds into the truth, and bring you to be partakers of the kingdom of God, through Jesus Christ our Lord.—Amen.

For the Crisis.

The true Israel of the New Testament.

BY Z. CAMPBELL.

[*Concluded.*]

Having gone through the evangelists and found the terms *Israel, Jews* and *Gentiles* used in precisely the Old Testament sense, we examine the "Acts of the Apostles;" beginning at Acts 1: 6. "When they therefore were come together, they asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel?"

There can be no doubt with regard to the Israel here spoken of,—for there never was but one Israel that ever had the kingdom which was promised to Christ, and the kingdom which he came to restore. All admit that David's kingdom is the one in question, and Israel once possessed it under David, and lost it under Zedekiah. Ezek. 21: 27. To restore it, must be to give it to those who lost it, or it cannot be restored to Israel. The Israel that lost it were an Israel nationally, whether they believed God or not. But it does not follow that it will be restored to the same Israel whether they rebel against God or not. Zacharias did not so prophecy, but very differently,—"That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness." This is what the apostles did not seem to understand when they put the question, as though they thought the kingdom might be restored then, to a disobedient Israel; whereas, it is not until they are delivered out of the hand of their enemies, and serve God without fear, in holiness and righteousness. Still they are the same old Israel.

The Lord himself, made the several Old Testament distinctions between Israel and Gentile after this. Acts 9: 15. "But the Lord said unto him, go thy way; for he (Paul) is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." 23d v. "And after that many days were fulfilled, the Jews, (the same children of Israel,) took counsel to kill him." This is the Old Testament Israel; and the same in chap. 10: 36, 39; in 11: 18, 19; in 14. 6, 16, 23, 24, 26, 41–50; and in 14: 1–5, These are so clear in themselves, that no comment is needed.

Believing Jews are still called Jews, in the New Testament; as also unbelieving Jews. Proof. Acts 16: 20. "These men, (Paul and Silas,) being Jews, do exceedingly trouble our city." 17: 5. "But the Jews which believed not, moved with envy." We come now to that well-known text, Rom. 2: 28, 29. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outwardly in the flesh. But he is a Jew which is one inwardly; and circumcision is that of the heart in the spirit, and not in the letter; whose praise is not of men, but of God. What advantage then, hath the Jew." None at all, according to the interpretation, some put on the 28th and 29th verses.

Paul's argnment is, that there is no profit to one who is circumcised and does not keep the law,—but there is profit to one who is uncircumcised and *does* keep it. 'For he is not a Jew who is one outwardly;" that is, outward circumcision, unaccompanied with keeping the law, is not regarded by God as circumcision. So he is certainly no more a Jew, who is one outwardly, than he is a christian who is one outwardly. If all we have of christianity is outward, it will profit nothing. "But he is a Jew who is one inwardly;" in the same sense, he only is a christian who is one inwardly. And this ought to have been known to every Jew; but it appears it was not, and Paul was laboring to convince them. See ver. 17th. "Behold, thou art called a Jew, and resteth in the law." Resting in the law alone, never yet made a Jew in his individual responsibility to God. "What advantage then hath the Jew? or what profit is there of circumcision? "Much every way," says Paul, and then gives an instance from the oracles of God. But if he meant there never was a Jew except the true and faithful believers of God, tell us how he could say there was much profit *every way* in being a circumcised Jew? But Paul explains it thus: "For what if some did not believe? shall their unbelief make the word of God without effect? God forbid." If some Jews do not believe, still, the promise of God to the Jews, as a people, will not be made void. And one of his promises is, that when they are delivered from their enemies, and from the hand of all that hate them, they will serve God without fear in holiness and righteousness. God will not break this promise because some Jews did not believe it. There are some professed christians who do not believe Zacarias' prophecy. "What advantage then hath the" christian? None at all; if God should throw away the whole church, because some do not believe his promises to Israel. And "what then? are we better than they? No, in no wise; for we have before proved both Jew and Gentiles, that they are all under sin." Here, again, Paul keeps to the Old Testament distinction between Jew and Gentile, notwithstanding he had just said, "he is not a Jew who is one outwardly."

We will now watch Paul closely and see whom he calls a Jew after this. Rom. 9; 3–6. "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises. Whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever. Amen." "For they are not all Israel, which are of Israel."

No wonder he said, the Jew hath much advantage every way, for all the good things belong to him in the above long catalogue. But Paul has done *more* than to show us what inestimable blessings belong to Israel, he has told us who *are* Israelites—his brethren and kinsmen according to the flesh: not the *spiritual* Israel, but the Israel according to the flesh. And yet he said, "they are not all Israel, which are of Israel;" and he might have added, they are not all christians who are of christians. And what then? should we have understood that there are *no* christians who are of christians, and that there are *no* Israel who are of Israel? Not at all. His language proves there *is* an Israel who are *of* Israel, and that they are his brethren, *the Israel according to the flesh*; but that *some* of them had so far apostatized as not to deserve the honored name of Israel. Rom. 11: 1. 'I say then, hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin."

We know, now, whom Paul calls Israel; they are his brethren *according to the flesh*, and descendants of Abraham. We will now see whom he calls Gentiles. Ver. 13th. "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles. I magnify my office."

Paul dedicates this epistle—"To all that be in the house, beloved of God, called to be saints,"—what some claim to be the true Israel; but Paul calls them Gentiles. Again, writing to "the saints" at Ephesus, and the faithful in Christ Jesus," he thus addresses them:—"For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles." He should have called them Israel, if there are no Israel but true believers.

Paul keeps up the Old Testament distinction between the literal Jew and Gentile, throughout his epistles. "If by any means I may provoke to emulation them which are my flesh, (literal Jews) and might save some of them. For if the casting away of of them be the reconciling of the world, what shall the receiving of them be but life from the dead? For if the first-fruits be holy, the lump (or whole crop) is also holy; and if the root (original stock of the Jews) be holy, so are the branches;" that is, the descendants. The restoration of the literal seed of Jacob is everywhere promised in the Old Testament, and Paul confirms it in language unmistakable—"them which are my flock." These are Paul's true Israel, holy at the root, and holy in the branches; holy in the first fruits, and holy as a lump. But *some* of the branches are broken off through unbelief; bnt the unbelief of *some* does not make the grace of God of none effect to the lump. Paul does not condescend to call his Gentile brethren Israel in one instance in all his epistles, but he *does* call them Gentiles still, and of "the wild olive tree;" and that this is the Old Testament sense of the terms may be seen in Rom. 15: 8–12.

"Now I say that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers; and that the Gentiles might glorify God for his mercy, as it is written (Ps. 18: 49,) for this cause I will confess to thee among the Gentiles, and unto thy name. And again he saith, (Deut. 32: 43,) rejoice ye Gentiles, with his people. And again, (Ps. 117: 1.) praise the Lord, all ye Gentiles, and laud him all ye people. And again Esaias saith, (Isa. 11: 1) there shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust."

In these citations from the Old Testament, Paul uses the terms "his people," and Gentile in the Old Testament sense: and if he did not mean so, he was criminally guilty in not saying so; for in citing as he did, Moses, David and Isaiah, he leaves us no room to think he meant any other distinction between the people of God and the Gentiles, than that of the prophets. Yea, he does more than leave us to infer this; he first says,—"Christ was a minister of the circumcision, for the truth of God, TO CONFIRM THE PROMISES MADE UNTO THE FATHERS."

Now, of whom are the fathers, the fathers? Paul says, his brethren and kinsmen "according to the FLESH who are Israelites; to whom pertaineth the adoption, and the glory and the COVENANT, and the giving of the law and the service of God and the PROMISE. Whose are the fathers, and of whom, as concerning the FLESH, Christ came."

His plain language is, therefore, that Christ was a minister of the circumcision, to *confirm* the promise made to the fathers, to their children according to the flesh, or Israelites—his brethren—according to the flesh—"Whose are the fathers." That is, the fathers are the fathers of Israel according to the flesh; to whom pertaineth the PROMISES. The promises then, belong to Israel according to the flesh, so says Paul; and moreover, Christ came, not to take them away, but to CONFIRM them.

And in order to prove this he made four citations in quick succession, from the old prophets. The whole text cited from Moses (Deut. 32: 43,) reads thus: "Rejoice O ye nations, (Heb. *heathen*, or *Gentiles*, or *nations*.) with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people"—Paul's Israel according to flesh.

But, says one, did not Paul say to the Galations, "Know ye therefore, that they which are of faith, the same are the children of Abraham?" Yes, and more; among those that have been baptized into, Christ, there is "neither Jew nor Greek, bond or free, male or female."

But in saying, "they which are of faith, the same are the children of Abraham," he did not say that Abraham had no other children. There ever have been two kinds of children in the world; the natural children of a family, and adopted children. The adoption of a child never made him heir to more than the natural child, neither does the adopted child disinherit the natural child. So those that are of faith, are indeed the children of Abraham, by adoption; but they cannot disinherit the natural seed to whom Paul says, pertaineth the PROMISES. He says, also, the adoption pertains to the Israel according to the flesh. So the broken off branches may be grafted in by adoption. This is present and individual relation, but the salvation of the "lump," is deferred "until the fulness of the Gentiles be come in." And all Israel, (Paul's Israel, according to the flesh) shall be saved; as it is written, there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins. It is an error that many have fallen into, that the Jews in denying Christ, departed from the Abrahamic faith. But this is not a fact. As a people they believe in the promise unto the fathers, and all the prophets said of Christ; but they deny the MAN. Paul says, speaking of the promise.—"Unto which promise our twelve [illegible] instantly serving God day and night, hope to come." The twelve tribes, as a people, had no faith in Jesus, but looked for Messiah to come; and yet they served God day and night, hoping to come to the promise made of God unto the fathers.

That Paul used the terms, Jew and Gentile, in the literal sense, may be seen in Gal. 2: 3, 13, 14.

Gal. 3: 28, is often cited to prove there is neither Jew nor Greek; but the apostle limits the non-distinction to those in Christ. "For as many of [illegible]

been baptized into Christ, have put on Christ. There (in Christ,) is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." In Col. 3: 10. 11, he presents the same idea, speaking of those who have "put on the new man,"—"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all."

Here the apostle asserts, first, there is neither Jew nor Greek; yet he called Peter a Jew after he had put on Christ, Gal. 2: 14; and after some of the Romans and Ephesians had been baptized into Christ, he still calls them Gentiles. He asserts, too, there is no circumcision in Christ, but the apostles were circumcised before they put on Christ, and coming into Christ did not uncircumcise them. They were free men also before, and still free men in Christ. So then, all there is of it, is that none of these distinctions are recognized in Christ as privileged distinctions; but in Him the christian obligations, privileges, and blessings are alike to all, though the nominal distinctions do exist still.

We have now examined the principal passages in the New Testament in which the terms, Jew, Israel or Jacob, and Gentile are used; and we have found in every inst ance, they are used in their Old Testament sense. Paul expressly says, that Israel are his brethren and kinsmen according to the flesh, and that everything pertains to them that the christian hopes for through Christ. We find that the converted, and unconverted Jews are alike called Jews without a qualifying term; and that converted, and unconverted Gentiles are also called Gentiles. And as this distinction is by divine inspiration, and is common throughout the New Testament as well as the Old, it must be by design.

None other than the literal seed is implied in the Old Testament; as, "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, he that scattered Israel will gather him, and keep him as a shepherd doth his flock." Jer. 31: 10. If this is not the same Israel that will be gathered, that was, or now is scattered, the prophet wrote with an in tention to deceive us, for his language means it and nothing else.

Again; 11th ver. "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." (Gen. 25: 23.) 12th v. "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord; . . . . and their souls shall be as a watered garden; and they shall not sorrow any more at all."

No doubt, Zacharias had his mind on this prophecy, or a similar one, when he spake the language in Luke 1: 74, 75.

Thus much is written that we may get into a more Biblical mode of interpretation, and that we may think less of preaching our own views, and more of preaching the great truths of the "gospel of the kingdom."

For the Crisis.

From Sr. E. J. Ackerman.

BRO. GRANT:—For the first time, I have taken my pen to write a few lines for the Crisis. We are pilgrims and strangers, in a strange land, seeking a better country, where sickness, sorrow, pain and death, can never have admittance. In tranquil rest we'll dwell undisturbed by care or woe, and our Savior's praises sing while eternal ages roll. No jarring note will be heard, no angry looks be seen. O, I'll try while here I roam, to walk in wisdom's ways, that with the followers of the Lamb I may be gathered home. "There will be no broken band,—all, all are there." No more parting with those we love—when once we've met on that peaceful shore, the pangs of parting will be felt no more. Let us all strive to be faithful here. Although we may have great trials surrounding us on every side, we'll endeavor to bear them patiently, realizing that they are not worthy to be compared with the reward that is in reserve for us when Christ shall appear; for it is written, that our afflictions here which are but for a moment, will work out for us a far more exceeding and eternal weight of glory.

The church in this place are few in number, yet they trust in the Lord feeling that they are strong, because he hath promised to be with them even "to the end of the world." We seldom have preaching, but are not without the little prayer meetings. As we assemble ourselves together we feel it is not in vain, for Jesus hath said,—"where two or three are gathered together in my name, there am I in the midst," and his promises are sure; though heaven and earth shall pass away yet not one jot or tittle of his word shall fail. As we feel the sweet, hallowed influence of his presence, we can say truly, the world has no charms for us; and it inspires us to cry more earnestly "may thy Kingdom come!"

"Then Savior us through grace receive,
Transported from this vale to live,
And in thy Kingdom dwell;
Where faith is sweetly lost in sight,
And hope in full, supreme delight,
That mortals ne'er can tell."

Your sister, in hope,
ELIZA J. ACKERMAN.

Sharon, Oct. 9, '56.

The World's Crisis.

BOSTON, DECEMBER 24, 1856.

Christian Union.

NUMBER V.

In former articles, we have endeavored to show that there can be no true *christian* union where there is not christian *love* which is "shed abroad in our hearts by the Holy Ghost, which is given unto us," as a consequence of repentance for sins, and pardon from the Lord. All the resolutions, creeds, and by-laws that men can invent will bind us no more than a rope of sand, unless *love* and *christian character* be the *basis* of union.

But there is another element in christian character to which we would call attention for a few moments: to wit., "*love of the truth.*" People may *believe* the truth and not *love* it. I may believe a friend is dying, or that he has backslidden from the Lord, but I have no love for such knowledge.

Paul tells us by inspiration when prophesying of "the mystery of iniquity, and . . . . that wicked" one that should be revealed, who is to be destroyed "with the brightness of his (Christ's) coming," that they should "perish, because they received not the *love* of the *truth*, that they might be saved." The prime charge seems to be, not that they are without the truth, but that they do not *love* it. It is not difficult to decide when a man has love for an object, for he will use all proper means to obtain the same. If he loves money, his actions and words will show it. Who, that truly loves an object, would not strive to be its possessor.

Hence it follows, if one loves the *truth*, he will search for it as for "hid treasures."

One cannot be indifferent about the possession of an object he loves; it is absurd to suppose it. Every one's experience would bodly controvert such a sentiment; consequently, we are led to believe without doubt, when we meet with individuals who manifest no desire to know the sublime truth revealed in the *Bible*, that they do not love it, and therefore, they are deficient in an important characteristic necessary for true christian union.

We often meet with people who profess great love for the truth, but who will not follow any further than they are sustained by the popular voice in community, thus demonstrating that they love reputation and "the praise of men more than the praise of God." He who loves the truth in sincerity, as a christian should, will never make a compromise with error to save friends, money, or reputation.

We are fully persuaded that this important element in christian character is fast yielding to a love of error and fables, thus fulfilling the following scripture:—"For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the *truth*, and shall be turned unto fables." 2 Tim. 4: 3—4.

In Dickenson's New Testament this reads—"The time will come when they will not endure sound doctrine, but will accumulate teachers to themselves according to their own eager desire, having an insatiable curiosity, and they will indeed withhold their attention from the *truth*, and will be turned to *fables*."

Wm. Tyndale, who first translated the New Testament into the English language renders this passage as follows:—"For the time will come, when they will not suffer wholesome doctrine; but after their own lusts shall they (whose ears itch) get them an heap of teachers, and shall turn their ears from the *truth* and shall be given unto *fables*."

We see from the foregoing, that it is essential we should *love the truth* in order to possess a genuine christian character, suitable for union on gospel principles. A union without this, would not be a *christian* union.

Stop.

We regret that we are under the *necessity* of discontinuing the Crisis to those who are *not* on the *free* list, and have never paid anything since it became a subscription paper, in Aug. 1855. We are not prepared to admit that any one who professes to observe the principles of christianity, would consent to receive a paper for more than eighteen months without paying or intending to pay anything, when he knew the publishers had no intimation to the contrary.

Brn., let us hear from you without delay, and if you cannot pay at present, and intend to do so as soon as possible, then we shall continue to send the paper; but if you do not like the Crisis, please say so, and we will part in friendship; but permit us to say in christian kindness, to those who may conclude to cut our acquaintance, we *need* what is honestly our due; and we feel confident that all who truly love Jesus, will do the best they can, and if they can or cannot pay anything, we shall expect to hear from them immediately.

If we should stop any who have, or have not made known to us their inability to pay, if they will inform us we will send them the Crisis as usual; as we wish to supply the poor as long as we publish the paper. Let all, who can, contribute for the object. [ED. in behalf of the Committee.

Look Here!

There are over *five hundred* of our *paying* subscribers who have not paid any thing for the present volume, which commenced the first week in Sept. If we could go on and meet our bills, we would be silent, for we very much *dislike* to say any thing about money matters; yet we are aware that our self-denying, and self-sacrificing brethren and sisters wish us to speak freely, and they will cheerfully do all they can to relieve our necessities.

We are now about one hundred dollars in *debt*, but if we receive what is now due, which should have been paid more than three months since, then, we can go on with a light heart. Perhaps some will make a donation for the benefit of the *poor*, to help us in this our time of need. Remember—"He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again." Come, Brethren and Sisters, show your faith by your works.

We shall try to make the Crisis just such a paper as you need at this time; one that will be of more real value to you than many things that cost much more.—We cannot think it is pleasing to the Lord to have us running in *debt*, for we are instructed to "owe no man anything." We therefore *beg* of our patrons that they will not suffer us to be fettered and loaded down again with an "OLD DEBT."

Brethren, shall this call pass unheeded? We hope better things. We wish our *preaching* brethren would bring this matter before their congregations, and feel a common interest with us, praying the Lord to give us wisdom, and make the Crisis a blessing to all its readers.

Our subscription list has increased some hundreds since we removed the paper to Boston, and we are satisfied, that with a little effort on the part of each reader our number of subscribers can be doubled.—People *will* read something, and let us try to benefit them by placing in their hands that which will lead them to serve the Lord, and gain a home in the everlasting kingdom.

We trust the response will be prompt, hearty, and "*pocket deep.*"

Remember, we need your aid NOW. We shall say no more at present.

ED. in behalf of the Committee.

For the Crisis.

What is for Christians.

For christians there are crowns of glory, harps, white robes, palms of victory, songs of gladness, joys eternal, everlasting pleasures, unchanging friends, holy smiles, divine greetings, celestial raptures, unfading beauties, immortal bodies, and changless glories;—there is eternal life, undecaying health, a certain home, a splendid city, a river of life, a better country, a fruitful land, a heavenly rest, a perfect state of society, a meeting with Jesus and angels! I will be a christian! B. B.

For the Crisis.

Consolation.

BY H. L. HASTINGS.

Earth affords us no enduring consolation. We look for joy, and lo! sorrow comes; we desire peace, and find tumult; we seek blessings, and obtain curses. For bread we have a stone, for a fish a serpent, for an egg a scorpion. We cannot console ourselves here, 'mid the wasteness and desolation of earth. We cannot be comforted with the vapid joys and delusive pleasures of this world. O no; our hearts turn from the prevailing ruin and desolation, and seek for consolation at a purer fount.

Our consolation is in the immutable God of heaven and earth. Hither, as to a rock of refuge, we hie from the storms of time; hither, as to a stronghold, we flee from the rude assaults of raging foes; hither, as to an ever gushing fountain, we haste to slake our burning thirst, and lose the torment of life's fitful fever in the consolations of God. In him, the Unchangeable—the Strong—the High—the Holy—the *Eternal One*, we find our joy. The eternal God is our refuge, and underneath us are the everlasting arms. He, the All-wise, and the All-powerful One, is our pledged supporter, our everlasting strength. Here then, the weak and frail children of men may be secure. They may come with all their wants and all their woes, and they may confide in the goodness, strength, and wisdom, of him that made the heavens and the earth. He can do for them exceeding abundantly above all that they can ask or think.

O let your desires go forth, let your imagination revel, let your thoughts expand, your petitions enlarge, and after all, he is able, and willing too, to do exceeding abundantly above the whole. Let us build our confidence *here*, upon him who is without variableness or shadow of turning, so while earthly hopes are fading away, or are borne in wild confusion down time's arrowy tide, ours shall surmount the rock of ages, and stand in the calmness of Almighty majesty, amid all the ruin of earth's departing scenes.

Our consolation comes to us through Christ. We have everlasting consolation through *grace*, and grace and truth came by Jesus Christ. He is our Great Counselor and Mighty God;—our friend and Redeeming kinsman; our Way, and Truth, and Life; our Hope, our Resurrection, our Savior! What bounteous consolations are suggested by these titles of Christ, and what everlasting joy will the accomplishment of his varied labors afford, to those whose hearts adore him as their Lord and God. Consolation through *Christ* is adapted to our needs. It is the pearl of price in a *casket*, where we may view it—the grapes of Eschol brought to us in the desert, by a friendly hand—the water of life handed down to us in an "earthen vessel"—the fruits of Paradise gathered by the Lord's own hand, and flung gently down to pilgrims in a desert world. The great Physician not only procures the healing balm, but he comes down into the hovel of adversity and woe, and binds it about our bleeding hearts with his own gentle hand. Here we have consolation; consolation brought *nigh*, and brought nigh by one who is "bone of our bone and flesh of our flesh"—made in the likeness of sinful flesh, and yet one who did no sin, and who was the brightness of the Father's glory, and the express image of his person.

What consolation may we enjoy as we come and unfold the story of our sorrows before HIM, and catch the soft tide of sympathy that gushes from his brother-heart! Ah, he is touched with the feeling of our infirmities; his experience of *mortality* is complete, aye, and of immortality also!—He has trodden every pilgrim foot-mark, from Bethlehem's manger to the eternal throne. He has passed from immortal glory down to the very dust of death, and then upward in "the path of life," to enjoy again that glory which he had "before the world was." He has known the wealth of universal heritage—the poverty of utter homelessness—and now he knows again, the "*riches of his glory.*" He has been honored by angelic adoration, and again he has endured the mocking and spitting of an impious mob; and now he is exalted far above all principality, and power, and every name that is named, both in this world, and the world to come. Thus has he struck each chord in the great harp of the universe; he has run the whole wide register, *down* and *up again*, from the lofty music of pre-existent gladness, down to the deep wailings of the mortal agony, and from the hushed whispers of the gloomy sepulcher up to the mighty hallelujahs that burst from angel hosts above. And all through this changeful destiny he bears the vivid recollection *of the past*. Perfected through sufferings, the great captain of our salvation may well bring many sons to glory, along the same thorny and perilous course. Tempted in all points as we are, stretching forth the hand of his Omnipotence, he knoweth *how* to deliver the godly out of temptation.

To such a Savior we may come and bring our woes; and through such a Mediator we may receive all the blessings of that God, who always maketh us to triumph in Christ. Here we rest. Here we are secure. The waves of coming wrath cannot disturb us—the crash of dissolving elements—the thunder of the earth's grand catastrophe—the enkindling of nature's final fires—all these cannot affright the trusting heart of him whose cares are cast on Jesus Christ.

The consolations which God bestows through Jesus Christ, are ministered to us and especially applied to our hearts by the Holy Spirit. The especial work of the Spirit of God on the hearts of believers is, to comfort, assist, and instruct them. "I will send the comforter" was one of the precious parting promises of the blessed Lord. This Comforter, Teacher, or Advocate, was in some sense to supply the void which the absence of Jesus occasioned in the church; it was also to be present with them in unnumbered localities, which Jesus could not do were he to remain bodily upon the earth; and finally it was to abide forever with the church of God, and thus Christ was to be with them always even to the end of the world.

How sweet the words of Jesus when he promised us this consolation. How cheering this token of an absent Savior's love. Christian, remember the words of the Lord Jesus, how he said—"if I go away I will send the comforter, which shall abide forever." Have you this comforter? Does it *dwell* within you? While you sing, does it make melody in your heart? While you pray, does it make intercession for you with inarticulate groanings? While you grow weak, are you "strengthened with might" by God's spirit "in the inner man?" While you faint in the desert, does this "earnest" of your heritage come to you as a soul-inspiring foretaste of your inheritance—a pledge of future glory—a cluster of the grapes of Canaan, brought down by the hand of faith, and hope, the "spies?" If you have this consolation, well may you rejoice. You may lift up your head and look up—you may be glad in the Lord, and you may be "sealed unto the day of your redemption." External troubles may send their ripples o'er your heart, but deep beneath them all, there shall flow the tidal current of peace divine, where *no storm* can *ever* toss it, where no hurricane can agitate it.

Christian, have you in your heart a depth where the world cometh not? a place of peace where you hold communion with God, and where, if the prince of this world cometh, he "hath nothing," and can find nothing, to destroy your joy? "Keep thy heart with all diligence, for out of it are the issues of life."

O trust beneath the shadow of Jehovah's wings. Make *him* thy refuge and thy rest: find consolation in him, and there shall be no sorrow that shall go unhealed within thy heart.

And if the bitterness of bereavement shall be thine—if thy heart's treasures go down amid the corruption and rottenness of the sepulchre—if all thy jewels of joy and value be turned to filth and dust then thou mayest still find consolation. Look up—behold Him who says—"I am the resurrection and the Life." Muse upon the glories of that day when he shall come with might and power to spoil grim Death, the spoiler of his flock, and to re-knit again in everlasting bonds your torn and bleeding heartstrings in his kingdom. Call your afflicted fellow-weepers and bid them recollect the promised glories of that day, when the Lord shall descend, the dead arise, the saints be caught up to meet and dwell forever with the Lord. Then, "comfort one another with these words." 1 Thess. 4: 18.

Thus shall your heart grow strong, your hope shall be sure and steadfast, and your faith eagle-eyed shall watch for the day of rest and glory that is to come. And when that day dawns, the calmness of earthly trust shall be exchanged for the raptures of heavenly triumph; the struggles of the tried and tempted here, for the exultation of the free children of the living God; the tears of mortal woe, for the songs and everlasting joy of the redeemed; and the dim, though priceless illumination of the sure word of prophecy for the seven-fold splendors of that sun that shall no more go down.

Such, O Christian, are thy consolations. Take them, bind them to thy heart, be joyful in hope, patient in tribulation, instant in prayer. God bless you, and save you evermore. Amen.

Rochester, N. Y., Nov. '56.

The Providence Convention.

[*Concluded.*]

FRIDAY, P. M. SESSION.

After the usual opening exercises the Convention was called to order in the capacity into which it had resolved itself, as per vote before adjournment. The President said:

In bringing to your consideration the subject of tropes, I will lay down

1. That all language is either literal, tropical, or symbolical.

2. That language to be tropical, i. e. figurative, must contain a trope, or tropes of some kind. And we cannot determine that it contains these, without we are able to designate the tropes that are used in any given sentence, and specify their kind or class, and give their significance in literal phraseology.

3. That if there are tropes used, they are limited to nine classes which are denominated the Simile, Metaphor, Synecdoche, Metonymy, Substitution Hyperbole, Apostrophe, Personification, and Allegory.

We won't be deterred by these hard names which a little examination will make very simple; and as we shall have very little to do with the last four, we will explain them and then limit ourselves to the consideration of the first five.

The Hyperbole is simply an expression of more than is intended to be understood. The Apostrophe is an address to the subject of the discourse. A Personification is an address to an inanimate object as if it had intelligence. And the Allegory is a story analagous to that which is being illustrated. As there is no intricacy in the use of these figures we will turn our attention more particularly to the others named.

Aside from those, language that is not symbolic, is always literally expressed unless there is a Simile, or comparison of one thing or act with another;—a Metaphor, or an affirmation that something is, what in reality only resembles;—a Synecdoche, in which a part is taken for the whole or the whole for a part;—a Metonymy, in which that which is contained is put for the container, the cause for the effect, &c.; or a Substitution, in which one thing is put in the place of another.

After several illustrations of these several figures, the law was laid down, that the metaphor when it exists, is to be looked for in what is affirmed of the subject, and not in the subject of which the affirmation is made.

The first chapter of Isaiah was then considered, in respect to the figures embodied in it—the object of the exercise being to develop principles of interpretation, and not to elicit or settle opinions. The Chair read passage after passage, and inquired after each sentence, if it contained any figure? if so, what? These interrogations were responded to by the class, promiscuously and generally correctly, and elicited a good deal of interest.

When the 18th verse had been reached, Elder Fillmore, an aged and venerable minister of the Methodist denomination, and an uncle of the ex-President of that name, sent a request to the chair that he would explain in a similar manner the 35th chapter, which was complied with. The Chair said: The subjects of the first itaffirmation are the wilderness and the solitary place. There can then be nothing metaphorical in the use of those words, and the only figure in them is the Synecdoche, by which they are put for wildernesses and solitary places.

Elder Bassett. Can they not mean the moral condition of the people?

The Chair. By what law of language?

Elder F. I don't know.

The Chair. Nor do I. The affirmation made of them is that they shall be glad, which is not compatible with the nature of inanimate objects; and hence it is a metaphor, expressive of restoration to a condition that shall conduce to cheerfulness and joy. The desert, by a metaphor, shall rejoice and it shall blossom, as shown by a simile, as the rose. It shall become beauteous with flowers, and resound with songs of joy. The glory of Lebanon was its majestic cedars; and the excellency of Carmel and Sharon was in their fruits and flowers. By the Metonymy the glory and

excellency are put for those things in which their glory and excellency consist; and which are so to change the condition of the desert that it will be like the garden of the Lord, when the wilderness shall be like Eden. And the epoch of this change is shown by the declaration that there will be then a revelation of the glory of the Lord and the excellency of our God.

After proceeding through the chapter, Elder Fillmore asked, "If the way to heaven is so plain that the way-faring man though a fool need not err therein, how happens it that men differ so widely respecting it?"

The Chair. The way referred to in the chapter, is not the way to heaven, but is put by substitution for the rules of conduct which shall actuate us when we get there. It is not till the Lord shall bring again Zion, that the watchmen will see eye to eye.

Elder F. asked several other questions which were answered. A few moments were then spent on the second chapter of Isaiah; and then a short reference was made to the laws of symbolization—when the Class adjourned.

The Convention having resumed its sitting. The Committee on *Ministerial support and supply of destitute Churches* offered the following report: That in view of the lateness of the hour, and the magnitude of the case, it is expedient to merge both subjects into one and to appoint a standing committee whose duty it shall be to consider the subject and report at a Convention to which this may be adjourned. The report was adopted, and that Committee continued.

Elder Litch being called upon read the hymn 846:

"Jesus, Lord, we look to thee;
Let us in thy name agree:
Each to each unite, endear;
Come, and spread thy banner here."

This being sung, Elder Brewer read the 15th chapter of Paul's first letter to the Corinthian church, in the quaint language of an ancient translator. A prayer was offered and benediction pronounced by Eld. Josiah Litch, when the President declared the Convention adjourned.

The following ministering brethren were present during the Convention.

P. Hawks, Providence, R. I.
G. W. Burnham, Salem, Mass.
O. G. Smith, N. H.
C. Cunningham, Westboro' Mass.
F. Gunner, New York.
J. Pearson, jr., Newburyport.
O. R. Fassett, Boston.
I. R. Gates, Pennsylvania.
Bro. Parks, Philadelphia.
Dr. T. Huntington.
John Pearce.
Wesley Burnham, Mass.
Sam. Chapman.
S. S. Brewer, Providence, R. I.
Miles Grant, Boston.
J. S. White, Wrentham, Mass.
J. D. Boyer, Pennsylvania.
G. Phelps, New Haven, Ct.
J. M. Orrock, Canada East.
T. M. Preble, Weare, N. H.
B. R. Batchelor, New Bedford.
R. Hutchinson, Canada East.
L. Osler, Providence, R. I.
D. Bosworth, Bristol, Vt.
J. Howell, Salem.
E. Crowell, Hartford.

The following letter from Geo. Baker being addressed to the Convention, was read on Tuesday:

"Dear Brethren:—When I read the notice of the Convention at Providence, I hoped to be able to meet with you, but fear I shall be denied this privilege. It would be highly gratifying to me, and I doubt not profitable to be with you in your deliberations, and share in your counsels and prayers. I trust your assembling will be for your edification and comfort, and my prayer shall go up to the mercy-seat, that you may have the unity of the Spirit in the bonds of peace, and that you may be able to devise some means by which the glorious truths of the kingdom to come may be spread abroad, and take a deeper hold on the hearts and lives of our fellow-men. I trust, dear brethren, you will meet in the Spirit of conciliation and fraternal love, and that you will show to the friends and enemies of the cause, that in this faith we can rise above all narrow-minded and sectarian feelings, all that is discordant, unbrotherly and unkind, and unite us cordially in 'the work of faith, and labor of love.

I hope some representative of the cause from this region will be present, and enlist some one to come to this Western Reserve and proclaim the truths of the Second Advent faith and hope. I think good might be done and souls saved. We are approaching a crisis; the period for the election of the Chief Magistrate of the nation is at hand, and the eyes of most men are turned toward some political deliverer. Their attention needs to be directed to Him who is able to deliver us from our thraldom, to remove the curse, and destroy the works of the devil. Praying that you may have a season of refreshing and quickening, and that your Convention may conduce to the glory of God and the advancement of the cause, I subscribe myself your brother in the faith and hope of the gospel." George C. Baker.

Garretsville, Ohio, Nov. 2d, '56.

For the Crisis.

The Sabbath.

(*Concluded.*)

Perpetuity of the Law of God, given to Israel from Mt. Sinai by Moses.

Some affirm with a great deal of emphasis that the seventh day Sabbath is now obligatory upon all christians, from the fact, that it is to be observed for a thousand generations, "forever," always, perpetually, "throughout your generations." And now if this argument is good for anything, then it positively enforces the entire law upon the people in this dispensation (and in fact all future ages, for it is said that the Sabbath is a moral precept, and binding throughout all time,) for the above *expressions* are connected with the *whole law*. I will now present some specifications:

"And the Lord spake unto Moses,—saying, Speak thou also unto the *children of Israel*, saying, Verily, my sabbaths ye shall keep, for it is a sign between me and you *throughout your generations*, that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you, every one that defileth it shall be surely put to death, for whosoever doeth any work therein, that soul shall be cut off from his people. Six days shall work be done, but in the seventh is the sabbath of rest, holy to the Lord. Whoso doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath *throughout their generations for a perpetual covenant*. It is a sign between me and the children of Israel *forever*, for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."—"Oh! that there were such a heart in them that they would fear me and keep all my commandments always."

Now then, every one will see at once, that God requires the *children of Israel* to keep the Sabbath *throughout their generations* for a *perpetual covenant forever*, "*always*" or surely be put to death, &c. This, is truly strong language, and it is so strong that some believe that the above emphasized expressions embrace at least all the gospel dispensation.

We will now offset the *same expressions* touching the observance of the passover, blowing of trumpets, offering of sacrifices and incense, &c. &c., and see if there is a willingness on their part to be consistent, and carry out the promises upon which they have planted themselves, to their legitimate conclusion. If we do, we shall see them slaying the first-born of their doves, rams, lambs, &c. &c., and performing all those sacrificial offerings that the children of Israel did after God brought them out of the land of Egypt. Turn to Ex. 12: 11–24, and there you will find that God requires the children of Israel to keep the *passover*.

Verse 14, "And this day shall be unto you for a memorial, and ye shall keep it a feast to the Lord *throughout your generations*. Ye shall keep it a feast by an ordinance *forever*." Verse 24. "And ye shall observe this thing for an ordinance to thee and to thy sons *forever*." Also verse 17.

Now turn to Num. 10, 1–10, and there you will learn that God commanded Moses to make him *two trumpets of silver* for calling the assembly, and we learn that when the trumpets were blown, the assembly assembled at the door of the tabernacle of the congregation; and in the eighth verse, God says:

"And they shall be to you for an ordinance *forever throughout your generations*." Vs. 8, ch. 18. "And the Lord spake unto Aaron, Behold I also have given thee the charge of my heave offerings of all the hallowed things of the children of Israel unto thee have I given them by reason of the anointing and to thy sons by an ordinance *forever*." Ver. 19—"All the heave offerings of the holy thing which the children of Israel offer unto the Lord, have I given thee and thy sons, and thy daughters with thee, by a *statute forever*; it is a covenant of salt forever. Verse 28. "It shall be a *statute forever throughout their generations*." Num. 19: 21, "And it shall be a *perpetual statute* unto them," &c.

Again, 2 Chron. 2: 4, "Behold I build a house to the name of the Lord my God, to dedicate it to him and to burn before him sweet incense, and for the continual shew-bread, and for the burnt offerings morning and evening on the Sabbaths, and on the new moons and on the solemn feasts of the Lord our God; this is an ordinance *forever* to Israel."

Once more, Ezek. 46: 13, 14. "Thou shalt daily prepare a burnt offering unto the Lord of a lamb of the first year without blemish, thou shalt prepare it every morning. And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil to temper with the fine flour a meat offering continually by a *perpetual ordinance* unto the Lord."

Again, Lev. 3: 10, 17. "And the priests shall burn them upon the altar; it is the food of the offering made by fire for a sweet savor, all the fat is the Lord's. It shall be a *perpetual statute* for your generations throughout all your dwellings, that ye eat neither fat *nor blood*." Again, Ex. 29: 8; 30: 8–10: "And when Aaron lighteth the lamps at even, he shall burn incense upon it a *perpetual incense* before the Lord—*throughout your generations*. And Aaron shall he make an atonement upon the horns of it once a year, with the blood of the sin-offering of atonements, once in the year shall make atonement upon it *thoughout your generations*," &c.

If any one wishes to pursue this subject any further, let them read the 23d and 24th chapters of Leviticus, and the 17th chapter, 1–7 verses. And in connection with Deut. 5: 29, read Deut. 11: 1 5, and 12: 1, 11—and every one will discover that the commandments are not only to be kept *always*, but the statutes and judgments, which are the offering of sacrifices, &c., are to be observed *always*.

It is thought by some that Deut. 7; 9, imposes the obligation on christians in this dispensation to keep the Jewish Sabbath; but this argument is too small to need refutation, for all will see on a moment's reflection, that *a thousand generations* is not so strong an expression as *throughout your generations*.

Now then, I appeal to every rational man to know if the Sabbath-keepers are not required, in order to be consistent, to erect their altars and commence slaying their animals, and offer their sacrifices to the Lord; sprinkle their blood, keep the passover, blow the trumpets, offer up incense, eat no fat, nor blood, &c. &c.?—for God requires the children of Israel to do these things *always, forever, perpetually throughout their generations*,—and all these *terms* signify precisely the same length of time when connected with the keeping of the passover and sacrifices, as they do when connected with the keeping of the Seventh Day Sabbath.—*Investigator.*

For the Crisis.

EVENING.

BY H. L. H.

Now from care and labor free,
Turns my troubled heart to thee;
Father, soothe my soul to rest,
Let me lean upon thy breast.

Woes beset and sins allure,
Friends are false and foes secure;
Gathering storms affright my soul,
Thundering tempests o'er me roll.

Carping care and worldly thought,
On my brow their lines have wrought;
Sorrow with its hidden smart,
Stirred the fountains of my heart.

Tempests lie in wait around,
Snares on every hand are found;
Father, while I tread life's way,
Keep me safe, nor let me stray.

Peace Dale, R. I. 1856.

For the Crisis

Short Sayings.

Whoever does anything with needless haste is sure to repent of it at his leisure.

It is much more profitable to do a little well than to do much ill.

Whoever *goes* for God, shall *come* in peace.

If God has the heart the devil cannot have the actions. E. B.

Italian Proverbs.

Never do that by proxy which you can do, yourself.

Never defer that until tomorrow which you can do to-day.

Never neglect small matters and expenses.

Many kinds of diseases to which we are subject, are the fruit of our own imprudence and intemperance.

A clean conscience is a jewel one may always carry with him if he will. E. B.

Eld. J. Howell's P. O. address is Salem, Mass.

Joseph Kimball's P. O. address is Unity, N. H.

Obituary.

For the Crisis.

Died in Lee, N. H., Oct. 16, 1856, Sister Comfort Durgin, widow of the late Jeremiah Durgin of Lee; aged sixty-one years, three months and three days.

Sr. D. had been a resident of Lee, fifty-nine years, and was the mother of fifteen children, thirteen of whom are now living.

Our beloved sister was converted to God some thirty-seven years ago under the labors of Elder John Osborne; was a consistent christian for a season; but, after several years, she did not enjoy all that it was her privilege. In 1843 she and her companion, with several of their children, became interested in the heart-searching message of the advent of Christ. They embraced the advent doctrine and endeavored to purify themselves by obeying the gospel, since which time sister Durgin has enjoyed the favor of God's love shed abroad in the heart.

They rejoiced with us and were with us disappointed in not realizing at that time the "blessed hope."

June 28, '54, Bro. Durgin fell a victim to the enemy, Death, aged sixty-six years, eleven months, and nine days. He sleeps in Jesus. Some few days previous to his death, he manifested a desire to see his family, together, which desire was granted. The absent children, though somewhat scattered, being apprised of their Father's illness and wishes, came home. When all the children, thirteen in number, with their mother, were seated in the room, where lay the affectionate father and husband, truly it must have been an affecting scene. It was the first time the family were ever together, and also the last.

After leaving his last counsel with his family, he took leave of them, and soon fell asleep. Over two hundred mourning relatives followed him to his burial place, pleasantly situated near his house. His wife now sleeps by his side, in the same grave.

A father and mother in Israel have finished their course, kept the faith, and died on the field of battle. Their house was a home for the servants of God. The Son of peace abode there, and I trust does still.

Sister Durgin generally enjoyed good health, till about four months previous to her decease, but during those four months, she suffered exceedingly from tumors, and a rose cancer, which resulted in her death. She murmured not, but endured her great suffering with christian patience. She leaves a large circle of relatives, brethren and sisters, to mourn, but they sorrow not as others that have no hope. Her children, all but two, have sought and found the Savior in the days of their youth, and have been buried with Christ by baptism. I trust the other two will do likewise, and thus an unbroken family be gathered finally into the kingdom of God.

The writer endeavored to comfort the friends and neighbors with the hope of the resurrection of the dead. John G. Hook.

Concord, N. H., Nov. 30, '56.

Died; on Friday morning, Dec. 5, Salletha Louisa, daughter of Mark E. and Phebe Ann Green, aged 6 years and 7 months. Also on the day following, their little son Frank, three years old; both of the scarlet fever.

Two most lovely children, dear and interesting to their parents and brothers, and endeared to all the numerous friends that have been wont to enjoy the hospitality and friendship of our brother and sister Green—now suffering an agonizing desolation.

Wonderful providence! that God should take such severe measures with his friends—smite them down as would an enemy.

But, "God is his own interpreter
And he can make it plain."

He does not afflict willingly, but for our profit.

David said, "Before I was afflicted, I went astray." Trials are not joyous nor welcome; but "afterwards they yield the peaceable fruits of righteousness. Yet they are light when compared with the great reward. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen." We are abundantly admonished, that if we place ourselves under the divine instruction, we must submit to its discipline.

"For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth"—"every son,"—no exceptions. But while it is sure to be administered, it is apportioned in wisdom. Our weakness is considered. He knows we are dust. He will not punish out of measure.

"God tempers the wind
To the shorn lamb."

All shall end in glory—a weight of glory—a glory exceeding all conception, or anticipation. Our best course is to imitate Job "though he slay me, yet will I trust in him." This same good man looked to the end of trials, and asked to be hid until God's wrath should be past. It will soon end upon the enemies of the Lord, when the afflicted, and grieved, and way-worn traveler shall rest at home, and the soldier shall ground his arms at Jesus' feet; an the mourners shall cease weeping, as they see their children coming to their border again.

Thus saith the Lord refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, saith the Lord: and they shall come again from the land of the enemy. And there is hope in thine end saith the Lord, that thy children shall come again to thine own border.

God grant that our beloved brother and sister may receive this chastisement as an evident token of God's good purpose to them, to make them white, and meet for the kingdom.

Yours looking for the blessed hope,
Barnet Matthias.

Salterville, N. J., Dec. 16, '56.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

If the Lord will, O. G. Smith will preach at
Alton West, Sabbath, 28.
Melvin Village, Sabbath, Jan. 4.
Vittum School House, Monday evening, Jany. 5.
January 6th and 7th, as the Brethren Hoyt and Hodsdon may appoint.
Lake Village, Sabbath, Jan. 11.

If God permit, I will preach at Saccarappa, Dec. 14.
West Falmouth, " 21.
Freeport, (Swamp School House,) " 28.
R. R. York.

Bro. Grant: We purpose to preach, the Lord willing, as follows:
Newbury, where Brn. may prepare, " 28.
Will Brn. that want us to come to their places and hold meetings, please inform us at Exeter and Newbury.
L. L. Howard.
I. Damman.

Dear Brn.,—We intend to come to you in the love of the truth, and to know nothing among you save Jesus Christ and him crucified; and hope that we shall be enabled to comfort and not distract the flock of God.
Brethren pray for us.
Yours, in love,
Israel Damman.

CONFERENCE.
The Eastern Iowa, and Rock Island Conference is expected to meet in Moline, Ill., Friday Jan. 2nd, 1857. P. B. Morgan.

Providence permitting I will preach as follows:
River Point, or Phenix, Dec. 19
Providence, " 21
Lafayette, " 22
Peacedale, and Wakefield, R. I. 24 to 26
New Bedford, " 28
Fairhaven Mass. first Sabbath in Jan.
(Head of river in the eve.)
Lowell, 2nd and 3d Sabs. in Jan.
Communications received at the above places after Dec 18th.
W. S. Campbell.

Providence permitting, I will commence a series of meetings at Chicopee Falls, Mass., Wednesday evening, Dec. 24, and continue every evening through the week and over the Lord's day. M. Grant.

If the Lord will, I will preach in Lynn, (Dye-House-ville) Sunday Dec. 21st, and in Ware Sunday Dec. 28. D. E. Moulton.

Eld. J. Couch appoints to preach at Boston the first Lord's day in Jan.

Eld. M. Grant appoints to preach at Portsmouth, N. H. the first Lord's day in Jan.

Bro. Boutell appoints to preach at Lawrence, Mass. Sunday, Dec. 28.

Eld. S. S. Brewer appoints to preach at
Worcester, " 28.
Springfield, evening " 30.
Hartford, " 31.

Change of Appointment.

Bro. Brewer will be at Cheshire, Friday eve, Jan. 2d, and continue over the Sabbath. Will some Bro. meet him at Meriden, on Friday on the arrival of the express from Hartford.

Bro. Brewer and myself will commence a series of meetings at Waterbury, Wednesday eve. Jan. 7th, to continue over the Sabbath. Brethren and sisters from abroad are invited to attend. S. G. Mathewson.

If the Lord will, I will preach at
Charlemont, Mass. Friday eve, Jan. 2.
North Adams, Sunday Jan. 4.
South Adams, " " 11th.
Cheshire, Mass. " " 12th.
Lebanon Springs, N. Y. 14th and continue evenings through the week and over the Sabbath.
Otis, Mass. Sunday 25th.
Winsted, Ct. Wednesday, 28th and continue through the week.
Campville, Monday eve, Feb. 2nd.
Northfield, Tuesday and Wednesday, 3d and 4th.
Litchfield, (South Farms,) Thursday eve, and continue through the week.
C. Goodrich.

Any brethren wishing to address me, will please direct to any of the above *Sunday* appointments. C. G.

BUSINESS MATTERS.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

N Davidson, C Rice, C H Pike, J Smith, L Leavitt, A Barton, M Christenson, A K Warren, J P Shaw, P Waterman, A Farrow, jr., S Howland, S P Thayer, J B Wait, J F Hardin, $1 each.

E Hogan, W B Rose, W Day, J W Allen, C Deane, A Woodworth, O Bennet, 50 cents each.

L Tuttle, $1.12, J Hooker, $1.59.

For the Poor.—N Davidson. 25, S R Eddy 12 cents, S H Waldron $1, J P Shaw, $1.

For Books.—Jacob Hooker 41 cents, J P Longee, $1, S R Eddy, 88 cents, S P Thayer, 24 cents.

Levi Tuttle.—We are out of "Plain Way." Give you credit on the Crisis.

J. W. Allen, $1.00 pays for one copy 6 months.

N. Davidson.—You have paid to No. 85.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Persons ordering publications will do well to send a small amount to pre-pay postage. The postage on tracts, if sent in packages of eight ounces, or more, is only one half cent per ounce.

THE THREE COVENANTS. By [illegible] Campbell. Price 5 cents; postage 1 cent.

TREATISE ON MATT. XXIV. By I. C. Welcome. 33 cents; postage 6 cents.

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The above named publications can be obtained at the office of the World's Crisis, [illegible] Hanover street, Boston; H. L. [illegible] Rochester, N. Y.; W. Pratt, [illegible] F. Porter, 20 Erie street, Philadelphia; [illegible] S. S. Brewer, 54 [illegible] [illegible] S. W. Bishop, [illegible]

Poetry.

For the Crisis.

THE SURE HOPE.

BY JOHN W. ALLEN.

Hopes that to-day look bright, may soon
Lie mouldering in their final graves;
And castles built upon the sand,
Shall be destroyed by time's dark waves.
The seeming pearl that yonder shines,
And lures us on to grasp the prize,
May in our hand a bauble prove,
And burst before our wondering eyes.

The name that's written on the strand,
To be admired by men of lore,
May in a moment be erased,
By the first swell that laves the shore.
The form that we to-day behold
Walking erect, in manhood's prime,
May be upon the morrow bowed,
By the fast falling sands of time.

The ship that on the broad sea sails
For some fair port, in quiet hour,
May in an instant be submerged
By the wild tempest's wrathful power.
The city broad upon the plain,
By years of toil, that upward grew,
The opened earth may close upon,
And hide forever from our view.

Kingdoms and empires that to-day
Are mighty in their regal pride,
May ere long drink the cup that's filled
From Revolution's judgment tide.
Alas! that every hope shall fail,
By past events to us is proved,
But the one Hope that's built upon
The Rock—that never can be moved.

Seneca Falls, N. Y.

LINES.

To Mrs. R. E. Wood, on the death of her infant boy.

BY CHAS. K. FULLER.

God hath given, God hath taken,
Surely thou wilt not say nay.
Freddie sleepeth—soon he'll waken
To the joys of endless day.
Though so bright, so pure, so winning,
He was mortal as thyself;
Though thy darling did no sinning,
He was not exempt from death.

Thou wilt miss his cherub prattling,
Sadly miss his roguish play;
But he's not with earth's scenes battling,
He has gone from them away.
Still be joyful in thy sorrow,
Thou shalt see thy darling Fred,
On the dawn of brighter morrow,
After pain and death have fled.

Will you not then gladly "leave him"
In his narrow bed of clay?
Much he'd found with thee to grieve him,
Much to lead him oft astray;
But the Savior safe will keep him
From temptation's luring power,—
Then be chary of thy weeping,
For thy child will weep no more.

Original Articles.

For the Crisis.

The Marriage Covenant.

BY ZETA.

(*Concluded.*)

From what has been said in former chapters on this subject, it is easy to see that there are many very delinquent husbands even among hopeful christians. That all may feel that they come short of imitating the *pattern*, perfectly, is rational. But when we see manifestations entirely the *reverse* from this, living wholly *contrary to it*, men who are always murmuring, ordering and fault-finding, adverting to the better qualities of other wives, spending their time in other society when most proper to be at home, making home only a lodging place to pass the night, and to take dinner: while all their words of news, instruction and conversation are reserved for other society, and all their hours of reading and conversation are spent elsewhere, while the wife, who needs the benefit of these, the presence of the husband, and his aid to lessen her burdens, to soothe her sorrows, to speak words encouragement, to help bear the burdens, the cares and trials of home, is left to struggle through the most rugged paths of life in solitude. Or, if she be not alone, surrounded with a family who might give joy to her heart, did she not see them coming up under improper example, without parental authority, destitute of proper instruction, often following the customs of the father, and becoming idlers, or complainers and commanders. These only add sorrow to disappointment, while broken promises, and blighted hopes are mingled with her daily duties. But if she has the true fortitude, patience and government of woman, she may be able to endure the delinquencies, gain a controlling influence over her family, and finish her course, while "her children arise up and call her blessed."

We repeat, while such scenes as these are often witnessed, the subject of inquiry should be by many, am I addicted to such evils, [illegible] life? If any who may read these articles should feel his conscience pronouncing him guilty, we hope he will find something here which will make both his ears to tingle, and lead him to Christ for a better heart.

But we now have something to say of the duties of the wife; something which comes with authority, as it comes from God. Perhaps as much might be spoken of delinquencies in duties here, as in the other department, but we shall notice some of the duties as cited by the author of the work quoted from in a previous article, giving an extract from his remarks on the same, and leave the thoughtful to make their own reflections.

"To the wife the word of God speaks thus,—'Wives, *submit* yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church. Therefore, as the church is *subject* unto Christ, so let the wives be to their own husbands, in everything.' Eph. 5: 24. 'Let the wife see that she reverence her husband.' Eph. 5: 33.

Here we should particularly notice that virtue on which the admonition principally turns, namely; submission,—a virtue so prominently commended, certainly merits particular attention. The superiority which the Scriptures give to the man over the woman is not that of a master over a slave. The precepts enforced on the husband are of such a kind as to show that the superiority with which he is invested is founded in reason, and maintained by love. God has not required from the woman the submission of a slave, but a reasonable and advantageous submission, such as a man of good sense knows it becomes him to receive, and which an affectionate wife will yield with pleasure.

Some women, however, consider everything of this kind, as a relinquishing of all self-defense. Mistaken creatures! It is their best security, as well as one of their loveliest ornaments. See 1 Pet. 3: 4, 5. Like polished armor, it is both beauty and defense.

Considering the importance given to the virtue now under consideration, we see at a glance how far from that character which the Holy Scriptures recommend to women, are those who deny to a husband any rule in his house, unless he purchase it at the expense of peace. Such conduct is not only against the spirit, but the very letter of christianity. The apostle, as if to prevent the possibility of a misunderstanding, enforces his point by a most striking illustration.

"Wives, submit yourselves unto your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the church, and he is the Savior of the body. *Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything.*' The church is subject unto Christ to this extent. She is always to be known by these circumstances;—that as her legislator, she receives laws from Christ; as her Lord, she receives commands from him; as her guide she follows him. That religious society, therefore, which renounces the authority of Christ, and sets up for its own directress in matters of faith and morals, is not the church.

This model of subjection, unreserved subordination, and reverential deference, is a woman in the ties of wedlock to make her *examplar*, if she would be found in that relation such as God approves. Let her be frugal, industrious, cleanly and chaste. She is to have the praise of all these good qualities, but let her remember that if, withal, she is self-willed, and refractory, she is destitute of that virtue in which the Holy Scriptures seem to have concentrated all the good qualities of a wife. Much as she may triumph in the contemplation of her superiority over the idle and extravagant with whom she compares herself, she resists the order of God, and resembles not the church but the *world*; she acts as if she were determined to go as far as possible from the *pattern* which God has set before her, and had chosen one which is the very reverse of the church."—*Advice to a Married Couple, p. p.* 44, 46.

Should the instruction in the above be heeded by all families, very many of the evils of life would be happily avoided. May the Lord enable us to act wisely and righteously in all our deportment, that we may be useful among our fellow-men, glorify God in our lives, enjoy his favor as we pass through this vale of sorrows, and gain the everlasting habitations prepared for his people, in the world to come.

The higher one aspires to rise, in this world, the lower he falls in the account of God and angels.

For the Crisis.

I Will be Good.

BY EDWIN BURNHAM.

Set this determination up in your mind—*I will be good.* Bring your whole soul, body, and spirit right up to this decision Feel it, and then say it. Say it to God, to your fellow beings, and say it boldly. Commit yourself, and then struggle to accomplish your purpose. Do not compromise with the Devil by saying, I mean to be good, but I dare not say so, lest I should not be. Away with all provision-making for the Enemy, "bind the sacrifice with cords to the horns of the altar."

Leap right into the river of moral purity and holy devotion, in sight of God, angels, men, and devils, and then prove your determination to remain there, by your earnest efforts. If you fail now, do not give it up. Try again. Pray and cry, and pray and cry again, and still again. You are weak; yes, but God is strong. You are a poor creature; yes, but He is rich. You are exceedingly tempted by the devil; yes, but He will make a way for your escape The flesh baffles; yes, but grace will give you power to overcome.

Trust in God. Believe that He will help you, and His help you shall have. He has spoken, and He will make it good: "blessed are they that hunger and thirst after righteousness; for they shall be filled." Not just now—no, perhaps not—but at length. SHALL BE! Yes, God speaks as He means.

There is an advancement in goodness.—Cut off the evil branches, and root out the evil germs, as they appear. They must appear before you can get rid of them. Do not get discouraged when you see them. It is the goodness of God to you, which causes Him to make them manifest to you. Do not complain of the heat of the furnace—let the fire burn—you must be purified to go into the "Holy Place." Cry out, in the midst of the flames, louder, and still louder, I will be good. "O Lord, do thou it for thy name's sake"—make me holy.

You shall at length come forth as the gold that is purified from all its dross. No matter for past sins—repent of them—do not brood over them—say I will now, and forever, be good. God will forgive the past. He must do so. He has promised abundantly to pardon when we turn to Him.

Poetry.

For the Crisis.

IS MAN IMMORTAL?

BY S. A. PORTER.

Is man immortal? Theology replies,
"He is, and came so from his Maker's hand,
With two-fold nature; when the earthly dies,
The form ethereal must e'er expand."

Is man immortal? "Yes," tradition cries,
"And bliss or woe eternal is his doom;—
The gem must dwell in darkness or the skies,
While the frail casket moulders in the tomb."

Is man immortal? false Philosophy
Affirms he is, nor gives a reason why;
With bold assumption utters her decree—
"The soul—a part of Deity, can't die."

Is man immortal? Mesmerism, too,
Presumes at once to give the question rest,
And thinks she rends the veil that hides from view,
To hold her converse with each shadowy guest.

But ask man's nature, ask where is the part
That's proof against the universal foe?
What fraction of his being 'scapes the dart,
When the grim monster strikes the fatal blow?—

And nature sighs her answer,—"there is none
Of all this wonder of creation plan,
But shrinks and shudders when the shaft is thrown,
That executes the curse on fallen man."

Then ask the Word of God, which plain reveals
That man is mortal, destined to the clay,
From whence he sprang; all that he thinks, or feels,
Or knows, to death's dark shade must pass away.

It tells us, too, that immortality
Is God's great gift, through His victorious Son,
His resurrection's pledge—that He
May raise His people when He takes His throne.

E. Boston, Mass. Dec. 8, 1856.

Correspondence.

For the Crisis.

From Sr. S. C. Wait.

BRO. GRANT:—While I have been perusing the "Crisis" bearing the many heart-cheering epistles from different brothers and sisters from the east, west, north, and south, the thought suggested itself, I would like to read letters written by some of the brothers and sisters of Edinboro', and surrounding vicinity. Dear friends, your letters would be as cheering to them as theirs are to you. We, poor despised pilgrims, should try and help each other all we can. We are scattered here and there over this wide earth, probably never will have personal acquaintance until Jesus comes; yet we may become familiar with each other through the medium of the pen. What blessed privileges we may thus enjoy.

Much is said throughout the scriptures, of divine truth and love. It is given us as a token, whereby we may know we are Christ's disciples, if we have love one towards another. How may we come in possession of this love?

The beloved apostle John says,—"Whoso keepeth the word of God, in him verily is that love of God." Again—"Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God." John says, "If we love one another, God dwelleth in us, and His love is perfected in us."

Think of the love God manifested in giving his only son to ransom us from that penalty entailed upon us by the disobedience of our first parents. Also, think of the unspeakable love the Son of God has shown toward fallen man, by his willingness to die for, and forgive even his enemies; those that caused him to die that ignominious death upon the cross. There he was extended between heaven and earth, betwixt two malefactors. And after they had made a crown of thorns and placed it upon his head, ridiculing him in every manner wicked men and devils could invent; spitting upon him and giving him vinegar mixed with gall to drink &c., he looks upon them with an eye of pity, and says,—"Father, forgive them, for they know not what they do" What compassion our Savior manifested toward all. What an example he has left us to follow!

Again, we see the Father's love, in making his will, or words, plain to our understanding; not choosing holy angels, who, in all probability, would have counted it a pleasure indeed to have borne the glad tidings of salvation to the lost; but made choice of men having the same passions as their fellows, to be ministers of the word of reconciliation. Jesus made known what qualifications are necessary to be possessed by those who engage in this glorious work. He did not leave them in darkness as to the manner of their communications, but has distinctly pointed out the spirit in which they shall declare those joyful tidings.

Again, we see the spirit of Christ is very tender, affectionate, forbearing and kind; and in proportion as we possess this spirit, we should manifest it in all our doings. It will mingle with, and give grace and loveliness to all our acts, both public and private.

O that we had that love and regard for each other's feelings that the beloved and venerable apostle Paul had. He said he would not eat meat so long as the present state of things should endure, if the same was a cause of offence to his brethren, or an occasion of stumbling. He also says, "the strong ought to bear the infirmities of the weak," and ever to beware least they make still weaker the weak for whom Christ died, and whose lives are precious in his sight.

Dear brethren and sisters, is there any class of people from whom the world have more reason to expect a clear exhibition of the spirit of Christ, in its various features and graces than from those who are constantly looking for the speedy redemption, yea, I may say looking daily for the return of their blessed Savior?

Ought not the bearers of this most solemn and subduing message ever presented to mortal man, continually show the length and breadth of its controlling and subduing power on their own hearts? May the grace of God be sufficient for us, is the prayer of your unworty sister,

S. C. WAIT.

For the Crisis.

From Bro. J. A. P.

BRO. GRANT:—It is a long time since I have attempted to address my Brn. and Srs. through the Crisis. I have this evening been perusing its columns with much satisfaction, and, while reading a letter from one with whom, in common with others of like precious faith, residing in the same place where I have previously enjoyed many delightful seasons while fondly hoping soon to participate in the joys of a blissful Paradise, I felt like responding to her request, and saying a few words to those who, like sheep, are scattered upon the mountains, and in the midst of the mist, and fog, and perils, of these last days, are still maintaining their integrity before God, and trusting his promise sure.

O how many times I have thought of the dear ones with whom I have associated in by-gone days, and to whom, in my feeble manner, I have preached Jesus.

Truly, the past has often been present with me, and when weighed down in my mind, with sorrows oppress, it has served to revive my drooping spirits; and while my cup has been, and still is mixed with sadness, I have not forgotten the lovers of the beloved Son of God, in B—. No, I think of those who in deed and truth possess the blessed hope; and to such I would say, fear not; God, even thy God, is thy refuge.

Should the winds blow; be thou calm. Should the storm beat heavily against thy little barque; trust, O trust in God.—Should the raging waves well nigh capsize thy boat, and thou almost go overboard; think, ere thou despair; thy Father's at the helm. The wind, and storm, and waves, are all at His control. He has been our strong Tower in days past, and when trouble has come upon us, and affliction been strewn in our path—a loved one torn from our embrace by death, we have learned to lean upon Him, and exclaim: "He doeth all things well." Too good is God to be unkind, too wise to err. Though we may err in very many ways, God is still the same.

We may be separated from those we love, and wade through trials sore: we may even be disowned, cast off by them—God changes not. He is over all, blessed, forevermore.

How different from man! My soul doth magnify the Lord for his mercies shown to me. Though we have been sad y disappointed, and the world has pointed the finger of scorn at us; though wicked professors have mocked us and made light of the cross and of our blessed hope; though false brethren have proved treacherous, and caused us to weep by night and by day, and our friends have forsaken us, and devils beset us on every hand to destroy our peace: yet there is a sweet in it. The blessed hope is blessed yet; and it will be blessed until it is changed to fruition; and methinks, that even then the saint will look back and exclaim; blesssed hope! and why? because, it is hope that saves us now; and such a hope points to an eternal substance, and it can never lose its blessedness. Yours in the midst of sorrows, looking for redemption,

J. A. P.

Dec. 6, '56.

For the Crisis.

From Bro. H. J. Peck.

BRO. GRANT:—It has been some tim since I thought of writing to you, and t the dear brethren scattered abroad, to in form you how the little church is gettin along in this place.

In the former part of Oct., we had blessed time. God poured out his spiri in our midst, and the cry was heard—"Men and brethren what must I do to be saved?" Sinners were converted; backsliders reclaimed, and the work of the Lord revived in the hearts of his children. Bro. Mathewson was with us a few evenings, and preached in the demonstration of the spirit and with power. He also baptized several before leaving. Satan was at work in all his various forms, to stop the spirit of God from striving with the hearts of the children of men. But thanks be unto God, who giveth us the victory, through Jesus Christ, that there is a way opened up, and a throne of grace made accessible through Jesus Christ, where we may come and plead the merits of Him who died for us. And in view of this what manner of persons ought we to be in all holy conversation and godliness; looking for and hasting unto the coming of the Lord. O let us have on the wedding garment, our lamps trimmed, and our lights burning brightly; that we may hear it said unto us—"well done"—when He shall come the second time without sin unto salvation.

While penning these few lines, I feel the love of God kindling in my soul, and which enables me to rejoice, in view of one day getting home, where trials and sorrows shall end, and where God shall wipe away all tears from our eyes; and where the redeemed of the Lord shall come to Zion with songs and everlasting joys upon their heads.

I hope with you to swell the chorus round the throne of God, and with harps in hands, bid every string awake to his praise; and range those blissful fields of glory, and walk the golden street, clad in immortality, shouting redeeming grace and dying love, to him who hath redeemed us by his precious blood and given us an inheritance in his kingdom. Yes, we will hail him who was despised and crucified, as our God, Savior, and King. I am bound for Mount Zion; my face is set thitherward, and I hope ere long to meet you all there.

Yours, in hope of eternal life when Jesus comes,

HENRY J. PECK.

South Farms, Conn., Nov. '56.

For the Crisis.

From Br. B. P. Manning.

BRO. GRANT:—Where I have been traveling from place to place, trying to preach the word to the people, there appears to be a waking up. I think, if the brethren try to be united, the Lord will work.—There is a little church in Rye, N. H., striving for the Kingdom. May the Lord bless and save them, is my prayer. In Auburn, N. H., there are also a few saints. I like the letter of brother E Burnham's in the Crisis, published a few weeks since, relative to calling things by their right names. I see there is a disposition among some of the brethren to use wrong names and harsh words, such as "Jehu" and "Jehu's family" &c. Such epithets have done harm among the little ones. I do believe it to be very wrong to do so, let it come from whom it will. These are idle words. What says Jesus in Matt. 12: 36, 37?—"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned. "O how careful we should be, living so near the judgment.

Again, hear Jesus in Matt. 25: 45. "Then shall he answer them saying, verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me." On the other hand, it reads,—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Brethren, the Lord is soon coming, and who will be found waiting? who will be found giving meat in due season to the household? "Blessed is that servant, whom his Lord, when he cometh, shall find so doing. Matt. 25: 46.

May the Lord help us to keep all the commandments, that when he comes to make up his jewels, we may have a place in his kingdom.

Brother, sister, do you desire a seat in the kingdom? Then strive to obey God in all things. Love as brethren. O, I want to be there! Pray for me that my faith fail not. Yours in hope of eternal life,

BENJ. P. MANNING.

Goffstown, Nov. '56.

For the Crisis.

From Bro. O. D. Eastman.

BRO. GRANT:—We are always glad to read the columns of the "Crisis" and to hear from those who are "striving to keep the commandments of God, and the faith of Jesus," believing that all such as do his will, shall receive a crown of life. In these perilous times, when the great multitude would lead us astray, how important that we remember the admonition of the Savior in Luke 21: 34—36, "Take heed, watch and pray always," for such only can be found ready. How cheering is the christian's "blessed hope," that in a little while Jesus will come again, and we shall be made like him, and see him as he is.

All things will be made new, and the groans of creation will cease. The saints of all ages and all climes will meet to enjoy an everlasting rest. Their last tears will have been shed, and sorrow and pain will forever flee away. O Lord, hasten the time, and "Let thy Kingdom come."

Yours in hope,

O. D. EASTMAN

Landaff, N. H., Nov. 8, '56.

For the Crisis.

From Bro. S. Webster.

BRO. GRANT:—We have no shepherd in this vicinity to feed the sheep, but plenty of wolves to scatter the little flock. Please lend your christian aid to a few poor pilgrims through this barren land and world of woe, to that heavenly city.

Will you be so kind as to send us a preacher of the gospel of Jesus Christ, and Him crucified, and cheer us with the glad sound,—"the Bridegroom cometh." O that we might "hear the voice of one crying in the wilderness, prepare ye the way of the Lord." We want to hear the gospel trump sound once more, before we hear the trump of God sound to raise the dead that sleep in Jesus.

There are a few of us in Plymouth, that love the Lord, and claim the promise of his appearing the "second time, without sin, unto salvation." Now, do not despise the "poor in spirit," for "they shall be comforted." "Condescend to men of low estate." Christians, do you keep the commandments, and abide in his love? If you do you have the promise,—"ask, and ye shall receive;" yes, and at the end, eternal life; but to the fearful and unbelieving, and all liars—eternal death—the second death. Your Bro.,

S. WEBSTER.

Plymouth, Vt., Nov. 4, '56.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, OVER GEO. T. ADAMS' STORE.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NUMBER 167, HANOVER STREET, BOSTON, MASS.

MILES GRANT, EDITOR. BOSTON, MASSACHUSETTS, WEDNESDAY, DECEMBER 31, 1856. WHOLE NO. 70. VOL. IV. NO. 18.

The World's Crisis, is published weekly by believers in the Immediate Coming of Jesus Christ.

PUBLISHING COMMITTEE.

HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

JOSEPH H. TURNER, PRINTER.

TERMS OF SUBSCRIPTION

TO BE PAID IN ADVANCE.

For a single copy 6 months	$1.00
For a single copy 3 months	50
Five copies to one address for 6 months	4.50
Ten copies to one address for 6 months	8.00
Twenty copies to one address for 6 months,	15.00
Thirty copies to one address for 6 months,	22.00

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Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private*.

Over all communications for the paper, write *For the Crisis*.

Over all business matters, write *Business*.

Original Articles.

"Love One Another."

BY H. L. HASTINGS.

How kind, how sweet these words.—They have the fragrance of paradise about them. They come from him who had often leaned his head upon Jesus' breast, and who there had caught the deep, rich, holy odor of love divine. "Love one another." Not in lip and tongue only, but in deed and truth. Let your love be without dissimulation. How blessed is the pure principle of Christian love, that beareth all things, hopeth all things, endureth all things. Love that envieth not, that suffereth long, that is kind, that is not easily provoked, that thinketh no evil, that fulfills the law, and that is the end of the commandment. Love that never faileth. Love that comes down from God as sunshine from the orb of day; love that cheers like golden light the heart that was dark, and cold and hard. Love that wells up within the soul sparkling like a crystal fountain; love that abides like a perpetual well-spring; love that flows out like rivers of living water. Love that is shed abroad in the heart by the Holy Ghost. Love that beams in the eye, that tunes the voice, that warms the heart, that rules the hand, that guides the life. Love that makes the lion like a lamb and that leads fierce nature in flowery bands a captive at the chariot wheels of Jesus Christ.

Let us love one another, for love is of God. This it is that allies us to our Lord and makes us like Christ; and this never faileth. Prophecies shall fail, when all vision and prophecy shall be realized in the full glories of Messiah's reign;—tongues shall cease, when all the confusion of this Babel-world shall be o'er and the jargon of its many tongues shall give place to the pure language of Immanuel's land; that knowledge which has puffed and swollen so many little men in this world shall vanish away before the perfection of that day when we shall know even as we are known. But love *never* faileth. It abides an everlasting principle. It dwells in every ransomed breast. Eternally shall its mighty tidal current flow from the bosom of that God whose name is Love, and eternally shall it flow in shouts of praise and songs of gratitude from the countless myriads of the saved. The "incense breathing morn" of this earth, hath no fragrance so sweet as the rich odor of holy love, which shall forever bathe, like a resplendent cloud, the hearts and homes of Paradise restored. We want to be there,—then let us *love*, let us love one another with pure hearts fervently. Let us love God and love his works. Let us cast out hatred and malice, and let our hearts beat in holy unison with the heart of him who hath *loved* us and given himself for us! Let us "love one another."

Rochester, Dec., 1856.

For the Crisis.

The Supremacy of Scripture.

BY J. B. COOK.

The Scripture cannot be broken." John 10: 35.

The Jews so applied their law, touching the unity and distinct being of God, as to charge Jesus with blasphemy. "The Lord our God is one Lord," said they. No being or image of aught in earth or heaven is entitled to the name or honor that belongs alone to Him. Ex. 20: 1–7; Deut. 5: 6–11. They thus felt bound by the highest authority to charge Jesus with blasphemy, for taking the divine name and honor in any sense, to himself.

Our Lord vindicated himself by quoting their own acknowledged law, more clearly and comprehensively than they had ever before heard. "Is it not written in your *law*, I said ye are Gods? If He called them Gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of whom the Father hath sanctified and sent into the world, thou blasphemest: because I said I am the Son of God? If I do not the works of my Father, believe me not."

This quotation of Jesus is from Ps. 82; 6, and that is based on the language of the Almighty, concerning His promised "Son"—the seed of Abraham—in whom all nations shall be blessed. God had said—"I will be to Him a Father, and He shall be to me a Son." Heb. 1: 5; 2 Sam. 7: 14; Ps. 2: 7. The inspiring address to this "Son," is,—"Thy throne, O God, is forever and ever." "Being made much better than the angels, as he hath by *inheritance* obtained a more excellent *name* than they." This better and "more excellent name" is the Divine! Ps. 45: 8; Heb. 1: 4. The prophet Isaiah records His name as "wonderful Counsellor, the mighty *God*, the everlasting Father, the Prince of peace."

Thus the Jews were confounded on several occasions from their own sacred books. Thus all expositors may be confounded who take one part of Scripture to ignore another! Never did an interpretation of erring mortals seem more certain, than that of these Jews, whose zeal impelled them to guard the worship and honor of their God. They were right so far as they reverenced "the God of Abraham, of Israel, and of Jacob." But they were also altogether wrong in so applying one portion of their "law," as to deny and annul another! This, Jesus quoted to show that their "one"—their "only Lord God" stood pledged to bring forward His "Son," and invest them with the honors of His own divine "name!"—for the Scripture *can not be* BROKEN!"

One portion of holy "Scripture" is as supreme—as unerring and *Divine*, as another. Hence, should the whole church assume the ground and agree to fix their mind on preaching the gospel (as God's plan for subduing and saving the world,) it can avail nothing against the Lord's coming "the second time to *salvation*." For the Scriptures cannot be broken to accommodate either Gentile or Jew. Man's ignorant opposition to God's revealed purpose, is as the clouds of our atmosphere to the movements of the planets. They may obscure our vision, but can not change the course of events—to "make the word of God of none effect." "The Scripture can not be broken."

"The Scripture" is the purpose of God written out "for our learning." This purpose of God is the highest law in the universe; for "God, (with his will—his word) is over all, and blessed forever. He declares the end from the beginning, saying,—"my counsel shall stand and I will do all my pleasure." From this, it follows that there is nothing in Heaven, earth, or hell; none among angels, men, or devils, that can defeat, or defer the fulfilment of God's written purpose. "For the Scripture cannot be broken."

Freedom and opportunity are provided for and allowed, for each one to test himself. There is also a uniformity in the several courses of nature, as day and night, seed time and harvest, &c. But this freedom and this very uniformity of nature, is asserted by "the Scripture." It furnishes the highest occasion to illustrate the supremacy of the written word. In all points when the accomplishments of "the scripture" does not demand the arresting obeyance of this "uniformity of nature," all things "continue this day according to thy ordinances; for all, O Lord, are thy servants." Ps. 119: 91; 74: 16, 17; Jer. 31: 35; 33: 25; Acts 17: 24–26; 15: 18; Isa. 44: 6–8; 46: 10.

The course of nature is thus like the freedom of the creature, independent and not absolute, but subordinate, and subservient to the over-ruling will of God. But by a class of philosophers, "nature" is Deified, it is made supreme; hence, all that they know of God is subject and secondary to "the uniformity of nature." Nature is so made an expanded, over-ruling, but imaginary idol.

Natural things—natural men—nay, all "that is natural," obey natural laws for natural ends, and by these the present race of creatures and course of nature is maintained. But "the scripture" discloses the higher, purer, diviner system of things that shall supercede "the natural."

"The second Adam," for instance, will supercede the first. "The second—the new Covenant—" is to occupy in Palestine and over the world the sphere of the first. "The servant—Moses"—will be superceded by "the Son;" and the whole system and circle of "the *shadow* and example of good things to come," will find their anti-typical, everlasting "substance" in "the world to come"—"the kingdom of heaven."

In the world's history approaching this consummation, we find that "the scripture (which is God's will, "written for our learning,") has had entire supremacy over "nature" so far as they have come in seeming conflict—so far, at least, as to settle the principle, and furnish a ground of assurance," that the system of "the scripture" will advance to absolute and everlasting triumph!

The Demontsration of this, lies in two grand events embraced in the context—the birth, and the resurrection of Jesus.

By the first, Jesus is "the Son of God!" By the second he is "declared to be the Son of God!" Both of which are above and in defiance of all the wisdom of man and the power of nature. No wisdom, even of God's professing people, could have evaded the charge of blasphemy brought against Jesus; not have harmonized his claims to be "the Son of God." But "the wisdom of God," that appears in the scripture, answers the charge, and maintains his claim triumphantly. God is indeed "One" as revealed in the scripture which the Jewish mind embraced; but as this same scripture made known "the Son," who should bear the Divine name, it was accomplished, so as to confound the wisdom of man, and foreshow the supremacy of scripture.

"The Holy Ghost shall come upon thee, the power of the Highest shall overshadow thee," said the angel to Mary, "*therefore, also that holy thing which shall be born of thee*, shall be called the Son of God!" Thus, above and beyond all the light in the Jewish mind—above and beyond all the "ordinances of nature," we see that "the scripture cannot be broken." No birth analagous to this has ever before or since transpired.

Thus, also, with regard to "the resurrection" by which Jesus was "*declared* to be the Son of God, with power." There was no "law of nature;" nor illumination of the human mind that was able even to start the suggestion of such a departure from nature. The idea belongs altogether to the scripture. It could not and "can not be broken."

Nature in her present course is controlled by mere natural laws and natural men. It is so recognized in the scripture; but though cognisant of all existing things, the scripture never stops short of a system of things—a constitution of the world in harmony with heaven,—in accordance with the character of Christ. It will be "the kingdom of heaven!"

This "heavenly" system will be as unique, and unlike the "earthly," as the birth of "the Son of God" is unlike that of all other births in the history of the human race. Hence, we find that whenever the scripture demands that "the laws of nature" should be held in abeyance, they are so held, and the world's wisdom is confounded; for "the scripture can not be broken."

Note. The waters were gathered at the at creation into one place; and "the dry land" appeared. Here, "the laws of nature" held them, and would have held them still; but the foretold deluge submerged even the mountains "fifteen cubits!"—for "the scripture can not be broken." Thus the Red Sea, and the Jordan rolled back their floods to accomplish the unfailing "scriptnre."

Seed-time and harvest, summer and winter, and day and night is the present order of events; but (as illustrated in the birth of Jesus,) the foretold famines, exceeding abundance, and times of darkness, have proved to a demonstration, that there is no "fate" nor "law" by which "the scripture can not be broken." The seven years' abundance and famine, the three days' darkness, and other events in Egypt, and in Canaan, are cases in point. They are above the present constitution of nature. They belong to a series of miraculous events that demonstrate the absolute supremacy of the scripture—the written will of God.

The deliverances and foretold dispersions of Israel—the beastly character, precise number, limitations and divisions of the "four" gentile empires, are each in accordance with no mere wisdom or natural course in human events; but the corresponding history of the world for four thousand years demonstrates the existence of a controlling, divine mind. "The scripture cannot be broken!"

"The time of the end" the rush "to and fro," with increase of knowledge"—the seventh headship, and its inspired description ("was, is not, and yet is,") as verified by the Napoleon dynasty, at the head of the Frog power (France, that must take the lead in the "battle of the great day," Rev. 16: 13,) show how fast "the world is weaving its own winding sheet; making ready for the knell of "the Anti-Christ," and illustrating the supremacy of the scripture, that will soon destroy, or sway all agencies into subordination to its heavenly consummation. Amen.

In the light of this subject, we should see that the imaginary "nature" of philosophy is no God—nor would it ever have existed but as the creature or the creation of God Almighty! It has never had force to falsify one statement of the scripture—God's written will.

The church of Christ "began in the spirit;" but now under the cloud of Rome, and "science *falsely* so called," she seeks to be "made perfect by the flesh"—by men still in the flesh! All such see no need to stand in the Lord's counsel touching the Advent of Christ—the second time—*to salvation.* In their view the scripture can be broken as to Christ's coming, and the world's interest be vastly advanced. But no, "the scripture"—"the spirit demands "the second" Advent, to destroy death and deliver the world, as much as it did the first to "redeem (atone for) us by his blood!" Heb. 9: 10; 2 Pet. 3: 1–3; Tit. 2: 13. 1 Thes. 1: 9, 10; Acts 3: 20; John 14: 1–3; Luke 19: 11–14; 21: 5–36.

Though these and other texts, if fulfilled according to their plain meaning, will confound the professing church, as Jesus did the Jews 1800 years ago; yet "the scripture CAN NOT BE BROKEN."

"The Lord looketh on the heart;" but as "He also is wise, and will not call back his words," those who, like the Jews, reject his "word" are his "enemies." Matt. 7: 21–27; Luke 19: 27. "God is no respecter of persons." He means just what he says, and says just what he means. When he says Israel and Judah, he does not mean Gentiles, and *vice versa.*

All scripture relative to Israel and Judah concerning their restoration must be fulfilled, for "the scripture cannot be broken." The same scripture that proves the return of the Messiah, also declares the return of Israel to their own land. *The nations*—the Gentiles, are specifically named in the covenant with Abraham. Gen. 22: 14–18. Hence nothing done for the Gentiles or the church can supercede Israel in that covenant.

God's counsel shall stand! The scripture is its written form. Amen.

For the Crisis.

"Thou shalt love thy Neighbor as thyself."

GAL. V. IV.

BY MARION A. COTTON.

Paul had been striving to impress upon the minds of his Galatian brethren the truth, that circumcision availed nothing. And he finally sums it all up in this one word—"Love thy neighbor as thyself." Now, in the first place, let us find out who our neighbor is. Turn, if you please, to Luke, 10th chapter, commencing at the 30th verse; read to the 38th verse.

By this, we find our neighbor to be any one who is suffering, and needs our assistance. Often we do not behold even *neighborly* love among those who should be united by a nearer tie, that of brotherly love.

We can all of us tell whether we have this love or not, and we can tell whether others have it; for, as we read along, we find the works of the flesh given; likewise the fruits of the spirit. If we see a man performing the works of the flesh, we may rest assured he does not love his neighbor, be his professions ever so great. On the other hand, if we see a man possessed of the fruits of the Spirit, we know he loves his neighbor.

Let us look a little at the fruits of the Spirit and see if we have them, or have ever had them. The first fruit is *love*. How is it with a soul that is converted? The first impulse is love; love to God, love to christians, love to the whole human race. Those whom he once hated, he now loves; everything is lovely.

The second is *joy*. Oh, the joy of a new creature in Christ Jesus. He is filled with joy unspeakable. Then, this wild tumultuous joy subsides and peace, sweet peace, steals over the soul. He looks around him and sees those of his friends who are out of the ark of safety; he would lead them by the hand of love to that state of joy and peace which he now experiences.

Long-suffering. Perhaps his friends oppose him, ridicule him, and try every mode of persecution: it is then he sits calmly, patiently, and with long-suffering beneath their scorn.

Gentleness then comes in; he mildly remonstrates with them, endeavors to persuade them to seek the Savior; they discover his *goodness*, but will not listen; they laugh on, and he, by an eye of faith, looks forward to that blissful land where his trials will all be over.

Meekness. This was a peculiar trait in the character of Jesus. He was meek and lowly. Only think of the great Creator's coming to redeem men; and they *spit* upon Him, smite Him, and insult Him in every manner; he meekly bears it all. We must bear it of fellow-worms, if he could of his own workmanship.

Lastly, *temperance;* not only in regard to drink, but in eating; also dressing, houses, and furniture; temperance in ALL things. How many of us have these graces? If we have them, there is no law against us; if we have them not, Oh, let us seek to have them, and we shall not seek in vain.

Cheshire Mass., Dec. 7, 1856.

For the Crisis.

Love God.

He is eternally worthy of our highest love. He has loved us with a strong and saving love. He commands us to love Him. We must perish forever unless we do love Him. It is our present and eternal glory to love Him.

E. B.

For the Crisis.

Parental Government.

BY ZETA.

NUMBER I.

The present generation is often called by writers, lecturers, ministers and others, "an unruly generation." Facts are constantly demonstrating that the remark is painfully true. The young of this generation are, to an alarming extent, disobedient, irreverent, unmannerly, bold, proud, and shameless. Complaints of these evils are constantly made in many places. Parents often express their surprise that their children act as they do, and frequently attribute it to the bad example of others, This may be the cause in part, in many cases, but there is a cause nearer home in most families of ill-behaved children. There is a lack of parental restraint, of controlling power, which *should not* exist in every family. Some persons are peculiarly adapted, or endowed by nature, to govern well; others are less so, and because they lack the natural gift to command, they often excuse themselves, and say they cannot control their children. I have often heard this remark from parents, in the presence of their unruly children. Children soon learn the fact that their parents have not the art to govern them, though they seldom in youthful days have wisdom to regret it, but are glad to have their own ways.

Parents cannot rid themselves of the responsibility which rests upon them to "train up their children" in a proper manner. God has not only constituted man the head of the wife, but has also made *them* unitedly, the governors of their children. He requires that they train them up in righteousness, or at least do all they can towards it.

"But this is an evil age," says one; "it should not be expected of us to train our children as parents did in former days. We are fallen upon Paul's perilous times when children '*shall* be disobedient to parents, unthankful, unholy, without natural affection,'" &c.

This is your fault, in part. Parents cause their children to be disobedient, to be unthankful, unholy, and to lose their natural affection. Such sins are transmitted from the parents to the children, and not from the children to the parents. Paul, seeing down through the lane of mortal life, beheld the apostasy from the simplicity of truth in doctrine, and in discipline—the laxity in human government, in parental authority, and announced the catalogue of evils that would follow.

But let us hear what the Lord commands on this point, by the mouth of Paul. "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Eph. 9: 4.

Here, then, is a caution to fathers not to tamper with the passions of their children, not to provoke them to wrath; and accompanying it, is a command to *bring them up* "in the nurture and admonition of the Lord." The mind of the child is of such a nature as to receive almost any impress you please to enstamp upon it. In the early stages of expansion and development of the human mind, it is susceptible of the deepest, clearest, and most indelible impressions.

This, then, is the time to mould the mind for virtue, goodness, duty and righteousness. Mind is not like water which must be always running downward to its level, or absorbed into other substances; but like the plant and vine, it is shaped by surrounding elements, and agencies, and its growth impeded, or increased according to the nature of the elements. It can be made to climb from one limb to another, up the tree of knowledge, and be led from branch to branch, inhaling wisdom, love, virtue, submission, gentleness, meekness, goodness, truth, righteousness and holiness. Or it can be led in ignorance, down into the dark cells of selfishness, peevishness, hatred, anger, clamor, debate, strife, disobedience, and death.

Which course do you choose [illegible] your children? Nearly all will [illegible]

say, I desire to lead them in the better way.

But I am not competent to do this. The Lord must help, or my children will never be righteous and holy.

True. And the Lord is ready to help. He will give you wisdom to begin, if you will diligently seek it.

But some will here remark, that all children cannot be made good, even by the best of training; some will be bad even in the best of families. This is admitted, but there are exceptions, and if you want your children to be among these exceptions, you will be pretty sure to have them.

But try now to be like Abraham; believe God, and follow his instruction; then you may be blessed with the things promised Abraham. Hear what the Lord says of him:—

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18: 19.

Much stress is laid upon the point under consideration. Abraham is here distinguished by this important feature—"I know him that he will command his children and his household after him."

How can parents appear before God, and be guiltless, with a family who have come up under their neglect, in careless disregard for parental authority, in avarice, pride, profanity, scepticism, revelry and such like?

These evils generally come for want of proper training in childhood. It is a task, to be sure, to watch the opening and direction of the mind of the child. It also requires study, diligent, patient, continual, prayerful study to learn how to direct, attract and control that mind. And you must not say,—"I have too many cares to attend to this work; never; this *must* be attended to. It is the all-important thing for parents. Better never do any other thing in all your lives than feed, clothe, instruct, and "*train*" your children, rather than let them come up to add their moral poison to the flood of vices which now rises to deluge our race, and destroy them soul and body in hell. What moral picture looks more dark and forbidding, and demands more pity than a family of reckless, disorderly, vulgar, unruly, disobedient, quarrelsome children? But on the other hand, what company of mortal beings can exhibit so lovely a picture, as a family circle of well-trained, modest, orderly, loving, obedient children, with affectionate regard for their parents who have set their minds by right precepts, and holy example? No other scene is so admirable.

Letter from M. L. Curtis.

But, my brethren, be ye patient till the advent of the Lord; like the husbandman, who waiteth for the precious fruits of his goound, and is patient as to them, until he receive the early and the latter rain; so also, be ye patient and fortify your hearts: for the advent of our Lord draweth nigh. We are a people who believe in a literal, personal, second advent of the Lord Jesus Christ; the man that was born of Mary at Bethlehem, and who is the Mediator between God and fallen man. And we have no faith in the theory, that the second advent was at the destruction of Jerusalem. If so, then we are in the new earth,—

"Where truth shall sit on every hill,
And blessings flow in every rill,
And praise shall every heart employ,
And every voice shall shout for joy."

Brethren, are we there? No, no. Hold on a little longer and we shall be where there is more truth than there is here, more blessings than there are here, more praise than there is here; and when our President has received the last vote, and His constituents cry out,—"We are come, we are come," you will hear more and louder shouting than you have heard here in the past week. And I don't know but our President will take his seat before the 4th of March.

Bro. and Sr. Teeple, Sr. Mussey, and all that have buried friends in the cold ground, be patient, for the advent of our Lord draweth nigh, when death and hell must give up the precious dust.

M. L. Curtis.

Madison, Conn., Nov. 17, 1856.

Dr. South says, "The tale-bearer and the tale-hearer should be hanged up both together, the former by the tongue, the latter by the ear." In speaking of the tattler, he says, "If you let this fly blow in your ear, a worm will come out of your mouth."

The World's Crisis.

BOSTON, DECEMBER 31, 1856.

Reflections.

Before this number reaches many of our readers, the year '56 will be closed with all its varied scenes of joy and sorrow, of blessings unnumbered from our Father in heaven, many of which have been but poorly improved, and yield no comfort in moments of reflection. Those unkind words and misspent hours have left their impress but O may there be none for the record of the coming year. Let the few fleeting hours that remain of this life be well spent, and our last words in kindness be spoken, that we may leave no sting of anguish to fill a wounded heart.

Many solemn and interesting reflections steal unconsciously upon the mind as we review the events of the by-gone year. It is fitting that it should be so.

Amid the strife and confusion of political, religious and financial partizans striving for the ascendency over their rival competitors, it is fortunate that *once* in a year, circumstances lead men to a few sober thoughts, as they are led to make a brief pause in their daring rush, although they may dash onward again, like the "lightning train" from its station, to the final depot where we *must* stop. When we number the changes of the year recorded for the judgment review, we start amazed and wonderwhy we live, while millions have breathedtheir last, and are now sleeping in the darkness of the tomb, marked by the willow weeping o'er the spot where the loved ones rest unharmed by earth's rude storms, while we mourn alone, and finish our weary pilgrimage in sable dress through life's thorny pathway, to the land of happy greeting—the land of glory, of endless joy, where farewell words are never spoken, and sorrows tears cease to flow.

Here our cup of grief is often filled to the brim, and from the deep fountains of the heart flows out the most bitteranguish. As days, weeks, and months have passed, the orphan list has swelled its numbers, their agonizing cries have rent the midnight air, while they have felt their lonliness in a cold and he rtless world with nother's voice to cheer the gloom, no father' care to provide their daily food; but left a prey to those who watch for the innocent, as wolves for lambs. May God preserve them from the hand of the destroyer.

While some have trod in flowery paths and joyous scenes of friendship's choicest days, others have felt the withering blast of an enemy's rage, or been deeply wounded by slander's demon tongue.

Though the king of terrors has not yet entered *our* lovely home and cast a mournful shade upon all around, yet there are many from which it has culled the fairest flowers, and spoiled the choicest jewels. The family *idol* was the first prize drawn by death's lottery. O, how many fond hearts in anguish lie bleeding, that one year ago were buoyant with merry joy and brightest hopes of constant peace. The spoiler has done his work, and the bridegroom weeps by the grave of his lovely bride. The lone widow in silent sadness spends weary days and long gloomy nights, as she mourns over the loss of him whose hand she fondly claspod in nuptial bliss, since the last new year's dawn.

Should Jesus tarry another year, who of our readers will shed the orphan's tears? Who will follow the wife of his youth to the "city of the dead?" Who will shed the widow's tears and sigh for the morn when the tomb shall restore its treasured gems to the grief-stricken mourner.

Who of us will plant the summer rose and twine flowery wreaths about the graves of our loved ones, who are now cheering us by their smiles of affection? May the Lord prepare us for the trials that remain, and guide us in the way that leads to the land where sorrow and sighing, sickness, pain and death are *forever* unknown.

Questions.

Bro. Grant:—Will you answer me through the Crisis a few questions?

1. Is 1 Kings. 17: 21—22 translated right? Elijah prays for the child's soul to come into him again, and it did so.

2. Again in Gen. 35: 18 it reads—"And it came to pass as her soul was in departing, for she died.",

Z. Grovier.

ANSWER.

No. 1. In 1-Kings, 17: 17, where we have the record of the sickness and death of the child, we read, "and his sickness was so sore, that there was no *breath left* in him."

This passage declares that his *breath* had left him. It does not say the *child* was gone, but his *breath*; then when his life returns, we should expect the *return* of that which caused his death; or in other words, that the *breath* of life would enter him again.

The Hebrew word here rendered *breath* is *n'-shah-mah*, the same one that is translated breath in Gen. 2: 7, where it is said, "And the Lord God formed man of the dust of the ground and breathed into his nostrils the *breath* of life, and man became a living soul."

The same word is used in Gen. 7: 22 and is applied to *beasts*, and all living creatures that died in the flood. We find it again in Isa. 2: 22. "Cease ye from man whose *breath* (*n'-shah-mah*) is in his *nostrils*."

These examples show that the *breath* that left the child, was not the child himself.

We will now examine verses 21—22, referred to in the question, where we have an account of the return of the life of the child. "And he (Elijah) stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee let this child's soul come into him again. And the Lord heard the voice of Elijah; and the child's soul came into him again, and he revived."

The word *soul*, in these verses, is rendered from the Hebrew word, *nephesh*, which is translated in 44 different ways, and is applied indiscriminately to man and beast.

It is 33 times applied to beasts. This word is rendered *life* and *lives* 128 times, and had it been rendered *life* in the passage under consideration, all would have been plain and harmonious.

2. We will now turn to the *second* question, referring to Gen. 35: 18. "And it came to pass as her soul was in departing, (for she died.")

Nephesh is the word rendered *soul* in this passage also, and it may be seen at a glance, that had it been rendered *life* as in other places, it would have ne ded no comment. If the *soul* that departed was *Rachel*, then it was not *immortal*, for it is expressly declared—"*she died.*"

Moral Signs.

We firmly believe, that we are in the *last days* of the history of this world in its present state.

Near the end of time, the state of things will be similar to that among the Antediluvians, and the Sodomites just before their destruction.

The Savior informs us in Luke 17: 26—30, that "as it was in the days of Noe," and "in the days of Lot, . . . even thus shall it be in the day when the Son of Man is revealed."

We are well convinced that the religious interest was very low just before the flood, and the overthrow of the cities of the plain. We are equally well persuaded that there will be a great similarity between those times and the days just preceding the second advent of our Savior. Says Paul in 2 Tim. 3: 1,—"This know also, that in the *last days perilous times* shall come." And in the four verses following, he gives a description of man's moral condition in the last days. The picture is a sad one, but the present aspect of things seems to be in perfect harmony with the prophetic word of the apostle.

He says—"men shall be lovers of their own selves, covetous, boasters, proud, . . . incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away.

Does this favor the doctrine of the world's conversion which many have preached and believed? Are these plain scriptures to be *reversed*, so as to read—"in the last days" *good* "times shall come?"

Admitting we are in the *last days*, as most believe who believe the Bible, we inquire what do the "*Moral Signs*" indicate? A progressive or retrograde march?

We subjoin a few facts and leave the reader to judge.

"It as asserted that church-goers have declined 30 per cent in New York during the last 30 years, while theatres have increased 50 per cent."

One, who has been a pastor over 20 years in the vicinity of Cincinnati, O., says,—"in all southern Ohio, the membership in *all* the Presbyterian churches is less than it was 20 years ago, while the population has far more than doubled, and not a few churches, which at that time had settled pastors, are becoming extinct."

Zion's Advocate, the organ of the Baptist denomination, Me., says: "For 11 years there has been, with one exception, a constant decrease of our numbers. In 1844, 23,860; in 1855 19,792. Decrease, 4,068." More than one-sixth.

In an editorial for the Feb. No. 1855, of the *American and Foreign Christian Union*, it is said;—"The increase of denominational zeal in *many* churches is *greater* than has been known before in more than a quarter of a century; and the spirit of worldliness *generally confessed* is prevailing in *all* denominations."

"Persons now-a-days may act like sinners, deal like sinners, talk like sinners, associate with sinners, and appear just like sinners, and still retain a standing in religious society. How has the fine gold become dim! When shall such stumbling blocks be removed out of the way of Zion."—*Union Magazine.*

"In 1837 there were 36 *Presbyterian* churches, and 10,860 members in the city of New York; and now, taking the minutes of both assemblies, there are but *two* more churches and 405 more members, notwithstanding the population has more than doubled."—*New York Observer.*

Says the New York *Independent*,—"There are in Vt. and N. H., several thousand less numbers in the *Congregational* denomination than there were ten years ago. While our churches are *spiritually dying* there *never* was such a willingness to pull down present houses of worship, and rear up in their stead most elegant and costly structures."

"No less than twelve clergymen were present at the fancy dress ball which took place in Bath, on Easter Monday."—*London Record.*

Says the New York *Evangelist*, Jan. 23, 1851, "The *Congregational* churches in N. H., in the space of *three* years have declined about 4,000, one-seventh part of the whole number. If the same ratio of *decrease* goes on, in 13 years every *Congregational* and *Presbyterian* church in N. H., will be extinct."

For the Crisis.

The Poor.

BY MARY.

"*For the poor shall never cease out of the land; therefore I command thee, saying, thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land.*" Deut. 15: 11.

That poverty, and its attendant miseries and woes in their unnumbered phases, truly exists all around us, especially in our cities, is a fact too obvious to be controverted. The reality of it, which daily is made so apparent to our senses, is heart-sickening. O, the wretchedness, and want, and pinings for food and warmth, which ascend to heaven continuously, in piteous wailings and tearful prayers.

The very atmosphere around us is burdened with the cries of the suffering poor. They enter into the ears of Him, who seeth not as man seeth, who judgeth righteously; who heareth their cries. And where is there one who professes to be like God and his dear Son, and to follow the teachings of the word, that can habitually close his ears, and pockets, too, against the plaints of the needy? Show me one who does it, and, according to the word, that man's religion is vain! He is an abhorrence in the eyes of God, and to all his true-hearted children. He who can find *no time*, in his press of selfish care and worldly-mindedness, to seek out the haunts of indigence, often the abodes of God's chosen ones, though steeped in deepest poverty; who can allow a poor suffering neighbor (who, perhaps, is deprived of that employ which affords maintenance for his family) to pass on, from week to week, from month to month, with his helpless family clinging to him for their support, and he, heartsick and discouraged, with no means to supply their wants; I say, he who can stay his hand, notwithstanding the better promptings of his nature, from giving relief to his neighbor, because of any feeling of selfishness, or for a want of trust in Providence, as regards his own interests, is dreadfully destitute of that gospel charity which distinguishes ever, and renders so lovely the disciple of Jesus. How callous the heart which never feels, and prompts to deeds of benevolence, when everywhere coming in contact with distress.

But can a *christian* refrain his heart and hand? Nay, verily. He considereth the poor, and is pronounced "blessed" by the Lord, and him will He deliver in time of trouble.

To be a christian is to be Christ-like.—Christ walked daily with the poor, administering abundantly to their necessities, himself a companion of their poverty and homelessness. The Son of man had not where to lay his head. He was poorer than the foxes, who have holes, and the birds, who build their nests. But his whole life was a sacrifice for the forsaken and wretched. Does any one profess to be his follower? If so, to be like Him, he must consider, and have pity on the poor. He will not be found *oppressing* them, but cheerfully giving of his substance as the Lord hath prospered him. "The liberal soul shall be made fat." "He that hath pity upon the poor, lendeth to the Lord; and that which he hath given, will He pay him again. But "whoso stoppeth his ears at the cry of the poor, he also shall cry himself, and shall not be heard." "He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse."

Hear the Apostle James;—"Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love Him?" Jesus says; "the poor always ye have with you, but me ye have not always." So if we would do for Christ, who is now personally absent from us, we will do for the poor, who are with us, and Christ will accept it as done unto Him, and bless us in so doing. Then let all true-hearted lovers of the Lord Jesus, and of his blessed words, see to it that they are not lacking in this particular. Away with all sordid reasoning, self-love, and selfish promptings: shut not up your bowels of compassion against your needy brother, but "relieve him; yea, tho' he be a stranger, or a sojourner." "Give him, and thine heart shall not be grieved when thou givest unto him." "*Open thine hand wide* unto thy brother, to thy poor, and to thy needy." Is one cold and backslidden in the cause of truth and religion, and wishes to be revived, let him find his way to the abodes of want, and listen to the plaints of suffering innocence; visit the desolate home of the widow and fatherless in their affliction; tell them of Jesus, the friend of the poor, and distribute to their necessities according to the grace of God towards you; and his word for it, it shall "be a lengthening of thy tranquillity," here, and will insure unto thee, when the King comes, the eternal blessing—"inherit the kingdom prepared for you from the foundation of the world; for, inasmuch as ye have done it unto one of the least of these *my brethren*, ye have done it unto me." Let each do their duty before God, in this respect, and with a cheerful spirit; practicing as well as professing pure and undefiled religion, and the church will breathe a freer, purer atmosphere; the cause will not be languishing; personal peace of mind, and contentment of spirit will be fanned to an intenser flame, and gospel charity thus cultivated, become a companion, rather than a transient visitor in the home of the heart. May the Lord free us perfectly from every feature of selfishness, and purify every inordinate affection, that the cries of the poor be no longer disregarded by us, (and have they not been?) that our daily practice of the royal law, and earnest desire to obey it, may exemplify the holy religion we profess, to the glory of God, and the real good of suffering humanity around us.

Boston, Dec. '56.

Domestic Summary.

The Rumored Slave Insurrection.

Washington, Dec. 15.

The people of Alexandria, Va., have been greatly alarmed for several days past in consequence of a threatened insurrection among the slaves. The military were called out last night, and thirty-two slaves were arrested at a ball where they had assembled without permission, against the laws of the State. Gov. Wise has supplied arms and ammunition, and the people throughout the counties of Alexandria and Fairfax are arming themselves in fear of a general outbreak. No evidence has been found against any of the slaves arrested.

I learn from one of the patrol of last night that each piece of property will be fined and whipped for violating the law by attending the ball. About twenty valuable slaves have escaped from that district recently.

Louisville, Dec. 15.

Rev. Wm. Anderson, a negro preacher of the Methodist Church North, was captured on Saturday on board the steamer Telegraph, with a carpet bag filled with incendiary documents.

He has been engaged in running off slaves in the vicinity of Carrollton, and documents in his possession implicated several distinguished Northerners.

Anderson was yesterday taken to Carrolton, where a large reward has been offered for him.

The insurrectionary movement in Tennessee obtained more headway than is known to the public, important facts being suppressed in order to check the spread of the contagion and prevent the true condition of affairs from being understood elsewhere.

Upwards of 60 slaves in the Iron Works belonging to John Bell were implicated, and nine hung, four by the decision of a Court, and five by the mob. Mr. Bell was absent at the time, and is now detained from Washington, owing to this cause.

These slaves were treated with care and humanity, under strict directions from Mr. Bell, who habitually visited the works where they were employed, during the recess of Congress.

Gallatin, Tenn., Dec. 17.

Thirty negroes have been arrested here on suspicion of being concerned in the conspiracy. The citizens have appointed a committee to examine into the matter.

Cincinnati, Dec. 17.

The latest advices from Cumberland river, state that twenty-five iron furnaces in that region have stopped operations, apprehending a negro insurrection.

Louisville, Dec. 20.

The Russellville Herald says the insurrection excitement still exists in the neighborhood of Volney and Gordonsville. A number of negroes had been arrested, one of whom pretended to know all about the plot, but said he would die before betraying it. He was ordered to be whipped, and received 750 lashes, when he died.

At Cadiz, Trigg Co., Ky., a free negro was hung yesterday in accordance with the sentence of a Vigilance Committee.

A number of other negroes are in Jail, some of them will be hung. The excitement runs very high, and Judge Cook had called the Court for Christmas day.

The Courier des Etats Unis, publishes two more letters from its Editorial Correspondent (C. G.) in reference to the negro conspiracy in the Southern States. From one of those letters, dated Sparta, White County, Tennessee, Dec. 11, we make the following extracts:—

Everything that I have seen on my journey is but the repetition, in similar proportions, of what I have already made known to you—everywhere negroes suspected, and quickly convicted, of being mixed up in the conspiracy, are arrested, whipped, and generally sent back to their masters, kept in prison if they are more culpable, or hanged if the crime is flagrant and if the degree of culpability commands the last chastisement.

At Sparta, where I have just arrived, after a jolting of 90 miles in distance and of 24 hours in duration, a free negro has been arrested, having in his possession six double barreled guns, rifles and pistols. His first answer as to the use he had for that arsenal, was that he intended to go hunting. The species of game, however, was not designated, but no one can have doubts upon that; so this Nimrod was retained a prisoner, as being too dangerous to let take to the woods.

Another negro, since arrested, possessing other arms, has declared that he received them from the first with the object of making use of them when the hour of deliverance should have arrived.

A persistent jet of smoke which proceeded nightly from the forge of a blacksmith living between Sparta and McKinville also attracted attention. This blacksmith was a free negro. There was a descent made upon him in the middle of the night, and he was found to be manufacturing bowie-knives.

Search led to the discovery, under a shed, of a chest full of these arms, already quite finished. Of an extraordinary length—two feet and a half—they resembled sabres so much that there can be no doubt as to what they were destined for. The contradictory answers of the rural Vulcan not being of a nature to palliate his crime, he was secured until his destiny should be decided upon.

In spite of these precautions, people will live in anxiety until the fatal date is passed. It must be confessed that these fears are legitimate, in face of people among whom credulity has no limits and who can be persuaded of the most absurd things. Their obstinacy is so great and their conviction so deep rooted, that in Stewart county two blacks have died saying, "We were engaged in the conspiracy, we know all about it, but we will let you kill us rather than tell you a word of it. At all events, in a few days Fremont will bring us to life again."

Louisville, Dec. 24.

The Mayor of Louisville has issued a proclamation stating that in consequence of information which shows a disposition on the part of the colored people to rise against the whites, that all slaves be imprisoned during the holidays who are absent from home after half past 8 in the evening.

The Servile Insurrection.—We find the following in the Memphis (Tennessee) Eagle of Dec. 11:—

"We learn from a gentleman just from the scene of action, that on Friday last four gallows were erected at Dover, and on Saturday four negroes were hung thereon. Some thirty or thirty-five slaves have been arrested at Gallatin, suspected of insurrectionary designs. Since their arrest, some of them have confessed that they were concerned in the projected revolt.

The negroes that were arrested at the Cumberland Iron Works having confessed that they were concerned in the plot, and detailed a horrible series of cruelties that

they wer[illegible]o have perpetrated, have been hung. The people in that section are driving away the free negroes—leaving none—making all go.

A negro preacher at Paducah, guilty of incendiary sermons, fled to Chicago, (a fitting place,) but if he ever puts his foot in Paducah again, he will be hung without judge or jury. All negro schools and churches have been closed, and notices given that no holiday will be allowed between Christmas and New Year's day. People are deserting plantations and flocking into the towns, and every thing is alarm and confusion. We advise every one to watch their negroes closely.

The Murfreesboro' News has the following item on the same subject: On last Thursday evening there was some excitement in town, which increased after dark and continued throughout the next day. It was not caused by a resurrection nor an insurrection of the slaves, nor by any well-grounded apprehension of either at this time, but by a self-constituted sort of Vigilance Committee or mob, that whipped, as we have been told, nearly every male free negro to be found in town, and ordered each one to leave the corporation and to return no more.

From California.

New Orleans, Dec. 12.

The steamship Texas, with California dates to Nov. 20, has arrived here.

The news from Nicaragua is highly important.

Gen. Walker has been successful in a series of battles with the Central Americans.

On the 10th ult., Gen. Hornsby, with 200 men, defeated 1100 of the enemy, under the Costan Rican General, Canas. The enemy lost 200, while Hornsby had only 2 killed and 11 wounded.

Four days fighting at Massaya ended in the entire defeat of the enemy.

Gen. Walker had returned to Granada, and after giving three days notice of his intention to allow time for the removal of valuables, fired the place, not leaving a vestige of it.

The inhabitants of Granada had removed to Rivas, with all their effects which will hereafter be the capital of Nicaragua.

Supplies for Walker.—The steamship Tennessee sailed this afternoon for Nicaragua without hindrance from the authorities. She took out a large number of passengers and a bountiful supply for Walker's army.

From Oregon—The Indian War Renewed.—The Indians, it appears, have again become troublesome in the Walla-Walla country. They had full possession of the entire country to the north and east of the Dalles, excepting a block-house or two. There were in the vicinity of that point about three thousand savages, mostly armed with guns. Gov. Stevens had been obliged to come to the Dalles, and Col. Steptoe was likewise on his way to the same point.

It appears that while Gov. Stevens was at the council ground endeavoring to effect a treaty of peace, the chiefs of the Nez Perces undertook to destroy him and his party, and would have succeeded had not Col. Steptoe sent two companies to his relief. These troops, on arriving, found a large body of Indians on the Governor's right, upon whom they fired a volley of grape shot, which, killing and wounding thirteen of their number, put the rest to flight.

The Indians having burned the prairie about Walla-Walla, Col. Steptoe was obliged to fall back upon the Umadilla. In this encounter, Elijah Hill, of Benton Co., was killed, and three whites wounded. From the disposition now manifested by the Indians, it is thought no peace can be concluded with them until they are met and severely punished. It is even feared they will become so emboldened by the temporizing course pursued towards them, as to attack the Cascades, and perhaps massacre the whites in both the Wasucall and Washington Territory; the regular troops not being sufficient to prevent their advancing upon those points.

The Hog Cholera.—The Cincinnati Times computes that between sixty and seventy thousand hogs have fallen victims to what is called the hog cholera during the past six months in that city and the surrounding region. Mr. Thomas Gaff of Lawrenceburg has lost about four thousand.

The dead hogs have been cut up and critically examined by physicians, but no clue to the disorder has been found. It is alleged that the disease is infectious. The first symptoms are manifested in the staggering motion of the hog, which is succeeded with violent purging, with spasms. The disease then extends to the throat, which inflames and swells until the hog stifles and dies. In this respect, the disease may be said to resemble erysipelas.—In fact, as it is from this cause chiefly that death is produced, the malady seems more nearly allied to erysipelas in the throat than to cholera.

Most sins begin in the eyes; by them, commonly, Satan creeps to the heart.—That man can never be in safety that hath not covenanted with his eyes.

When Melancthon was dying an attendant asked him if he would have anything. He replied: "*Nihil aliud nisi cœlum*"—nothing else butheaven!

In London, out of a population of two and a half millions, only five hundred thousand attend church.

Poetry.

FAITH.

Ye who think the truth ye sow
Lost beneath the winter's snow,
Doubt not Time's unerring law
Yet shall bring the genial thaw.
God in nature ye can trust,—
Is the God of mind less just?

Read we not the mighty thought
Once by ancient sages taught?
Though it withered in the blight
Of the mediæval night,
Now the harvest we behold;
See! it bears a thousand fold.

Workers on the barren soil,
Yours may seem a thankless toil;
Sick at heart with hope deferred,
Listen to the cheering word:
Now the faithful sower grieves;
Soon he'll bind his golden sheaves.

If Great Wisdom has decreed
Man may labor, yet the seed
Never in this life shall grow,
Shall the sower cease to sow?
The fairest fruit may yet be born
On the resurrection morn!

[Fritz and Leolett.

Foreign News.

ARRIVAL OF THE CITY OF BALTIMORE.

Philadelphia, Dec. 17.

The steamer City of Baltimore, from Liverpool, arrived off Cape Island at 8 o'clock last evening. Her dates are to Dec. 3—noon.

Neither the political or the commercial news by this arrival are of any exciting interest.

It was reported in London that England had agreed with the other Powers, to the reassembling of the Peace Conference in Paris.

An insurrection had broken out in Sicily.

There were rumors in England of dissension in the British Ministry.

The Insurrection in Sicily.—Our intelligence as to the extent of this movement is yet meagre. The following is all we have in regard to it:—

Paris, Monday, Dec. 1—6 P. M.—A telegraphic dispatch was this day received at the French Foreign-office announcing the commencement of an insurrection in Sicily. The scene of the revolt was, it appears, Cefalu, on the sea coast, about fifteen leagues to the east of Palermo. The insurgents were headed by a person named Bentiveuga, who had been formally pardoned by the King.—Troops had been sent against them, but it is not stated whether a collision had taken place. Disturbance is also said to have taken place at Girgenti (the ancient Agrigentum), on the southern coast of Sicily.

Naples was tranquil at the date of the dispatch.

Paris, Dec. 2.—An insurrectionary movement took place on the 23d ult., in some communes of the province of Palermo. The government authorities had been driven out. A deputy of the parliament of 1848 is at the head of the movement. The Neapolitan Government had dispatched troops to the disturbed places. Arrests had taken place in Palermo, but nothing is known of importance attaching to the insurrection.

The London Post's Paris correspondent writes that a dispatch received on Monday states that, when the courier left Palermo, order had not been established, and the movement was expected to spread.

Beyond the report that disturbances had also occurred at the Girgenti, there is no later news.

The Express says that there is an impression among the Italians in London, there will be a great sympathetic movement in Calabria.

The New York Journal of Commerce comments on the insurrection as follows:

"The news by the City of Baltimore announces the outbreak of a revolutionary movement in the province of Palermo, on the island of Sicily. This is the part of the Neapolitan dominions from which we should naturally expect to hear first of political disturbances, both because its remoteness from the centre of power has produced a greater recklessness of oppression and tyranny in the administration of the government, and because the means at hand to redress the manifestation of disaffection are likely to be less potential and formidable there than in the continental portions of the kingdom. Besides, a revolutionary sentiment has never ceased to pervade the Sicilian population, and the severity with which its occasional revolts have been crushed, and the dreadful retribution visited on those who participated in rebellion, rankling in the minds of survivors, have kept alive a feeling of resentment and a desire for revenge, eager to seize the first chance to accomplish its gratification. The movement appears to have been the result of a conspiracy extending over a considerable district of country. We are told that it broke out on the 22d ult. simultaneously at several points of the province. It seems to have taken the authorities by surprise, and continued to be, up to the date of our intelligence, successful in every quarter. The city of Palermo had not risen, but arrests were made there of suspected persons, and troops had been dispatched from the capital to attack the insurgents in the interior. The movement has the appearance of a deliberate and organized political insurrection, led by persons experienced in rebellion, whose liberalism was attested by service in the Sicilian Parliament of 1848. This is all we know in connection with an event which may kindle the flames of another European war. It is precisely what was predicted to result from the intervention exercised by France and England at the Neapolitan Court, and from the proceedings adopted by those powers to resent the impulse which it met from the resistance of the King. Russia supported the attitude of Naples, and met the demonstrations of the allies in a meaning protest. We do not look, however, for any present active assistance from Russia in repressing the revolt in Sicily. Such interference on the part of Russia would involve her in a new war with the allies, for which she is not yet prepared. But if the movement started on the island should extend to the continent, the Papal States and Austrian Italy may be expected to become the scene of a fresh conflict waged for Italian liberty and independence.

ARRIVAL OF THE CANADA.

Halifax, 23.

The Royal Mail Steamship Canada, Capt. Lang, arrived at this port, this forenoon, en route for Boston.

The steamship America, which left Liverpool 6th inst., and the arrival of which we have been expecting for a week past, encountered a furious storm, when off Cape Clear, which swept her decks, and so disabled her that she had to put back to Liverpool, where she arrived on the 10th inst.

The Canada was immediately got ready to take out the passengers and mails of the America, and left Liverpool, as above indicated, on the 12th inst.

A dispatch from Bordeaux announces the arrival, at that port, of a vessel having on board the captain and fifteen other persons, who were wrecked on the ill-fated Lyonnais. No names or other particulars given.

It is officially announced that the Congress of Paris will meet some time during the present month.

An attempt has been made to assassinate the King of Naples, but it proved unsuccessful.

The Russian Note.—The Times, in a leader, says:—

"It is wonderful how much that is absurd and how much that is base can be concealed, wrapped up, and overlaid by the pomp of diplomatic diction, and carried off by the authority of a great and powerful government. We have convincingly shown Russia that we are not to be overcome by force; and we have now to show her that we will not be overmatched by artifice."

Concentration of Russian Troops.—St. Petersburg, Dec. 8.—50,000 Russians, commanded by Gen. Beruloff, are ready to march upon the frontiers of Persia at the first call of the Shah. Besides which two complete "corps d'armee" are ready to march for the Austrian frontiers.

Insurrection in Sicily.—The Paris correspondent of the Daily News writes:—"I can assure you that the movement in Sicily is more serious than the Moniteur pretends.—There can be little doubt that the despatches of the official journal have been toned down for publication. At all events, it is certain that the government must have received by the same mail other and more important information. According to the trustworthy but of course incomplete intelligence which has been communicated to me, the insurrection is of a very general character, and is likely to spread throughout the island.—There is every reason to think that the stoppage of the mail on the Cefalu road was a stratagem executed for the purpose of making a diversion and drawing away troops from Palermo. The Governor of Sicily seems to have fallen into the trap, for he at once sent there a much larger body of troops than the Moniteur speaks of. I believe that the total number sent from Palermo was nearly 4000, including artillery.

It will be observed that, so lately as the 28th, a boat left Messina to fetch 1000 men and artillery from Naples; but the Swiss Guards, of which the Moniteur says nothing, had left Naples long before. I learn, moreover, that both Messina and Palermo were declared in a state of siege. The movement is, I believe, in no way republican, but is managed by that party—the strongest in Sicily—which desires to depose the King and proclaim his son with the constitution of 1848."

All the despatches from Naples concur in stating that the insurrection in Sicily has been suppressed, and that the chief of the insurgents, Baron Bentivenga, has been arrested.

"Palermo is tranquil." Messina, too, we are told, is tranquil, "notwithstanding the clandestine landing of a quantity of muskets on the coast."

Naples, however, in consequence of the lamentable attempt on the life of the King, was much agitated, and large bodies of troops occupied the streets.

There was a rumor of a revolutionary movement in the Neapolitan provinces. Some persons are inclined to believe that the Sicilian revolt was got up by the police; but this notion is not generally credited. Other persons more frankly admit that the attempt was a "bona fide" one, but that it was premature and unskillfully conducted.

The Attempt to Assassinate the King of Naples.—An attempt has been made on the life of the King of Naples. This fact has been announced in several telegraphic despatches, one of which appeared in the Mercury of Wednesday—but there is no harmony in the subsidiary facts briefly recorded by those despatches. As we know from previous advices, there was to be a grand review at Naples on the 8th, in honor of the Immaculate Conception, and an expectation was entertained that a military demonstration would be made in the sense of the constitutional address to the king, said to have been lately signed by a great many soldiers. The review did take place, as fixed, and one account states that whilst the troops were defiling a soldier of the 3d battalion of Chasseurs rushed from the ranks and struck the king on the left side, but that his Majesty was not wounded, and that the soldier was knocked down and siezed by Colonel Latour.

A second account states that a soldier fired a carbine at the king, who was slightly wounded, and that the soldier was killed on the spot.

A third version is that the king received a bayonet thrust and was slightly wounded, and that the assassin was arrested.

The Austrian Correspondence says that the bayonet of the soldier struck his Majesty on the right side above the waist.

The Soundings for the Atlantic Telegraph.—The following account, addressed to the editor of the "London Illustrated News," will be read with interest:

Not a single rock has been met with, not a particle of gravel or sand has been brought up, but it appears as if nature had provided a bed "soft as a snow bank" to use Maurey's own words, for the express purpose of receiving a telegraphic cable. Lieut. Berryman says that he is satisfied that the lead, with the sounding apparatus, has frequently buried itself ten or fifteen feet deep in this soft material, and he doubts not that the cable will likewise sink and imbed itself in a similar manner.

The greatest depth attained has been two thousand and seventy fathoms, (about two and a third miles) but perhaps the most remarkable, and at the same time the most satisfactory result is the perfect confirmation which these soundings give of the opinion expressed by Lieut. Maurey as to the existence of a great level at the bottom of the ocean, unparalleled by anything on the surface of the earth; and which he proposes to name "The Telegraph Plateau."

For more than thirteen hundred miles the bottom of the Atlantic, in the direct line of our track, is found by these soundings to present an almost unbroken level plain. Nature has thus placed no obstacle in the way of this great undertaking which may not, by cautious perseverance, be overcome—nay, rather (if we except the enormous length of the cable which will be required,) it would seem that the line to be followed by the Atlantic cable presents absolutely fewer engineering difficulties than the shorter route, (though more complex from the nature of the bottom) on which the Mediterranean cable must be laid.

Position of the Waldenses in Piedmont.—In the Piedmontese valleys are 15 Waldensian parishes, confided to 15 pastors. These valleys contain about 22,000 souls. The number of Roman Catholics mixed with these 22,000 Waldensians is somewhere about 3000, with 20 priests.

Signor Revel, Moderator of the Waldensian Church, at the commencement of his ministry, having been sent as minister of a parish at the very highest point of one of the mountains, there found a priest, whose charge consisted of one good old man of 70 years of age. The poor priest had never succeeded in making a single proselyte; and one thing that sadly afflicted him was that very often he could not say mass for want of some one to assist him.

According to the testimony of the Rev. Mr. Noel, who some months ago visited these valleys, it appears that a truly evangelical revival has taken place among them. The Waldensians have 169 elementary schools, many however, are only open for four months in the year. The number of the scholars average 4826. They possess two little hospitals, each containing 26 beds.

In various parts of the Sardinian kingdom they have succeeded in establishing missionary stations. In Pinerola, a town containing 15,000 inhabitants, the first stone has been laid of a Waldensian temple. The "Table" maintains a preacher there, a teacher and a colporteur.

In Turin, the population of which is 150,000 they have a beautiful temple, a pastor who preaches in French, and two preachers who preach in Italian; three masters, one mistress, and two colporteurs. They publish a small journal in the Italian language, La Buona Novella, and have a depository of books and religious tracts, under the direction of a committee.

In San Mauro they have a master, who is at the same time colporteur.

In Genoa, a city of 90,000 inhabitants, they have a preacher a missionary, a master, a mistress, and two colporteurs.

In Supier d' Arena, a suburb of Genoa, a master and preacher.

In Favale a little congregation exists, directed by a teacher who studied at the Normal school of Torre, the capital of the valleys.

In Nice, a city of 20,000 souls, they maintain a pastor an evangelist, a minister, a mistress, and two colporteurs. In all, there are 24 agents in the service of the Waldensian Church in Italy.

The college of Torre possesses 12 professors, and 105 students, comprising those of the normal school, and of the theological faculty.

The details we have derived from a letter of the moderator written to an English journal.

The American and European Telegraph.—The British government has, at the request of Cyrus W Field, of New York, ordered a steamer to be fitted out under efficient officers to examine thoroughly the coasts of Ireland and Newfoundland, and to sound across the Atlantic between these countries to ascertain the best place for laying and landing the submarine telegraph cable.

The British government has further agreed to guarantee four per cent. interest per annum on the whole capital required to manufacture and lay down the cable between Newfoundland and Ireland. Contracts for the whole extent of the Atlantic cable were signed in London on the 19th of November, one-half to be manufactured by W. Kaper, Glass & Co., of London, the other half by R. S. Nowell & Co., at Liverpool. It is all to be completed and placed on board two steamers ready for sea on or before the thirty-first day next, and by the 4th of July next it is confidently expected here that we shall be in telegraphic communication with the United States.

Mr. Field and Mr. Brett of London were received Thursday morning by the Chamber of Commerce at Manchester, and on the afternoon of the same day by the Commercial Association of that city.

Capt. Newell, of the whaling barque Alice Fraser, of New Bedford, at San Francisco, reports that on the 26th July last, a volcano burst out on the island of Ounimask, in the Pacific, throwing the water several feet into the air, followed by an ejection of lava which covered the deck of his ship.

The Polar Sea.—A correspondent writing to the New York Tribune, commenting upon an article which was copied from the Traveler into that paper says:—

Near 40 years ago, a Capt. Henning sailed from New York in the barque Aspasia, on a sealing voyage to the Falkland Islands and the then unknown region of the South Pole. In his published narrative he states that south of Cape Horn, he encountered boisterous and intensely cold weather. The ice accumulated so rapidly on his ship that several times she nearly foundered.

Beyond this region of cold he sailed into a comparatively genial climate, free from ice and storms; but finding no land he changed course northward and soon encountered the cold and storms from which he had so recently escaped. In connection with these statements he suggests the probability of an open sea and warm climate at the extreme south.

The book to which I refer may now be out of print; I have not seen a copy of it for 20 years, but it can doubtless be found in some of your city libraries.

The State of Europe.—The Liverpool Post says that the state of Europe is such as to excite the utmost disquietude in the minds of the peaceably disposed. The ferment in Italy increases.

Obituary.

Died, at Seneca Falls, N. Y., December 2d, of consumption, Mary Louisa, wife of Alver Parmelee, in the 26th year of her age.

In life, sister Parmelee evidenced to all, by her daily walk and conversation, in sickness and health, through the varied scenes of mortality that she loved the Savior; that her life was "hid with Christ in God;" and now the weary pilgrim sleeps in Jesus, and awaits the resurrection morning, when she will be raised to immortality to share with the sanctified in that "inheritance which is incorruptible, undefiled, and that fadeth not away."

She exercised the grace of patience in all her pain, and went down to the grave willingly, having treasured up in her heart the comforting words of her Savior—"I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live;" and of Bro. Paul "them that sleep in Jesus, will God bring with him."

She leaves a loving husband and three young children to mourn her loss.

T. G. N.

Died, in Stockbridge, Vt., Dec. 13, Nancy Alvara, daughter of Bro. and Sr. Perkins, aged nine years. Allen Cleaveland.

Stockbridge, Dec. 22, 1856.

Died 19th inst., Edward Eugene, youngest son of Silas H. and Mary Ann S. Waldron.

Portland, Me. Dec. 20, '56.

APPOINTMENTS.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

If the Lord will, O. G. Smith will preach at Melvin Village, Sabbath, Jan. 4.
Vittum School House, Monday evening, Jany. 5.
January 6th and 7th, as the Brethren Hoyt and Hodsdon may appoint.
Lake Village, Sabbath, Jan. 11.

CONFERENCE.

The Eastern Iowa, and Rock Island Conference is expected to meet in Moline, Ill., Friday Jan. 2nd, 1857. P. B. Morgan.

Fairhaven Mass. first Sabbath in Jan.
(Head of river in the eve.)
Lowell, 2nd and 3d Sabs. in Jan.
Communications received at the above places after Dec. 18th.

W. S. Campbell.

Eld. J. Couch appoints to preach at Boston the first Lord's day in Jan.

Eld. M. Grant appoints to preach at Portsmouth, N. H. the first Lord's day in Jan.

Bro. Brewer will be at Cheshire, Friday eve, Jan. 2d, and continue over the Sabbath. Will some Bro. meet him at Meriden, on Friday on the arrival of the express from Hartford.

Bro. Brewer and myself will commence a series of meetings at Waterbury, Wednesday eve. Jan. 7th, to continue over the Sabbath. Brethren and sisters from abroad are invited to attend. S. G. Mathewson.

If the Lord will, I will preach at
Charlemont, Mass. Friday eve, Jan. 2.
North Adams, Sunday Jan. 4.
South Adams, " " 11th
Cheshire, Mass. " " 12th.
Lebanon Springs, N. Y. 14th and continue evenings through the week and over the Sabbath.
Otis, Mass. Sunday 25th.
Winsted, Ct. Wednesday, 28th and continue through the week.
Campville, Monday eve, Feb. 2nd.
Northfield, Tuesday and Wednesday, 3d and 4th.
Litchfield, (South Farms,) Thursday eve, and continue through the week.

C. Goodrich.

Any brethren wishing to address me, will please direct to any of the above *Sunday* appointments. C. G.

BUSINESS MATTERS.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

A Perkins, J Boutwell, E Turner, J Dudley, T J Dudley, D Mosher, J Wight, J S Blaisdell, J S Moulton, Eld. G Waugh, G Colville, N Rathburn, T Lee, C Fleming, J A Barker, J A Smith, T B Davis, M D Staples, H Perkins, M A Stevens, T P Perkins, R G Kirk, H Harrington, R N Stetson, B Woodside, R Pendleton, W Payne, H N Allen, A B Robinson, H Slater, A Spoor, D N Stocking, H Leach, J Gray, A S Whitney, E Knight, C Perry, $1.00 each.

A sister, $4.00, E J Gilman, $2.00, C Churchill $2.00, J Harrington, $2.65, C Newell, $2.00, G Hall, $2.00, C Page $1.89, S Trumbull, $1.30, M M Ross, 48 cts.

A Crabtree, I Quimby, J Rofe, L Monk, H Finn, J Stevens, Smith & Miller, C B Turner, Mrs. Duell, Mrs. Jackson, Mrs. McNelta, G Horton, 50 cts. each.

For the Poor.—L Mills, $2.00, A Friend $1.65.

For Bro. Sheldon.—A Crabtree, D T Cooper, $1.00 each.

Books sent.—A S Richards, A Crabtree, R G Kirk, J Harrington, C B Turner, C Page.

Gardner Hall—You have paid to No. 95.
Charles Page—You have paid to No. 94.
R. Pendleton—You have paid to No. 120.
Mrs. M. M. Ross—You have paid to No. 111.

Bro. C. W. Perkins' P. O. address is New Hampton, N. H

Eld. E. Bellows' P. O. address is Lafayette R. I.

BOOKS AND TRACTS

FOR SALE AT THE OFFICE OF THIS PAPER.

Persons ordering publications will do well to send a small amount to pre-pay postage. The postage on tracts, if sent in packages of eight ounces, or more, is only one half cent per ounce.

THE THREE COVENANTS. By Z. Campbell. Price 5 cents; postage 1 cent.

TREATISE ON MATT. XXIV. By I. C. Welcome. 33 cents; postage 6 cents.

AN EXPOSITION OF THE BOOK OF SEVEN SEALS. By S. S. Brewer. Price 5 cents; postage 1 ct.

FUTURE PUNISHMENT. By H. H. Dobney. An able and convincing argument. Price 75 cents: postage 16 cts.

THE UNITY OF MAN, or Life and Death Realities; a Review of Lee on the Soul. 15 cents; postage 1 ct.

BOUND TRACTS. By H. L. Hastings. Containing nearly 200 pages, in plain cloth binding. 40 cents; postage 6 cents.

THE CHRISTIAN'S ONLY HOPE: or, the Faith once Delivered to the Saints. By Z. Campbell. Price 10 cents; postage 1 ct.

PAULINE THEOLOGY, or the Christian Doctrine of Future Punishment as Taught by Paul. 15 cents; postage 1 ct.

THE SAINTS' INHERITANCE. By William Shepherd. Price—four copies, 25 cents; nine copies, 50 cents; eighteen copies, $1; one hundred, $5—post-paid.

CHURCH DEBTS. By William Ramsey, D. D. A withering rebuke of the pride and worldliness of the present day. Price 50 cents: postage 9 cents.

THE WORLD AS IT WAS, AS IT IS, AND AS IT WILL BE. With several poems. By Mrs. A. C. Judson. 38 cents; postage 3 cents.

THE DISCUSSION: Between Prof. H. Mattison, of the Methodist E. Church, and George Storrs, Editor of the Bible Examiner. Price 25 cents; postage 3 cents.

THE PLAIN WAY, or Conviction and Conversion, and The New Birth. By J. Lenfest. Single copy, 12 cents; $8 per hundred. Postage 1 cent per copy.

THE VOICE OF THE CHURCH ON THE REIGN OF CHRIST. By D. T. Taylor. A most excellent work. Price $1. Postage 18 cents.

A VIEW OF THE SCRIPTURE REVELATIONS Concerning a Future State. By Richard Whately, D. D., Archbishop of Dublin. Price $1; pastage 18 cents.

THE SEVEN SEALS: with Scriptural Facts concerning the Four Angels, the Four Winds, the Sealing Angel, the Seal of the Living God, &c. By W. Sheldon. Price 3 cents.

THE FIRST FRUITS: a Scriptural Inquiry into the Time and Season of the First Resurrection, and Change of Those who are Alive and Remain. Price 10 cents per copy; postage 1 cent.

THE OLD PATHS, or the Primitive Doctrine of a future Life; embracing copious extracts from the apostolical fathers, with arguments and remarks. 18 cents; postage 1 cent.

JUBILEE HARP. By S. S. Brewer. A good selection of hymns well adapted to the present wants of the church. Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. Postage 7 cents.

SPIRITUALISM A SATANIC DELUSION and a Sign of the Times. By Wm. Ramsey, D. D. The best work extant on the subject. Price in paper covers, 38 cents—postage 3 cts.; cloth gilt, 50 cts.—postage 8 cents.

GLAD TIDINGS, or Bible Proof that Woe and Sin are to End in the Universe, by a Literal Destruction of Wicked Men and Devils, at the Judgment. All texts on Future Punishment Collected and Arranged. By Jacob Blain. Price 10 cents postage 1 cent.

THE LIFE AND RELIGIOUS EXPERIENCE OF HIRAM MUNGER, Including many Singular Circumstances connected with Campmeetings and Revivals. Written by Himself. This is a very entertaining book, and will be read with interest by all. Price 50 cents; postage 10 cents.

BIBLE vs. TRADITION: in Which the True Teaching of the Bible is Manifested, the Corruptions of Theologians Detected, and the Traditions of Men Exposed. By Aaron Ellis. Revised and much enlarged by Thomas Read. Price, in paper covers, 50 cents. postage 6 cents.

THE WORKS OF JOHN CUMMING. "Benedictions or the Blessed Life," "The Church before the Flood," "Lectures on the Apocalypse," (series 1 and 2,) "Signs of the Times," "The End," "The Tent and the Altar,"—75 cents per volume. "Lectures on Romanism," $1. Postage 16 cents per volume.

A REVIEW: Giving the Main Ideas in Dr. E. Beecher's 'Conflict of Ages,' and a Reply to Them, and to his many Reviewers. To which is added the Bible meaning of the word Hell. Also, two hundred texts quoted, to show the Nature of Future Punishment. By Jacob Blain, Baptist minister. Price 8 cents; postage 1 cent.

TRACTS.—The Church not in Darkness—The Three Worlds—The Last Days—by H. L. Hastings. The New Heavens and Earth—A Voice of Warning from the Four Winds—by D. T. Taylor. Noah, his Age and Ours—The Desire of all Nations—It is Done—by John Cumming. State of the Dead, by Milton. Intermediate State, by Drew. Each 24 pages. Price 5 cents single, $3 per hundred. ——Outline of the gloast of Man; Ancient Landmarks; Destiny of the Wicked; The Great Incentive; 3 cts. single; $1.50 per hundred. ——Future Punishment, The Key of Truth, The Night Cometh, price 2 cents single, $1 per hundred.

The above named publications can be obtained at the office of the World's Crisis, 157 Hanover street, Boston; H. L. Hastings, Rochester, N. Y.; W. Pratt, Moline, Ill.; A. F. Porter, 20 Erie street, Philadelphia, Pa.; S. S. Brewer, 54 Wilson street, Providence, R. I.; S. W. Bishop, Portsmouth, N. H.

Poetry.

For the Crisis.

Bro. Grant:—On taking up the "Guide to holiness" this morning, I observed some lines entitled, "I want to live always," which reminded me of some I wrote to a friend at the south, last year, which you are at liberty to publish if you think them worthy. They are as follows:

I would live always, but not in this world,
Where joys are so fading, and hearts grow so cold;
Where sorrow so often drives pleasure away,
As the shadows of night, the glories of day.

O, I would live always, but wait for the time,
When Jesus in power and glory shall come,
To change this vile body of dust and of clay,
And cause me to soar from earth's sorrows away;

Away from the trials which compass me here—
Away where there's never a sigh or a tear—
Away with my Savior in glory to reign—
Away from all trouble, all sorrow and pain.

Would you not live always, my cousin and friend,
'Mid glories unfading which never shall end,
And join with the ransomed of earth in a song,
Ascribing salvation to Jesus our King?

I know you'd live always, but ask yet to stay,
Where storm after storm surges dark o'er the way;
Still hoping these storm-clouds may soon pass away,
And leave yet the future an unbroken day;

But let me assure you, while time shall endure,
That tempests and storm-clouds will everywhere lower;
In the bright sunny south—the cold chilly north—
No place is exempt o'er the breadth of the earth.

But in the bright Eden which God will restore,
No storm-clouds or tempests will evermore lower;
But the beams of His glory eternally shine—
O would you live always?—be wise then in time.

D. D. C.

So. Wilbraham, Nov. 9, '56.

THE CROSS.

Written on seeing an evergreen cross entwined with flowers.

The Cross—emblem of death and shame.
We glory in thy hallowed name;
For thou dost bid our sorrows cease—
Thy presence gives the sinner peace.
Thou art our hope, we turn to thee
When earthly hopes like shadows flee.

The Cross—to it our Lord was nailed;
On it his brow in anguish paled;
There, from his pierced and wounded side,
Rolled forth a cleansing, crimson tide.
Now, through the merits of that blood,
I come, and am at peace with God.

The Cross—once it was robed in gloom,
Deep as the clouds that shade the tomb;
When foes of God and foes of men
Exulted, and the Lamb was slain.
He lives again—with flowers we twine
This token of his love divine.

The Cross. Here may the sinner rest;
Here may he be with pardon blest;
Here is the refuge of the lost;
Here is the Christian's joy and boast.
Here light from Heaven dispels the gloom,
And tells of life beyond the tomb.

The Cross—when scenes of time are done—
Faith's conflicts fought—its victories won;
When glorious crowns shall deck the blest;
When all the saved shall be at rest;—
Then, then, throughout eternity,
Ne'er shall the Cross forgotten be.

H. L. H.

Original Articles.

For the Crisis.

The Last Light-House.

BY M. BATCHELOR.

As I understand the four monarchies in Daniel 7, Rome is the last; and by all Bible students it is considered that we are somewhere in the last end of it. The question before me is, can we know any thing as to where we are in its history?—The great outlines given by Daniel are filled up, with the exception of its destruction, and that must be done by the brightness of the Redeemer's coming. 2 Thess. 2: 1—9. But is there anything more definite than those great outlines? As I understand Rev 12th 13th and 17th chapters, we have first,—Rome Pagan; second,—Rome Papal; and third,—Rome in its last stage as it goes to the judgment. The first is past, also the second. Some may demur at the last statement as some affirm that the image of the beast is yet in the future. If so, the plagues are in the future, Rev. 15: 2, and there is to be a great killing time for the saints yet to come.—Rev. 13: 15. To my mind all the different forms and changes in Rev. 13: are Roman. See again, Rev. 15: 2. They had gotten the victory over the *beast*, and over his *image*, and over his *mark*, and over the *number* of his name. Thus, if the last is Roman, so are all the rest.—The 17th chapter describes the woman as she goes to judgment. See 1st verse. "I will show unto thee the judgment of the great whore that sitteth upon many waters." I will quote from the Rev. E. Bickersteth of England, who wrote in 1826.

"The first beast (Rev. 12:) represents Pagan Rome; the second beast. (Rev. 13:) Papal Rome; the third beast, Infidel Rome—Rev. 17: 8. This beast is represented as supporting the papacy, verses 3 to 8; verse 10, speaks of seven kings, or the seven distinct forms of government that have existed in Rome since its foundation. Five were fallen when the Apostle wrote—Kings, Consuls, Dictators, Decemvirs and Military Tribunes, with consular authority.

It is then said, 'one is,' which is the sixth, or imperial head, established B. C. 27, and which existed at the time of the vision. After the death of Theodosius the Great, his headship was divided into the Eastern and Western branches. The Eastern fell in 1453, when Constantinople was taken by the Turks. The Western ceased to exist in 1806, when Francis the Second, of Austria, was deprived of it by Napoleon, who became the seventh, or infidel head, and who was to continue a short space, which ended in 1815 after the battle of Waterloo. But this Infidel head is to re-appear, and is to be the eighth, and "is of the seven; that is, it is to be one of the seven forms of governments that have already appeared. There is therefore, yet to arise some other infidel form of government—uncrowned."

So wrote a student of prophecy when all Europe was combined to support the throne of France against any revolution in favor of the Napoleon dynasty—the beast that was; and the combined powers said, he shall be no more. But the Revelator said, verse 8,—"He shall ascend out of the bottomless pit"—and the world have wondered after "the beast that was, is not, and yet is." Now if the last revolution in France has brought about a fulfillment of this prophecy, then Rome will go to perdition, in unity with France in this last form, whether this Napoleon is put an end to, or not. God will fulfil his word. If we are right in applying this to the Napoleon form of government, then there will soon be a great move in all the Italian States or Kingdoms in favor of France, and rapid will be the movement of things. Then the next form of government is God's everlasting kingdom, which will break in pieces every other kingdom and stand forever. This to me is a living evidence that the kingdoms of this world are numbered. That we may be ready for the last event, is the prayer of

Yours in hope,
Matthew Batchelor.

"Objections to Church Fairs."

[The following article was handed to us in Fairhaven, Mass., in tract form, published, I think, by some one in New York, who has evidently torn the veil from his eyes, and is looking at things in their true light.—Ed.]

"We object to them, first, because they are wrong in principle; secondly, because they are injurious to the spiritual interests of the Church.

1st. Wrong in principle. Why? Because a church of Jesus Christ is organized for purely spiritual or religious services—not for a great copartnership in trade, or an assembly for social enjoyment. All the meetings of a church, as such, should be spiritual, not carnal: not to eat and drink; not to buy and sell ginger-nuts and doll-babies, or more substantial viands and fancies, to raise means to pay church expenses, (which seems to be the soul and body of a church fair.) Further, they are wrong and corrupt in principle, because they appeal to the appetites and passions of worldly men to obtain aid from them to support Christ's Gospel, not to their judgment and conscience, to sustain it on its own merits. Indeed, a Church fair has some of the essential elements of the Romish sale of Indulgences!

2d. We object to Church Fairs, because what is wrong in principle cannot be otherwise than corrupt in practice. Who that has been conversant with the getting up and carrying out of Fairs can doubt for a moment that their whole or main tendency is to worldliness and carnal mirth? Who does not know that they make the pulpit an advertising stand for sale of worldly goods, and some parts of God's house a place of merchandise, and feasting too? thereby adding something to the desecration of God's house of prayer beyond that of which the ancient Jews were guilty, and for which Christ scourged them out of the Temple. Perhaps those very Jews thought, as modern Christians do, that they were trading for the benefit of the people of God, and therefore any means might be used, and no place too holy for them to make a scene of merchandising. A good tree does not bring forth corrupt fruit; but fairs have brought forth *gambling* by lotteries, and post-offices filled with utter nonsense. Alas! churches have been built by lotteries, and Doctors of Divinity (a few at least) have purchased lottery-tickets; and we know not but some would have continued to do so to this day had not worldly Legislatures become so convinced of their immoral tendencies as to pass stringent laws to suppress the whole abomination.

Truly we must 'call no man Father on the earth.' We must make use of that right that Rome denies us, the right of private judgment. To convince, if possible, our Church Fair-making Christians of the scorn they bring upon Christ's cause, and the injury they inflict on the spiritual interests of a church, by holding them, we seriously ask the following questions, viz: Would you be glad to find it recorded in the Acts of the Apostles that the Jerusalem Church were so poor or illiberal, and the worldly or unconverted so unwilling to aid them, that in order to sustain Peter, James, and John, in preaching the Gospel, they had to get up a fair in one of their synagogues and sell fancy articles, and, perchance, the garments made by Dorcas for the poor? We judge not. As our concluding question, we ask: Have you, my Christian brother, my Christian sister, ever witnessed an increased attendance on church prayer-meetings, and an increased spirit of prayer amongst professors, while arranging and bringing out a Fair in a church lecture-room; or a revival of religion pure and undefiled springing up simultaneously with a Church Fair? If prayers and fairs are not congenial to each other, away with the latter, at once and forever! But for fear our prose reasonings may not convince all whom we, by these presents, address, we will try the power of song.

"We have fallen upon evil times," said a minister of Christ lately, alluding to Church Fairs.

The Church and world amalgamate,
A union worse than with the State,
Though motives are the same.
The love of pleasure and of gold
On some professors have such hold,
They oft forget their name!

In olden time, saints used to pray,
And fast, and keep a solemn day,
When Zion was distressed;
But now, the way to heal her woes,
Save her from penury and foes,
And make her fully blessed,

Is just to hold a feast, a fair,
A graceless frolic, without prayer,
For prayer would spoil the fun,
Scare all the *Goats* at once away,
(Whose *milk* alone *comes* by this play,)
And make them wildly run!

Therefore, avaunt! all sober looks,
All prayers, and hymns, and godly books;
Your holy sanctum clear
Of all, that Goats *in heart* despise,
And Sheep appear in Goats' disguise,
So they'll have nought to fear.

Make God's own house a place of trade!
Its lecture-room, a mere arcade
For vanity—a Fair!
Doll-babies there—*all* bagatelles
Be bought by beaux, and sold by belles;
Grand means, for them to PAIR!

Such charming scenes subdue the heart,
Make misers free with gold to part
To help our church extension;
When, on the merits of the cause,
They would not give two wheaten straws
To save it from declension!!!

But money must be made, you know,
To keep up pageantry and show,
Or get the Gospel preached;
So any means, that brings good ends,
May now be used by Jesus' friends,
Most sure, where money 's reached!

And if there should by any wrong
In fairs, and feasts, and mirthful song,
The cause of Christ to aid,
Why, then *protracted meetings* hold,
Convert all sinners, young and old,
Till full atonement 's made!!!

Oh, false in doctrine! and in act!
The Church turned merchant! hateful fact!
God's house the place for fairs!!
My Savior, make my song a scourge,
Thy house and people thereby purge,
And fit them both for prayers!"

For the Crisis.

God is Great.

How great is our God! The heavens with all their sublime and glorious variety are but "the work of" His "fingers." The earth, with all its furniture, is but the effect of His mighty Word—for "He spake, and it was done." "He holds the winds in His fists, and the waters in the hollow of His hand." "He taketh up the islands as a very little thing. Before "Him the inhabitants of earth" are like grasshoppers." Let all the nations tremble before Him.

E. B.

Revival.—After a time of time of general religious declension, indications are of the outpouring of God's spirit in various sections of the country. In Paoli, Geo., Cincinnati, and in the congregations of the Southern Methodist Episcopal Church, one thousand conversions are reported.

Poetry.

HUMAN LIFE.

Slow pass our days
In childhood, and the hours of night are long
Betwixt the morn and eve; with swifter lapse
They glide in manhood; and in age they fly;
Till days and seasons flit before the mind
As flit the snow-flakes in a winter's storm,
Seen rather than distinguished. Ah! I seem
As if I sat within a helpless bark
By swiftly running waters hurried on
To shoot some mighty cliff. Along the banks,
Grove after grove, rock after frowning rock,
Bare sands, and pleasant homes and flowery nooks,
And Isles, and whirlpools in the stream appear
Each after each, but the devoted skiff
Darts by so swiftly that their images
Dwell not upon the mind, or only dwell
In dim confusion; faster yet I sweep
By other banks, and the great gulf is near.

Wisely, my son, while yet thy days are long
And this fair change of seasons passes slow,
Gather and treasure the good they yield—
All that they teach of virtue, of pure thoughts
And kind affections, reverence for thy God
And for thy brethren; so when thou shalt come
Into these barren years, thou mayest not bring
A mind unfurnished and a withered heart.

Bryant.

Corespondence.

For the Crisis.

From Sr. V. N. Cudworth.

Dear Children:—With a heart swelling with gratitude to God, I can say I am happy. It may seem to many, a careless word, easily spoken; but why should I not be? Wisdom's "ways are ways of pleasantness, and all her paths are peace." "The blessing of God maketh rich, and he addeth no sorrow therewith." Now let us not deceive ourselves, for God is not mocked; if we are continually complaining, and fretting, we are not in *wisdom's paths*. If we are miserable, and wretched, in my humble opinion, we are also poor, and blind, and naked.

Perhaps some may say, "Sr. Cudworth has nothing to make her sad."

Well, I am having at present some evidence that God loves me, which I should not have if not chastened. The heart sometimes shrinks too, when my Father presents some little cup, exquisitely painful, but for many years I have been trying to cultivate a cheerful trust in God. While blest with faith hope and charity, our frail bark glides safely over the rolling wave; and pain, scorn, buffeting, temptation and bereavement, cannot make me miserable, for I can be "sorrowful, (on account of these things) yet always rejoicing," and I can exclaim,—all, all things must work for my good, while I endure, as seeing Him who is invisible. And though the winds may blow, the rains descend and beat upon my house, which may sometimes tremble, still it cannot fall, for it is built upon the rock. I am heir to an inheritance, incorruptible, and undefiled, and that will never fade away.

Glory to heaven's King! with such a such a prospect in view, and a heart filled with love, pure, burning love, we must be glad. O, for more of that love which many waters cannot quench, nor floods drown. There is a potent charm in it; 'tis a spark from the heavenly furnace—a drop from the crystal stream. It sheds a glory on our pathway, and lights up death's valley, with its soothing power.

And now, children, send articles to the paper that will edify, and strengthen. There are some points upon which the brethren differ; don't contend forever about them. I believe the soul is mortal, and can die, but I cannot be fed well on any one isolated truth all the time.

When Bro. Grant said, "let the *sabbath* question rest for awhile," my heart responded, Amen—and the *Age to come too*.

We must have things new as well as old, to make a paper interesting, and practical sermons, I think, are greatly needed. I want something, as Sammy Hick has said,—"fresh from the bake-stone." I can say of our paper—

Thou sanctified minion, I'm jealous for thee,
Thou hast long borne the impress of purity, truth;
And borne on thy bosom the thoughts of the free,
All stainless and meek in thy weakness and youth.

And my prayer is, let not its gray hairs go down in dishonor to the grave.

Your sister in Christ,
Vesta N. Cudworth.

The Portland Advertiser says that about five thousand of the citizens of Portland are believers in, or investigators of Spiritualism.

For the Children.

The Bridal Wine-Cup.

'Pledge with wine—pledge with wine,' cried the young and thoughtless Harvey Wood. 'Pledge with wine,' ran through the crowd.

The beautiful bride grew pale; the decisive hour had come. She pressed her white hands together, and as the leaves of her bridal wreath trembled on her pure brow, her breath became quicker, and her heart beat wilder.

'Yes, Marion, lay aside your scruples for this once," said the Judge in an easy tone, going toward his daughter, 'the company expect it. Do not so seriously infringe upon the rights of etiquette; in your own home act as you please, but in mine, for this once, please *me*."

Every eye was turned towards the bridal pair. Marion's principles were well known. Henry had been a convivialist, but of late his friends noticed the change in his habits, and to night they watched to see, as they sneeringly said, if he was tied down to a woman's opinion so soon.'

Pouring a brimming beaker they held it with tempting smiles toward Marion. She was very pale, though more composed, and her hand shook not, as smiling back, she gracefully accepted the crystal tempter and raised it to her lips. But scarcely had she done so when every hand was arrested by her piercing exclamation of 'oh! how terrible!'

'What is it?' cried one, all, thronging together, for she had slowly carried the glass at arm's length and was fixedly regarding it, as though it was some hideous object.

'What!' she answered, while an inspired light shone from her dark eyes; 'wait and I will tell you. I see,' she added slowly, pointing her jewelled finger at the sparkling liquid, 'a sight that beggars all description, and yet listen—I will paint it for you if I can. It is a lonely spot; tall mountains, crowned with verdure, rise in awful sublimity around; a river runs through, and bright flowers grow on the water's edge. There is a thick warm mist that the sun seems vainly to pierce. Trees, lofty and beautiful, wave to the airy motion of the birds; but there—a group of Indians gather; they flit to and fro, with something like sorrow on their dark brows, and in their midst lies a manly form—but his dark cheek how deathly; his eyes wild with the fitful fire of fever. One friend stands beside him—I should say kneels—for see, he is pillowing that poor head upon his breast.

'Genius in ruins—oh! the high, holy looking brow, why should death mark it, and he so young! Look how he throws back the dark curls! see him clasp his hands! hear his thrilling shrieks for life! mark how he clutches at the arm of his companion imploring to be saved! Oh! hear him call piteously his father's name; see him twine his fingers together as he shrieks for his sister—the twin of his soul,—weeping for him in the distant native land.

'See! she exclaimed, while the bridal party shrank back, the untasted wine trembling in their grasp, and the Judge fell overpowered upon his seat; 'see, his arms are lifted to heaven—he prays, how wildly, for mercy! but fever rushes thro' his veins. The friend beside him is weeping! awe-stricken, the dark men turn silently away, and leave the living and the dying together."

There was a hush in that princely parlor, broken only by what seemed a sob from some manly bosom. The bride stood yet upright, with quivering lip, and tears stealing to the outward edge of her lashes. Her beautiful arm has lost extension, and the glass, with its little troubled red waves, came slowly toward the range of her vision. She spoke again; every lip was mute. Her voice was low, faint, yet awfully distinct. She still fixed her eyes sorrowfully upon the wine cup.

'It is evening now; the great white moon is coming up, and her beams lie gently on his forehead. He moves not—his eyes are set in their sockets; dim are the piercing glances; in vain the friends whispered the name of father and sister; death, and no soft hand, no gentle voice to soothe him. His head sinks back! one convulsive skudder! he is dead!'

A groan ran through the assembly, so vivid was her description, so unearthly her look, so inspired her manner, that what she described seemed actually to have taken place then and there. They noticed, also, that the bridegroom held his face in his hands and was weeping.

'Dead!' she repeated again, her lips quivering faster, and her voice more broken; and there they scoop him a grave; and there, without a shroud, they lay him down in that damp, reeking earth. The only son of a proud father, the idolized brother of a fond sister. And he sleeps to-day in that distant country, with no stone to mark the spot. There he lies—my father's son—my twin brother! a victim to this deadly poison. Father," she exclaimed, turning suddenly, while the tears rained down her beautiful cheeks, "father, shall I drink it now?'

The form of the old Judge was convulsed with agony. He raised not his head, but in a smothered voice he faltered—'No, no, my child, in God's name—NO.'

She lifted her glittering goblet, and letting it suddenly fall to the floor, it was dashed in a thousand pieces. Nany a tearful eye watched her movement, and instantaneously every wine glass was transferred to the table on which it had been prepared. Then, as she looked at the fragments of crystal, she turned to the company saying, 'Let no friend hereafter, who loves me, tempt me to peril my soul for wine. Not firmer are the everlasting hills than my resolve, God helping me, never to touch or taste that terrible poison. And he to whom I have given my hand—who watched over my brother's dying form in that solemn hour, and buried him there by the river in that land of gold, will, I trust, sustain me in that resolve. Will you not, my husband?"

His glittering eyes, his sad. sweet smile, was her answer. The Judge left the room, and when, an hour after, he returned, and with a more subdued manner took part in the entertainment of the bridal guests, no one could fail to see that he, too, had determined to banish the enemy at once and forever from his princely home.

Those who were present at the wedding, can never forget the impression so solemnly made.—*Christian Secretary.*

Domestic Summary.

From Nicaragua.—*New York, Dec.* 15.—The steamship Tennesce arrived this morning, from Nicaraugua via Key West.

Gen. Walker had fought several successful battles since the departure of the last steamer. He had, however, on account of sickness prevailing at Granada, found it necessary to evacuate and burn that city, having removed his sick and wounded to Ometepe. This is an island of some extent in Lake Nicaragua, lying nearly opposite Virgin Bay. The terrible news has transpired that the natives, who are all terribly exasperated against Walker, had arisen and massacred these unfortunate people. The island is inhabited principly by Indians. When the sick and wounded were landed there, all the Indians fled, save a few who were retained as nurses. There were no provisions, no beds, and no medicines provided for them. Several of the patients were for days without food. The larger part of the sick and wounded lay on the beach all night The next day all of them were distributed among the huts, or taken into the church of the village—converted into a hospital—except some twenty, who lay out in the rain. Two died on the steamer and several on the beach. The village was filled with the sick and wounded, the women and children. An effort was made by the Commandant of the place, who arrived next day, to separate the healthy from the sick. There were about sixty men able to bear arms. The entire work of feeding, landing, quartering, burying the dead, &c., was performed by some twelve men, among whom Captain Baldwin was conspicuous for his courage and humanity.

During the five days thirty-six died. Then one night the enemy crept into the village and surprised the Americans.—Some twenty persons escaped in three boats. Whether the rest were slaughtered or merely made prisoners, was not known to a certainty. Those who escaped in the boats sufferred dreadful hardships. There was only one woman among them, Mrs. Aikens, wife of one of the musicians. All the American women in Nicaragua were on the island with their children—perhaps forty in number. Col. Skerritt, Col. Thompson, Gen. Fry, and a number of other officers, were on the island, but there was no organized military force. The landing, the subsequent sufferering of the sick and wounded, with only miserable reed huts to shelter them, and no provisions for the sick but beef and plantains, the deaths, the promiscuous burying of men, women and children in common hole, and the subsequent night attacks and probable massacre or captivity of three hundred persons of all ranks and ages and of both sexes—all conspire to form one of the most dreadful pictures of war.

All this time where was Walker? After leaving Hennigsen in charge of Granada, he accompanied the sick and wounded to Ometepe and left them there. When he got back to Grenada he found Hennigsen besieged, as we have shown, and he has been ever since cut off from all communication with him.

All Walker's forces then consisted of the 400 men under Henningsen, besieged in Grenada, of the 250 men under Col. Jacques, who were garrisoning Virgin Bay, and of 100 at the two forts of Serapiqui and Port Collis,—in all 750 men. This is all that is left him out of over 5000 men who have gone from this country to join his standard. It is no wonder that the mortality has been so great in his army; for all accounts concur in representing him to have been most profligate in his waste of human life. He knows nothing and never would learn anything of the art of war.

His average loss of men since he went to Nicaragua, has been some 300 per month. The allied force that is opposed to him is not known. It probably amounts to some 5000 men. He received recently reinforcements of 250 men from New Orleans, and 30 from New York. These were ascending the river as the passengers for the Tennessee were coming down. Poor fellows! a hard fate seems to be in store for them, even though Walker should escape from his perilous position, of which, however, there does not seem to be much probability. Many Americans, in transit through Nicaragua, or who have visited it for business or pleasure, have been forced in spite of themselves to attach themselves to his fortunes. They cannot leave without passports, and these he would not give until they found themselves compelled, to avoid starvation, to join his army. He was playing a desperate game, and was reckless as to the instrumentality he used. The game, however, seems nearly played out, and fillibusterism is at a discount.

Never neglect small matters and expenses.